# A LIBERAL EDUCATION AND A LIBERAL FAITH

CHARLES F. THWING

# A Liberal Education and a Liberal Faith

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*A SERIES OF*

*Baccalaureate Addresses*

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BY

CHARLES FRANKLIN THWING, D. D., LL.D.

PRESIDENT OF
WESTERN RESERVE UNIVERSITY AND
ADELBERT COLLEGE

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## PREFATORY NOTE

These sermons were written and delivered as Baccalaureate addresses. The first two were spoken to men alone; the third was spoken to women alone; the others were spoken to both men and women. All of them are endeavors to interpret the relations of education and religion, with the purpose of making education more nobly religious, religion more wise, and both more liberal.

The order of the arrangement of the addresses is chronological, the first having been given in 1891, and the last in June of the present year.

C. F. T.

Western Reserve University,
Adelbert College,
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# A LIBERAL EDUCATION AND A LIBERAL FAITH

## I

## THE HIGHER EDUCATION AND THE DIVINE KINGDOM.

"And Moses was learned in all the wisdom of the Egyptians."—Acts vii. 22.

MOSES was the servant of God. He was also the pupil of the Egyptian teachers. He set forth the Ten Commandments, but he knew the laws of men. Moses was in Egypt in order to leave Egypt. He did not fear that pagan learning would unfit him to emancipate a holy people. He may have believed that pagan learning would help him to emancipate a holy people. It is not rash to infer that the education of Moses did aid him in the deliverance and the progress of the nation of Israel. The text, therefore, suggests my subject: "The Higher Education Promotes the Progress of God's Kingdom."

We acknowledge that some minds assent to this proposition with hesitation. God's kingdom is built on faith, it is said. And the higher education, it is also said, is antagonistic to faith. Thought is the mother of doubt, philosophy the parent of atheism, reasoning fosters agnosticism. The gospel of science is not a gospel of Christianity. And yet, we know that truth must be consistent with itself. The gospel of the rocks, properly interpreted, is one with the gospel of the Bible properly interpreted. Strange, if thought about God should result in a disbelief in the very being of God. Strange, if the more of light men receive the less they should know Him who is light. No; the higher education is a part of the progress of the divine kingdom. The higher education and that kingdom cannot be enemies. The two are one in origin—God. The two are one in aim—the incarnation of divinity. The two are one in material to be worked upon—human character. The two are one in method—truth in life, and life in truth. The two are one in motive—divine inspiration. There is an education antagonistic to the progress of God's kingdom, but it is not the higher, but the lower education. It is the education which is materialistic in philosophy,

agnostic in result, narrow in outlook, superficial, without breadth, content to study matter without looking through and beyond the material, content to observe law without a suggestion of a lawmaker, content to detect design, without reflecting upon the designer. Such education retards the progress of God's kingdom, but such an education is not the higher; it is the lower. Its members are members neither of the School at Athens, nor of the School at Jerusalem.

The particular part of my subject to which I ask your attention is the ways in which the higher education promotes the progress of God's kingdom.

First: The higher education promotes the progress of God's kingdom by giving guidance to the forces of this kingdom. The higher education belongs to the intellect. The intellect is that part of man's complex being which it first touches and embraces. The intellect is the directing force in man. The intellect indicates; measures values; analyzes results; points out methods; discriminates, reasons, judges. The higher education is concerned with truths, and not with truths only, but with the truth of truths. The lower education has to do with individual facts; the

higher with the relation of facts. The progress of the divine kingdom must be in accordance with the laws which represent the relations of truth. If the kingdom of God, when guided by the human mind, should be in ways antagonistic to those laws, its movements are not a progress, but a regress. If the kingdom of God is guided by these laws, its progress is in unfolding the divine will among men. Where can we look for such directing control except to the best training of the schools? I confess the power of Almighty God; I confess the divine inspiring presence; I confess obedience to the will of divinity; but, I also know that God has committed the progress of his kingdom to human minds and hearts and hands. I remember the command, Go ye into all the world and preach. Go, with your mind clear and strong; go, with your heart clean. It is, therefore, no blasphemy to say, that the mind of man, illumined, disciplined, comprehensive to grasp, keen to distinguish, is to direct the progress of this kingdom. Commerce has gone down into the oceans of the world as a diver, to bring up the precious pearl for its own enrichment and adornment. Education has gone down into the same ocean as a rescuer of a

drowning man, to lift up and to train a human spirit. Education teaches that a soul has more value than a jewel, as a seed has more possibilities than a diamond. Why did the Christ call Paul to be the great apostle? Why were not Peter, or James, or John thus honored? Why do scholarship and piety unite in the study of the writings of Paul? Paul's was a noble mind, nobly trained. It is not Peter the Hermit, who preaches the Crusades—Crusades which wasted the best blood of the best part of the world for hundreds of years, who is called to the highest place, but it is Luther, who, with keen eye, detects, and with mighty robustness urges the great doctrines of faith. It is not John Brown,—bold, true, aggressive, enthusiastic soul,—but it is Charles Sumner that determines the course of nations.

Great movements are created in the atmosphere of intelligence, whether they be created and guided by Abraham Lincoln or George Washington. The men who have controlled the destinies of England in the last hundred years have been men of profound intellectual penetration, large foresight, comprehensiveness of vision, accuracy of reasoning. When God wants a great work done he wants a

great man; and a great man is a man great in his power of comprehending truths; great in his power to infer from these truths duties; great in his capacity to be inspired for doing. And where shall God look with hopefulness such men to find? Where, unless among those whose minds are well trained? When God wants foreign missions to be planted he goes to the college. When God wants foreign missions to be carried on he goes to the colleges. Some men graduate at college who are fools. Some men have the best results of a college training who never saw a college; but the history of all aggressive Christian service proves that the best guidance of it has been by those who were trained in and by the higher education. This is in accordance with the nature of things. Miracles have ceased. Progress is made under obedience to laws. These laws are in part intellectual. These laws respect facts. They recognize the verities. These laws are judgment, clearness of vision, power of weighing evidence, allegiance to truth. These laws are the direct and necessary result of the higher education. God does not break laws to save foreign missions. God gives every missionary, every man, a brain. Pious fools are as bad as foolish pietists. Practical

faith rests on reason as philosophical reason rests on faith. To hope for the highest progress in divine affairs in the world, without the keen discipline of fine education, is like hoping for a swift voyage across the Atlantic in a steamer having valves loose and piston rods bent. The better trained the reason and the heart through education the nearer the reason that the heart approach to that condition in which man was when God breathed into his dust the breath of life. The best education is to be taught to think. The best education has as its cause and as its result, to think. And to think is the chief human method for promoting the divine kingdom through wise direction.

Second: Higher education aids the progress of the divine kingdom by giving comprehensiveness to our thought of this kingdom. Education broadens. Narrowness of vision, plus ferocity of will, makes the bigot. Education puts an end to bigotry through making the vision broad and through the training of the will. Mental training is the product of wide knowledge, and wide knowledge is the fruit of mental training. If the acquiring of knowledge is a sharp chisel to carve the mind into a fitting power, the mind thus

carved becomes a reaper to gather truth's golden harvest.

The human mind thus disciplined, broadened, is able to interpret the divine kingdom in its wide relations. This kingdom is no less narrow than the divine omnipresence. This kingdom is no less profound than the depths of infinity. This kingdom is no less high than the exaltation of omnipotence. If beings dwell on planets other than the earth, they in this kingdom have a share. If unseen spiritual existences move about us, they of this kingdom are citizens. The spirits of the redeemed are within its realms, and the souls of the lost are lost far more to themselves than they are to Him who is still the father of prodigal sons. This kingdom knows no limitations. Upon all that is worthy it lays its scepter, and says, "This is mine." The ships of commerce are the swift shuttles which weave splendid tapestries for the coming of its king. The laws of trade are the expression of its eternal principles. The discoveries of nature's forces are a revelation of the agencies which it commands; all applications and adjustments of these forces are simply thinking God's thoughts after him. The fundamental principles of the human heart are

not foreign to it, for this kingdom has as its supreme power, love. Education aids the human mind to attain such conceptions, wide and deep. Education makes the mind as a dome, lofty, symmetrical, comprehensive, resting on the eternal pillars of the universe. Education makes the mind, as the eagle, to soar, and as the lion before peril, a dove in life's disaster, to bring back the olive branch of promise. Education helps man to live in an atmosphere of truth, which is at once a breath and a vision; to make every day a microscope for studying the infinite profundities lying in a drop of water or in a grain of sand; and to make every night a telescope for bringing the worlds of great truths close by. The least educated man of the disciples of Christ held the longest to the shell of Jewish narrowness. The best educated man of the apostles was the apostle to the Gentiles.

Such a conception hastens the coming of the divine kingdom. Such a conception makes the progress of this kingdom coterminous and contemporaneous with the progress of the noblest of present doing. Such a conception at once brings the divine kingdom down to the earth and lifts the earth to the divine kingdom. Such a conception makes

the secular sacred without making the sacred secular. Every existence comes to bear relation to the Supreme. The pebble which a child's hand lifts changes the center of gravity of the universe. Every act and event comes to be embraced within the all-embracing divine rule.

Third: Education promotes the coming of the divine kingdom by giving a richness to our thought of this kingdom. If the king of this kingdom was born in a manger, the throne of this king is of pure gold, the walls of his city are built of precious stones, and the gates of these walls of pearls. If the rallying cry of the progress of this kingdom is self-sacrifice, this self-sacrifice is such an emptying of self that self may become not an emptiness, but rather an embodying of all. The self-sacrifice of Christianity is the self-sacrifice of the lover, who loses self and gains what he thinks is worth far more than self. The higher education calls every noble power into the service and rule of this divine kingdom. It demands, and it receives the noblest contributions for the progress of this kingdom. It abominates the meretricious. It despises tinsel and sham. It condemns the unworthy and the mean. It glories in the true, the good,

the beautiful. It gives its truth for the enlightenment of earth's dark places; it bestows its goodness for the betterment of man; it discloses its beauty for the adornment of the beautiful. It is indeed true that in dungeons of darkness and helpless misery have human souls met their God, and there found the presence and the comfort of their God blessed. It is true that in purity of heart and not simply in the clearness of intellectual comprehension lies the divine vision. It is true that the pathway from earth to heaven does lie outside as well as within cathedral walls, but it is also true that the larger and the richer love of humanity into which comes the kingdom of God has for an instructive and constructive force the noble training of the mind. This training gave to the eye of man to see in void space the cathedral, and gave to the mind of man the skill to devise and to the arm of man the power to lift flying buttress and groined roof. This training gave to the heart and lip the Christian hymn and the oratorio, which are as the preludes to angels' songs. This training gave to the painter the skill to present on unfading canvas the infinite love of God in the face of the mother of Christ, and also the infinite strength of man in the face of Jesus Christ,

his son. Take from human thought and human life the rich works of noble men inspired by rich and noble purpose, and the divine kingdom still is, but it is, compared to its present state, as the bare cabin of the savage is to the Christian home. Take from human thought and life the rich works of noble men, inspired by rich and noble purpose, and the divine kingdom still lives, but compared to its present rate of large and swift and magnificent progress, it moves as the caravan moves across the desert. As for hundreds of years the best thought of Europe was built into the stones in the Gothic cathedral, and the cathedral gave beauty and glory to the stones, so the higher education is now giving a nobility of character without coldness, and a beauty of spirit free from selfishness, and a richness of life devoid of luxuriousness. Thus is promoted the coming of this kingdom in the hearts and haunts of men.

Members of the graduating class: This college has failed in its opportunity to you, its sixty-fifth class, if it have failed to impress upon you the truth that there is a kingdom of God, and that this kingdom is daily coming. It has also failed in its duty, if it have failed to impress upon you the truth that your education

is to promote the coming of this kingdom. What I have tried to say, therefore, to-night, is simply a swift sketch of the chief work of this college. I am persuaded that you know somewhat of the nature of this kingdom, and I see in your faces symbols of your power to aid this progress. You are fitted above most to guide and to control its onward movement. You are fitted above most to show how wide is its inclusive thought; how embracing the arms of its endeavor. You are fitted above most to make beautiful and rich and noble men's conceptions of this kingdom. Your opportunities will be great—as great as the world. Your responsibilities will be great—as great as duty itself. Your powers will be great—as great as God and as yourselves can make them. Go forth; illustrate in your living that the noblest culture is an angel sent by God to men. Prove that high scholarship and high faith are the two foci whence are drawn the ellipse of perfect character. Will you live for God? With your mind love God no less than with your soul and your heart? Be a Moses. Choose suffering with God and with God's people before transient triumphing with wickedness and weakness. Be a Moses. Go up into the mountain peaks of loneliness

to be with your God; to receive from his divine hand divine commandments. Be a Moses. Let the ocean of impassable difficulties divide, and provide a swift and glorious progress for your feet. Be a Moses. May the wand of your influence, moved by God, cause the rocks of circumstances to gush forth with the satisfying waters of contentment. Be a Moses. And when at last you approach the land of promise, toward which the God of Moses and your God has been guiding you, may you ascend some lonely Nebo, and may God grant to you a vision of the prospect toward which you have helped men, and, there, after life's long journey, may you fall asleep in that place of rest which God gives to every beloved and faithful servant. That grave men may know and may bring the offerings of their love and veneration to it. That grave men may not know, but it is enough if God knows it and if his peace abides upon it.

## II

## GOING INTO THE WORLD

"These twelve Jesus sent forth."—Matthew x. 5.

THE college is apostolic. Its members are sent forth. The missionary element is as conspicuous in the college as it was among the twelve or the seventy of Christ's followers. Men come to college from what we call the "world" in order to go from college back into the world. The college receives in order to give forth. The college receives boys of eighteen in order to graduate men. This college, founded for Christ and the church, is sending you forth, O men of 1892. Our text describes the scene: "These twelve Jesus sent forth." The college sends you forth—you who have spent four years within these college walls.

And what have these years in college been to you or done for you? What has the college done, that it may be said to send you forth? What is the type of manhood which

this college and every other worthy college is seeking to train and to train in apostolic motives? This college desires to train in you largeness of personality. It wants to make you strong. It aims to make you great. It desires to discipline individuality. It seeks to make you yourselves into larger and better selves.

You are to be yourself—the largest and most perfect self. The college is supposed to train by pruning. The knife is its symbol. The college does cut off the superfluous branches of the vine of character, in order to strengthen the vital forces of the vine itself. It loses to save. It lops off leaf to get fruit. The college does lessen the size of the diamond of manhood, in order to gain greater purity and a more splendid brilliance and a larger value. The running track is the symbol of the college. The college is converting fatty tissue of large ambition into laborious muscle. It creates compactness to get force. The symbol of the college is a book. The college teaches you knowledge, but it is your knowledge, and in that same teaching each scholar learns a different lesson. The college teaches you to think, but the method of thinking is your own. The college teaches

you to compare, reason, judge; but each act of comparison, reasoning, judgment, is your own act. Your best intellectual self the college has been trying to train. Your best ethical self the college has been trying to train. A knowledge of the laws of the moral universe the college endeavors to teach. Obedience to these laws it seeks to inspire. It tries to make the right a principle of being, and the good an object of attainment.

It endeavors to restrain the impulse of appetite, to crush the unworthy desire, to guide the worthy wish, to purify affection, but it never forgets that the appetite, desire, and affection of each man are his own, a part of his individual, personal being. It holds aloft moral ideals, but it urges each man to run on his own feet toward them, and by his own hand to grasp the waiting prize. Mr. Lowell has said that the more general purpose of the college "is to set free, to supple, and to train the faculties in such wise as shall make them most effective for whatever task life may afterwards set them; for the duties of life rather than for its business, and to open windows on every side of the mind, where thickness of wall does not make it impossible." "Let it be our hope," says Mr. Lowell, speaking also before a

college audience, "to make a gentleman of every youth who is put under our charge; not a conventional gentleman, but a man of culture, a man of intellectual resource, a man of public spirit, a man of refinement, with that good taste which is the conscience of the mind, and that conscience which is the good taste of the soul." Nobly spoken are these words by Mr. Lowell, but he would also say that each man's faculties and powers are to be trained in accordance with their foreordained tendency and inclination, and also that each man—each gentleman, was to keep his own individuality, to develop that individuality into the largest and best manhood.

This large personality is a development from within, outward. The college is to aid in this development. The college is not to supplant the individuality of the student by its own corporate individuality. Some colleges do thus seem to be supplanters; but the college is to summon all its powers to draw out the forces of the student himself. This is education. I would not have you known as Adelbert men, or Western Reserve men, except as Adelbert and Western Reserve stand for the highest, purest, strongest, largest personality. The college is not to grind out its

annual grist, in which every kernel is like every other kernel,—a machine-made product in which each individual is like every other,—but rather this college should graduate men who are hand-made, mind-made, heart-made, soul-made: a result in which mind has been fed by mind, heart by heart, soul by soul; individuality always respected, individuality always developed.

Individuality is never to become eccentricity. Personality is never to stand for oddity. A strong personality is to be as a mountain range, composed of the same material as the plain, yet, rising above the plain; lifting the plain skyward, its highest peaks hidden in the cloud of mystery, its slopes resting firmly on the solid earth. A strong personality is a part of humanity, but it seems to be more and higher than humanity, lifting humanity itself above its low-lying plains of being.

Into this humanity you are sent forth. Sent into the same world into which Christ sent his apostles, sent into the same world into which the Christ came. From this world you cannot escape, any more than Mont Blanc can escape from the earth. From this world you should not wish to escape. I know that you stand for scholarship, and scholarship is sup-

posed to be esoteric and monastic. I know that you stand for culture, and culture is supposed to be dainty. As if limitation were superior to breadth. As if confinement were better than freedom. As if daintiness were nobler than strength. You can make your life monastic, and its monasticism will be the loneliness of the grave. Ah, yes, you can make your life a series of petty, dainty prettinesses, or of dainty, pretty pettiness. Ah, no, you *cannot;* your will rebels against such an inane fate. No, you are of the world, and in the world you must be. This world of yours is a very good world, too. The best you have ever known. The best you will know, I hope, for three score years. It is not a bad world, as some say. You are not to be a Christian pessimist, and to hide yourself in the monastery of your selfhood against a world whose temptations you cannot meet. Do not be a St. Anthony. You are not to be a philosophic pessimist, and to write books against the world. Do not be a Schopenhauer. It is a world of badness and of goodness strangely intermingled; of weakness and of might; of poverty and of riches; of sin and of purity. It is like the image of gold and of clay, of brass and of iron. It is a self-

ish world, anxious for glory and fame, place and power. It is a self-sacrificing world, holding truth better than fame, duty than dollars, character than place. It is a self-satisfied world, folding its arms in its dainty strength. It is a needy world, stretching forth empty palms. It is a far-sighted world, seeing the golden argosies sailing the remote seas of its worthy endeavors. It is a blind world, like some Polyphemus clutching the rocks in its power to hurl at innocent foes. It is an indolent world, content with itself and its belongings. It is an ambitious world, moving forward as some great engine, with the force and the swiftness of the lightning. Of this world you are a part. Into it you must go and stay. You are to make up your mind and your heart what you will do to and for this world, and what relation to it you will bear. Will you add an ounce of selfishness to its tons of self-hood? or will you lay the stone of truth in its temple, and make a sacrifice on its altar of prayer and of song? Will you stand cold as stone and silent as a statue in mild disdain of the struggling masses, or into some empty palm will you lay your own right hand? Will you make its blindness more blind, and its madness more mad, or will you

with broad wisdom and noble courage endeavor to see clearly, to guide rightly, to do well? This world needs you, my friends. This world has waited thousands of years for you. The world wants you to hold truth better than name, duty than dollars, character than place. The world wants you to lay some stone of truth in its temple. The world wants you to be, in the new fields of its endeavors, not a Ulysses, but rather the world wants you to be as someone else, also named in the Odyssey. Do you know who is the hero of the Odyssey? Is it he who has sailed many a tempest-vexed sea and vanquished many a wily, mighty foe? Is it he who escaped from Circe's cheats, and was deaf to the Sirens' honeyed songs? Is it he who bent his mighty bow to slay his would-be supplanters? Is it he who, in the teeth of every charm, remained true to his own Penelope? Ah, no, the hero of the Odyssey is not Ulysses. The hero of this poem is one whose name you hardly will recognize—Eumaeus. And who is Eumaeus? Eumaeus is the swineherd. The " noble swineherd," as he is called, who guards with care the estate of Ulysses, and whom Ulysses, returning, finds in his place doing his humble duties. A hero—yes

a hero, you desire to be. But faithfulness to simple duty is the heroism to which the world calls you.

In the Western Reserve, and in association with this college, there lived, some years ago, a man to whom the president of the college of which he was a graduate, addressed a letter. It bore date, " Williams College, June 10, 1880: The hour has struck sooner than I thought. You know I thought it would come, and now that it is come I rejoice with you. I congratulate you, not only on your nomination, but on the manner of it, and the enthusiasm with which it is received. The students here are wild over it, and I care not how wild, if they will but learn the lesson there is in it. It is one reason of my joy that there is a lesson in it. How well I remember those early struggles, and your manly bearing under them, the confidence you at once gave your instructors and received from them, and the combination, so apparently easy, and yet so rare among students, of a genial spirit with pure habits and high aims uniformly pursued. That was the beginning of a course in which you have not faltered, and the lesson therefore is, that this honor is the result of no accident, but of achievement by steady

work in scholarship and statesmanship, so that when the nation called, the *man* was there."

Thus Mark Hopkins wrote James A. Garfield. Crises are always striking, and crises will at no distant day strike in your life. When a crisis does strike, the result of its striking depends upon whether you are a *man*.

But, as you go forth into this world, neither you nor I can forget that you are going forth into a world more the world of God than of man. The world has universal relations. Into these relations you come. You cannot put them off. You would not put them off. But your chief relation is to him whom we call God: God, who was before time: God, who shall be when time is not: God, who was, is in all places: God, who shall be when the heavens are rolled up as a scroll: God, our creator, our preserver, our benefactor: God, whose being we dimly shadow forth to ourselves in the names of Father, Son, and Holy Ghost: God, who is in all and God in whom is all. This God has defined himself as Love. He is above the world; inspire yourself with his might. He is in the world; with him commune. He is compassion; wrap your soul around with strength of his consolations. A revelation he has made to the world,

and he is the author in a sense other than that in which he is the author of other volumes of what we call the Bible. The book is inspired, for it inspires men. It is a human book, for its writers were men. It is a divine book, for its author was God. It was given to man, not for its scientific teaching, not for its secular history, but as a history, as a prophecy of God's endeavors to bless and to redeem man. This book thus receive and use. Obey its commands, remember its precepts, follow its suggestions, live the life it commends.

But also, in this world of God and of man you find what is called "the church." Some of you are its formal members. I wish you all were. The church: it is the church of the Son of God. Its origin is the principle of divine love. Its history is the history of human redemption. It is the church of the Son of Man. It embraces all those who accept the principle of Divine Love and endeavor to obey the duties which this love reveals. "It includes all those who are predestinated," says Wiclif. "It embraces all those who hold the divine word, and observe the sacraments," says Luther. "It is the visible organization where pure doctrine is taught," says Me-

lancthon. "It is the society in which every newborn soul is a component part," says Schleiermacher. This church is worthy of your love, is worthy of the service of your devotion, and of the devotion of your service. I recognize its limitations. I am well aware of its imperfections, but never will you find in this world of God and of man an agent more worthy of your co-operation than the church, and never will you find aim more worthy of your working for than the aim which the church sets before itself. It is anointed with the blood of martyrs. The wisdom of the Prophets and the songs of the Angels are its triumph. Of this church become a member. Thus, into the world of God, with the Bible of God in one hand, and the church of God in your heart, go forth.

You, my friends, members of the Class of 1892, by the simple fact of your graduation are sent forth. You are sent forth from and by this college. You are sent forth into the world: the world at once of man and of God. There is a sadness in these parting hours, yet for these parting hours you came to the college and the college received you. Here you stand together. After these three days you will never stand together as

now. These days are the point whence you will go forth on the divine purpose into the waiting world. Your pathways will more and more widely separate as the days increase. But, also, as the days increase your pathways will gradually converge, and at some point of time in the future you will again come together at one and the same point in space. From this world, in the nearer parts of which to-night you linger, may you come forth to its farther borders, into that Eternal World, with the same courage, strength, hope, and triumph with which you leave this college, only with a courage more brave, a strength more strong, a hope more vigorous, a triumph more victorious. Thus, may the words of the Christ, which to-night I speak to you: "These twelve Jesus sent forth," be at last translated into the invitation: "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

## III.

## GREAT FORCES IN THE EDUCATION AND LIFE OF WOMEN

"And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand; and he drew near to the Philistine."—1 Samuel xvii. 40.

SCENE conspicuous, though common, this; scene of youth, inexperience, weakness, innocence, going forth the first time to meet age, experience, strength, evil. David is facing Goliath. Every life has its youth, its inexperience, its innocence, its weakness. Every life has also its hour when it first stands facing what we call the world. Its youth faces the world's age, its inexperience the world's experience, its innocence the world's evil, its feebleness the world's might. Such an hour is *this:* the hour when a woman turns her back upon her college, and turns her face towards humanity's great life. When thus she advances and stands, what is her need? What

should she have to overcome this giant of the world? The answer is not remote. Let her equip herself as David was equipped. The question and the answer are simply a part of that universal question and answer belonging to all life, and also to all literature: The question of individual personality in its first relations to corporate personality.

But to the specific answer: David took five smooth stones. The stone represents compact force. Force diffused is of worth. The air represents such force. But force diffused is rather a condition than an agency, and conditions never do anything. Compactness, condensation promotes power. Crowd Lake Erie between narrow banks and you have Niagara. Put electricity into one bolt, and, descending, it smites with the swiftness of light, with power resistless. Compel it to go along certain ordained ways, and electricity has an ear, a tongue, an eye. The temptation of modern life is the dissipation of force. The temptation of American life is the dissipation of force. The temptation of the American woman is the dissipation of force. Modern American life demands much of woman. Of home she is the creator; in church the laborer; of society the

pillar; in social reforms the chief speaker. The American woman of 1892 will do more things well than any other member of the human family, but for this simple reason we seldom find women doing certain things *best.* She is rather content with second-rate attainments in many fields than with first-rate in a few. The college is made to create personal force. The college is also, and more, made to adjust forces, to transmute scattering forces into compact force. The college is not set to give us women who can do more things well, but rather women who can do fewer things better—best. Education makes forces compact, and projects and directs them toward specific ends. In a sense, education, instead of broadening what we call woman's sphere narrows it. Woman's sphere is now altogether too broad. Woman's sphere, like man's, better be a hemisphere. In the lower social realm, woman's sphere is the broadest. There she serves at once as ox, farm laborer, housekeeper, and mother. In the highest realm, woman's sphere is the smallest; but that sphere is of much greater worth, as the globe of silver is more precious than the ball of iron. The work of the world, we are told, is done by experts. The ex-

pert is one who has twisted the strands of many forces into the coil of one force. Education unites woman's forces into force. Education does this through that power which we call the power of thinking—of thinking clearly, profoundly, comprehensively, swiftly, truly. Education facilitates transmuting forces into force through the power of choosing—of choosing in accordance with the wisdom of thought. Here, let me say, lies the chief difference between the old education and the new for women. The old education taught the *multa*, but did not teach the *multum*. It crowded the many and not the much into one poor brain. And how did the old education teach? It taught in the same methods by which one goes through Europe in six months. And what was the result of the old education? Knowing a bit more than nothing about everything, and knowing what was hardly worth knowing about anything. The new education does not try to teach *multa* to each woman, but does try to teach *multum*. It converts knowledge into character—into force. It is not much in name, but it does propose to make character as firm as the mountain of rock, and the forces of character like the forces of nature.

But force, it may be said, is not beauty, grace; and woman is the minister to life's beauty, life's grace. Therefore, let me ask you to bear in mind that David chose not only stones, but he chose *smooth* stones. I am willing to grant all that may be claimed as to the importance of the beautiful. I recognize its ministry and exult in the Fine Arts—its servants and agents; but I also know that force is no more antagonistic to the beautiful than the swiftness of the flight of the stars is opposed to their shining, or the strength of the elms is opposed to the festoons of their branches, or that the mighty powers of the earth and sky are opposed to the majesties of the changing seasons. Aye, rather, it is force compact, fittingly used, forceful, that creates the beautiful. Force dissipated, superficial, void, is the slow-moving that creates the ugly. Force is not angular. The planetary and stellar bodies move in curves of beauty. When human force is properly trained and used, its very use carries along with it beauty. The more swiftly turns the wheel of the bicycle, the more graceful and steady are its onward goings.

And yet, David did not choose smooth stones because of their beauty. Rather he chose

smooth stones, for smooth stones are the more sure of hitting the mark. Of course you are to have an aim, but you are to choose those qualities which will cause you to gain your aim. Adjust means to ends, choose means which are the surest of gaining ends. Applying all wisdom you will fail to hit often enough. At this point lies the argument for a college education for both the girl and the boy.

The college is not an end, but an agent. Among the ends of life are the proper doing of one's work, increased facilities for doing the world's work, a broadening of vision, a purer purity, the easier ease of self-control, the securing of a richer enrichment of one's being, the gaining a nobler character. And shall not the college be an agency for aiding man or woman to secure these aims? Application, economy in the use of force, comprehensiveness and delicacy of thought, the power of receiving knowledge, discipline, force: do not these aid each woman toward greater breadth of vision, purity, self-control, enrichment of character? The college may make one a better housekeeper, but it does more. It makes a larger and nobler woman in the housekeeper. The college makes every

boy entering a commercial life a better merchant, but, what is more, it helps the world and himself to find a nobler, larger man in the merchant. The college is for the kitchen and the parlor; for the office and the forge; for the factory and the shop; but it is more for simple humanity. The humanities of the college course are for the humanity of life itself. The college thus creates and adjusts great forces to the greatest aims.

David had only one giant to kill, and one stone properly used would do the killing; but David took five stones. Four he put in his shepherd's bag. The first fling might miss. He had forces in reserve. Force is to be put forth, and to be forth-putting, but force enough is to be held back to serve the forth-coming demands. This force is not to be great knowledge. Knowledge is no, or slight, power. Force lies in the man—in the woman. Force is faculty trained to facility. The brain is not to be a granary, but a grist mill; not to be a steam boiler, but a steam engine. Woman is to hold herself for service at the eleventh hour, as well as the first. Woman is to do, and is to do constantly. The college is to give staying power. The fool's bolt is soon shot. College women are most remote from fools.

Goliaths are not single giants. Any week may be a Philistia, out of which some Goliath may swagger forth. What perils may come to your individual life, I know not. They may be, or may not be, organized hardness of heart, hypocrisy, jealousy, narrowness of nature, disintegration of noble powers, but if these are the perils, you are to have force as a taut spring to project the missile which shall put an end to these perils. There, too, are dangers—dangers of the body social. The ravages of sin, the blight of nipping poverty, the petrifying of social distinctions—these are, and these represent evils against which you should have your sling in your hand. The training of these years, close, accurate thinking, broad scholarship are to give to you a force sufficient and efficient for putting down these perils. Your intellect is to be an instrument for weighing evidence; like scales to detect the finest variation; like scales, to receive and indicate the worth of the largest offerings. Your heart is to be of tender and strong feeling. Guided by the wisdom of your intellect, your conscience is to have the keenest, swiftest moral intuitions. Your will is to have persistence. It is to hold on, to hold up, to hold back, to hold out, and to hold down. A

woman who is thus endowed will be ready for life's crises.

David took his sling: tool simple, tool which he knew how to use. The helmet of brass, the coat of mail which Saul tried to put on him were impediments: heavy, foreign; he thrust them off. Your lives are flung into an age of elaborate living: elaborateness has its worth, but remember that simplicity has larger worth and larger relations. It is more akin to the character of the laws of nature. Your lives are flung into an artificial age: cultivate sincerity. Insincerity will harm others somewhat; it will harm yourself more. Your lives are flung into an age of self-seeking: maintain a delicate sense of honor. In an age of materialism, cultivate the imagination: be idealists in ethics and practice. Purity, gentleness, graciousness, love, faith—these are the simple tools which you are to know. Neither good manners nor good ethics patents its rights. The sling is the child's plaything or instrument: keep yourself in directness, not adroitness; frankness, not concealment; enthusiasm, not indifference—these are the simple things which are also best.

But I do not forget that our forth-going

hero took not only his sling and his stones, but also his staff. The staff may have been for either offense or defense, but it was for help in his going forth. One cannot fail to recall that in the Twenty-third Psalm, more closely associated with the crises of life than any other poem, David himself says, "Thy rod and thy staff they comfort me." It is no undue interpretation, if I say the staff stands for the help of God given to you. For my present purpose, I care not whether it seems to you that God governs the world by general laws, or whether it seems to you that he governs the world by his personal presence; but I do care and I care much whether you believe that God is your friend and your helper. I am confident that this is in fact your belief. Therefore, you are to think of Him,—your God, as your radiant Sun, enlightening the mind; as your protecting Shield, guarding you; as your Refuge in the storm; as one whose everlasting arms are beneath you; whose love is your fortress for defense and whose commendation is your motive. Let His truth be your study, his power your trust, his love your everlasting heritage. With him as your helper you can run and not be weary, you can walk and not faint. With faith in

him, you are to face perils. With him you are to go into and come forth from flaming furnaces without the smell of fire on your garments. Without him Heaven would not be, and with him, Hell could not be. Whatever weapons you may carry for overcoming the giants of life, you are ever to take the staff of God's personal help.

I see the fair face of David again, standing to-night in many a college church, preparing to meet the hard-faced Goliath of life. I know that you, young women, members of this graduating class, appreciate at this moment in the beginning of this Commencement time, at once how little and how much this College has been to you in fitting you to conquer the opposing giants of the world. You now know, as not before, how great the change is that is coming to you. You would longer linger to secure equipment more thorough, yet, you would go forth into the inviting and larger unknown. With reluctant feet, yet eager, you stand where the brook of the college and the river of life meet. Yet, this college, as you thus stand, sends you forth, its second class. It sends you forth assured that you are strong in yourselves, with a force which is at once beauty and strength

sufficient for the storm and the stress, and fitted for the sunshine and the calm. The college is confident that the God of David is your God. Let the sling and the stone of your own power ever conquer for the right and truth. Let the staff of the divine blessing be your help all the way of your pilgrimage. And when you approach the end, may your voice be heard singing, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

## IV

## LOVE: CHRIST AND HUMANITY

"A new commandment I give unto you, that ye love one another."—John xiii. 34.

"Love is the fulfilling of the law.—Romans xiii. 10."

THE moral and religious wealth of the world when Christ came into it was not small. It was indeed a very religious world. Its gods were in multitude as the stars and in character as diverse as the forms of the clouds. It was a rich world too in systems of ethics. Confucius had told his dream. Plato, Aristotle, Cicero, had each formed his theories of righteousness. Moral precepts beginning with the golden rule of the Chinese sage were many, wholesome, inspiring. It was a world, further, not without noblest examples of righteous living. If one turn to the drama as embodying the ideals of humanity, one finds Antigone; if one turn to historical annals, the names of a dozen heroes spring to the lip. It was a world in which the family as the source and rule of social order

had obtained a secure place. But it was, after all, a world of poverty in that treasure which is richest and supreme. It was a world without love. Its life was a loveless life. Its self-love was selfishness. Its springs of action were intellectual, not of the affections. Its works were splendid but frigid. Its heart was iron. Its hand was gloved in works of charity as cold as ice and as hard as steel.

The Christ who came, came as love. He spoke no eulogies so eloquent as Paul. Such eulogy was needless; he was love. Love was the spring of his coming; love the parable of his wisdom; love the miracle of his work; love the life he lived; love the death he died. He was both the message and the messenger of love. It has indeed often been asked what contribution Christ gave to the world, what new force added, what new motive applied, what new truths discovered. The force he contributed, the motive applied, the truth he discovered was love. Love he gave to the world as the essence of the divine nature, the principle of love as the principle of divine conduct, the principle of love as the principle of human righteousness. Love was the comprehensive contribution which the Christ of Christianity has made the world.

This love was not simply an emotion. It was not a transient fancy. It had in it nothing of animal passion. It was a principle. It embodied conduct. It stood for the great permanent choice of the individual and of humanity. It did indeed have an intellectual part, but it was more than intellectual. It did indeed have an emotional part, but it was more than emotional. It did indeed have a power of the will, but it was more than volition. It was sympathy, it was self-sacrifice. It had in itself all that was noblest and largest and best of humanty and of divinity. It was LOVE.

This principle of love coming into relationship with human life worked very important results. To these results I ask your thought.

The love which Christ brought, gave a sense of humanity. Before Christ came there was no adequate sense of humanity. There was, indeed, a sense of national life. This the Greek had; above all, the Jew. But there was no sense of the race, the whole race; there was no conception of the value of humanity as humanity. There was nothing of what we now call enthusiasm for humanity. It is true we find occasional instances of the conception of human brotherhood. "The whole

world," says Cicero in the Laws, "is to be regarded as the common city of gods and men." Neither do we forget the familiar lines of Terence, borrowed from Menander, that nothing human is foreign. But the usual conception, both among the Greek and the Roman, was the Jewish. The idea of the community of nations was remote and vague. The idea of the family was indeed fixed, but between the idea of the family and the idea of the state was no middle ground, no connecting link. The temples, even the Jewish, were not for the people; they were for the priests. The old world had no worthy place for that worthy bit of humanity, the child. The old world had no worthy place for woman. The old world had no place for the poor, the weak, the weary. The conception of the nation was one people, one in origin and destiny; the conception of the state was one people under one controlling force; the conception of the commonwealth was one people in condition and interest,—each conception was strong. But to the idea of all nations composing one simple humanity the world had not come. This idea entered the world with Christ. His nature and condition fitted him to originate such an idea. He was a Jew, yet he had a strain

of Gentile blood. Wise men from the East and shepherds from the field were worshipers at his altar-cradle. Though born in Palestine in the country of his great ancestor, he spent a part of his babyhood in a land where his fathers had served as slaves. He was brought up in an inland town, yet one which was a metropolis. His message was spoken to the lost sheep of the house of Israel, but he also said "other sheep I have which are not of this fold; them also I must bring." In the last week of his life Greeks sought wisdom from his lips. His invitations were as broad as "whosoever will." The symbols which he used to type his universal relationships were bread and water. The declaration inscribed over his cross was written in Latin—the language of universal empire, in Greek—the language of universal culture, in Hebrew—the language of universal holiness. The chief wonder following his death was the wonder of the gift of tongues—a Babel which was not a Babel, for each speaking understood the other. Those on whom his power rested were out of every kindred and tongue and nation. The visions of the Apocalypse indicate not only the happiness of his subjects, but the inclusiveness of his realm. The Apostle indicates that

Jesus Christ is the chief corner-stone, and that on this foundation rests the household of God in which strangers and foreigners become citizens and sons. To us, in this nineteenth century, in this democratic nation, all this seems commonplace. For to-day we have a sense of humanity universal in its comprehensiveness, compact in its individualism, intense in its affection. Combination, co-operation, consolidation, union are the rallying cries of society, of commerce, of government. We to-day write not men, but man, on our wide-spreading banners. The idea that has thus come to the world entered the world with him, who called himself the son of man, and who was Love.

This principle of love gave not only a sense of humanity, it also gave a sense of the worth of the individual. The heathen world had wisdom. The heathen world had also will. But the heathen world had no worthy affections. The old world had a brain, it lacked a heart. It had a place for the hero, it had no niche for him who was not heroic. Most people in ordinary relations are not heroic. The love of the Christ was, however, a love for the individual of whatever sort. For Christ came seeking the lost, saving that which might not

seem worthy of saving. He came to rest the weary, to lift the heavy laden, to give an easy yoke for yoke bearers. He declared that one doing his will became to him as a mother. He spoke assurances which we call beatitudes, blessings promised for moral qualities, qualities which may belong to each, and not blessings for intellectual qualities which may be denied to many. The pearl of all the necklace of his parables is the one in which one hero stands for love, for love given, and in which one hero stands also for love, love accepted. The parable which is a vision of the last day suggests that in the unlikely and the unlovely may be seen himself. He calls himself the way, but it is a way in which the wayfaring man may walk. He calls himself the truth, but it is the truth which each man may know. He calls himself the life, but it is the life which each man may share.

In the love which he offered, the Christ, further, gave to men an adequate conception of God as love. The old world did not lack gods. Paganism was and is polytheistic. One of the first charges which the early Christians had to repel was the charge of being atheists. The finest embodiment of the gods of the finest paganism was Athena. Athena to the Athen-

ian was supreme wisdom. She was also purity. Her beauty was severe and strong. She was the presiding spirit of the noblest city of the noblest nation in its noblest age. The finest thought which the most discriminating mind of antiquity could realize as to the object of its supreme worship was wisdom, beauty, purity—qualities indeed magnificent and entrancing. But the Christ came to show that in the God were not only wisdom, purity, and beauty, but also was love. "God is love," says the inspired writer; love is God, we interpret his meaning. The Oriental brought his gods to the level and condition of nature; his was, indeed, an attempt to realize the immanence of the divinity, and his gods were fierce and terrible or calm and tender, as are the moods of nature herself. The Roman at first materialized his god into the chief of the state. Later he deified the emperor. But the Christ himself preached that love was God. Let me now say that we need to return to the early conception. Can anyone think to-day, as men once have thought, that God created men to damn them? No wonder when the assurance prevailed that the heart of the eternal is not gall, nor the heart of the universe poison, the morning stars sang together, or

the evening stars shouted for joy. No wonder the early Christians called their sacrament of worship, to a God of love, a love feast and made a kiss their salutation. No wonder the universe ceased to the early Christians to be a prison-house and became a father's house, that it ceased to be a machine shop of impersonal forces and became a flower garden, a land of Beulah. No wonder the avenging furies ceased to torment men's fancy and men came to believe in the ministry of angels. No wonder the world ceased to be inhabited by fiends and became suggestive of loving providences and symbolic of the divine beneficence and love. No wonder the world rejoiced when it was told by the Apostle of love that God so loved the world that he gave his only son unto it.

Let me also say that to-day this principle of love is the fundamental truth in every doctrine of Christian theology. Love is the truth of the Godhead: God is love. Love is the truth of Christ. Love is the great cardinal fact on which swings wide and high the door of the Atonement. Love is the atmosphere, warm and clear, in which the Holy Spirit labors to make men better. Man's capacity to receive and to give forth love is the chief truth re-

specting the human element of salvation. Love is the corner-stone of the church. The doctrine of love gives authority to the Scriptures; without this fact it would be difficult to prove inspiration. Love is the truth on which all theories of future rewards proceed. It is the truth on which all theories of future punishment proceed. If the God who condemns failed to love those whom he condemns, he would be, not a God, but the Devil. Wrong in logic, false in idea, is that man—if he live—who thinks of God as other than a God of love: he is a heathen. Wrong in logic, false in idea, is the church—if it be—which thinks of God as other than a God of love: it is heathendom. Right and true and sound are the man and the church who test all doctrines by the doctrine of love: the love of God for man, the love of man for God, the love of man for man.

The love which the Christ bore provided a new motive for all life. It added power to life; it gave to life a buoyancy, a spring, a movement. It is difficult to discriminate how love did this. Love gave a new life. Love gave a divine life. Love gave a new light. The heart clarified the intellect. Love preached a gospel of universal brotherhood without

preaching communism. Love preached a gospel of self-sacrifice without preaching annihilation. Love preached optimism, the gospel of hope. Love never whispered a syllable of pessimism, the gospel of despair. Love assured men that God dwells in them, about them; love convinced them that this world is God's, not the devil's world; love whispered that the eternal spirit is working in and for man, that humanity represents the constant striving of God toward the reincarnation; love proved that conscience and reason in each man are to be united, and that the revelations of conscience and reason in man are the revelations of God's truth; love declared that the human need of forgiveness is filled by the divine pardon, that all worthy sacrifice consists in the yielding of the human will to the divine, and that perfect freedom is perfect obedience to perfect law. It was thus that a new motive came to humanity through the new love. I read Epictetus—noblest flower of pagan plant—self-understanding how profound, humility how Christian, counsel how sage, wisdom how precise, ideals how exalted, self-reliance how strong, self-restraint how calm—a Socrates without pettiness, a Plato without remoteness from life. But how cold

he is! As I read these noble paragraphs I feel myself walking through halls of marble, ornate, splendid, but frigid, whose atmosphere is of the tomb. As I read the gospel of St. John I find, indeed, less of the ornate, less of the splendid, but I find life. I read the meditations of Marcus Aurelius—how simple yet how profound, how broad yet how deep, how learned yet how wise, how exalted yet how humble, how wide in knowledge yet how full of self-understanding—as I read these meditations of that noble man, who was by destiny a philosopher, by chance an emperor, I am reminded of the story of a king, the king who gave audience to his court. The king reclines in his kingly chair, on his brow rests the crown, his lily fingers grasp the scepter, over his heart flash insignia. The marble halls sing in entrancing music, the polished floors are happy in the tread of dancing feet, lords and ladies approach and pay obeisance. The courtiers with one voice exclaim, "Long live the king, long live the king." The king has all, all but life. I read the meditations of this great man, Marcus Aurelius; he has all but life. I read the gospels of our Lord Jesus Christ and he has life. His life is love.

That love is God and that God is love we

are coming the better to understand. Philosophy has for more than two thousand years been searching for its god. Plato found it in his supreme ideal. This century has been searching for it as never before has any age searched for a god. Fichte found his god in the "ego." Schelling found his god in his system of correspondence. Hegel found his god in pure being. Schopenhauer found his god in the absolute will. Von Hartmann found his god in the unconscious. And each of these found, indeed, one side of God. God is the ideal, the perfect. God is the universal "ego." God does make himself known in the orders and gradations of existence. God is indeed a pure being. God is indeed a force, a will. God we may consider the unconscious in certain relations. But this God who is all these is also and more the God of love. Love is the supreme ideal, love is personal, love is comprehensive, love is force, love is energy, ever so going out into other lives that it may be said to be forgetful of itself. Love is the absolute. Love is the God.

These are truths which college men need to learn. The trained intellect is a tremendous power. Intellectual culture is a very precious thing to have or to bestow. A character disci-

plined, equipped, enriched is a possession worthy of consuming struggle. When God wants a great work done he calls a well-trained mind as St. Paul. But a well-trained mind without love is a Frankenstein. Intellectual culture without love is moral suicide. God summons every man to know with the reason, but he also summons every man to love. If college train the intellect, as it does, let college not dry up the fountains of the heart. If college teach one to think, as it does, let it not dwarf the affections. Let love and thought be the twin stars in the one constellation of perfected character.

This world of which we are a part and into which we go is not a world of love. Love has not yet fully possessed this world. But you are ordained to make this world a world of love. Therefore you are to love it. If the world admire or honor you, love it. If the world be indifferent to you, love it. If the world hate you, love it. If the world despise and spurn you, still love the world. Give yourself or your treasure or withhold yourself or your treasure, but love the world. Pray or labor for the world or do not pray or labor, but love the world. Love the world as God loves it, who

gave his son for it. Love the world as Christ loves it, who died for it. Love the world as the Holy Ghost loves it, who lives in it and for it. May it truly be said of you that

"Love took up the harp of life and smote on all the chords with might;
Smote the chord of Self, that trembling, passed in music out of sight."

## V

## THE YOUTH'S DREAM OF LIFE

"And he dreamed."—Gen. xxviii. 12.

JACOB has left his boyhood's home. He is starting out in his life's work. The first night after his departure he dreams a dream which the words that have been read describe. The week, of which this is the first service, is called Commencement Week. It is not, according to an early use of the term, the beginning of the college year. It is rather the beginning, the commencement of life. I may therefore for us interpret Jacob's dream as the Youth's Dream of Life.

For to every youth, as to Jacob, the first approach to life is through dream-land. In every youth imagination is stronger than will. As he faces this very vague but very real condition which we call life, each young man or woman is filled with a sense of wonder, strangeness, and inquiry. What life is to be he knows not. Even what he wants life to be he is not quite sure. He is in the mood of

reverie, not of work; of interrogation, not of assertion. He sees visions. He hears many voices and mingled calling to him out of the future. He is dreaming the dream of the life that is to be. Therefore, the youth's dream of life, or, more definitely, what are the characteristics of this dream as it is represented in Jacob's dream at Bethel, is my theme.

Jacob's dream was optimistic. Ministering angels were its characters. Its environment was as the house of God and the gate of Heaven. The youth's dream of life is optimistic. Its rainbow of promise is braided of skyey hopes and splendid ideals. The youth is a youth so long as he is an optimist. Optimism is the fabled elixir. For we are to remember that optimism is not only an idea, but also is good feeling; not good feeling only, it is also happy choice. Not only is it these states of mind, but it is also a sound constitution, and joyous conditions, and worthiest aims. Optimism, let us not forget, is at once a belief and an atmosphere.

It is well that the youth's dream of life is optimistic. Life has in itself much that is not best or good. No one can look out from some great observatory on human life without feeling himself pierced by its agonies and shames,

sympathizing with its sorrows, and moved by its woes. The pessimist is not without argument from observation and experience. But pessimism arises from seeing a part and not the whole. For optimism is the lasting keynote to which all the variations of life's music are constantly attuned, from which they take their departure, and to which they return. The optimism of the age of ten is not the optimism of the age of twenty, nor the optimism of twenty that of sixty. The optimism of mere pleasure gives way to the optimism of a high purpose, of work nobly planned and nobly wrought, and the optimism of work itself makes way to the optimism of triumphs achieved, and the optimism of triumphs achieved in turn makes room for the optimism of a blessed memory and of hopes which await a fulfillment beyond the clouds. For we are ever to believe that the world at its center is good, and at its circumference far from being bad. We are to believe that evil is an incidental and not an essential part of the present moral system. We are to believe that this world is the best of all possible worlds, for its conditions. Every Christian is an optimist, and every optimist cannot well avoid being a Christian. The first article of the universal

creed: "I believe in God the Father Almighty," is also the first article in the creed of the optimist. Optimism is not born of blindness to evil conditions. It knows that there are waves of pain, and suffering and agony, tossing on and tearing up the shore of this great human ocean. But it also knows that the great undertow and the gulf streams are of beneficence and peace.

The one thing to be said to the young soul in its dreams is this: optimism is strength. To believe that things are for the best helps to make things best. Great men are always optimists. They are not optimists so much because they are great, as they are great because they are optimists. The world's great books are optimistic. The close of the Odyssey brings to a close the hero's wanderings. The Paradiso of the Italian poet follows the Inferno and the Purgatorio, as the Paradise Regained of the English singer follows Paradise Lost. Goethe's final word in his masterpiece is "upward and on." One of the great messages which the robust Browning gives to the world is:

> "All service ranks the same with God—
> With God, whose puppets, best and worst,
> Are we; there is no last nor first."

The best interpreter of our times closes his great poem singing:

> " For all we thought, and loved, and did,
> And hoped, and suffered, is but seed
> Of what in them is flower and fruit."

Even on the reasoning of Schopenhauer, it seems to me, pessimism contains the seed of optimism. For if the will is never satisfied, and if man therefore is always to be unhappy, it is still true that the lack of satisfaction prompts to struggle, and struggle is the prerequisite of strength.

> " 'Tis not the grapes of Canaan that repay,
> But the high faith that failed not by the way."

Optimism is strength. One can hardly forbear thinking of a worthy representative of our time, whose inner life has lately been unfolded through his own letters, as an optimist. As the years increased, increased his assurance of the goodness of man. It was in early life that he put a revolver to his head. It was in mature life he wrote: " I take great comfort in God. I think He is considerably amused with us sometimes, but that He likes us, on the whole, and would not let us get at the match-box so carelessly as He does, unless He knew that the frame of His universe

was fire-proof." His greatest ode, though sung to commemorate fallen heroes, is a hymn of exultation for the republic. Life became to him a treasure richer, a privilege greater, an opportunity the more magnificent with each passing decade. Over the sea there dwells one, who, fifty years ago, flashed on the world with the name of "Graduate of Oxford." He had "views" and he exhibited them. He wrote with the brilliancy of De Quincey, with the freshness of Scott, with the force of Macaulay, with the correctness of Addison. He was a philosopher, a painter, an historian, a critic, a teacher. In each of these callings he had industry and energy. He made and unmade reputations. His judgments reversed the judgments of centuries. He helped men to see. He appealed to reason; he honored justice, law, order. He loved God and man. Under his touch the stones of Venice took on a new beauty, and the splendors of Florence a new glory. If with the ceasing of youth he ceased to tell men of the glories of art, he began to tell men of the glories of life, of the duties of helpfulness, and of the magnificence of self-sacrifice. Messages entrancing he gave. To-day he lives, an old man, seldom speaking to the world. And, alas, when he does speak,

the voice is not that of an Isaiah prohesying a nobler time yet to be, but the voice of a Jeremiah in lamenting. James Russell Lowell, in the sunset of his day, was strong in himself, strong through his influence over two worlds, strong in his virile, robust optimism. John Ruskin, in the sunset of his day, is a vanishing influence through his drear and dread pessimism. Carlyle, too, was majestic and mighty so long as he was an optimist. Carlyle became weak, trivial,—not a voice, not a scream,—not a scream, but echoes of a scream,—as he became pessimistic. Optimism is strength. Strength is optimism. Which is cause, which result, I need not now discuss. Each is cause, each is result. Therefore to you I say, let your dream of life be optimistic. Believe in yourself as good. Believe in your fellows as better. Believe in your God as best. Accept of life as privilege most precious; live your life as duty most sacred; exult in life as glory and inspiration most exalted.

Jacob's dream has, too, the element of righteousness. Chicanery lies in the past of the son of Rebecca. Duplicity is to mark parts of his future. But, in his dream and in his consequent pledge are only simplicity, sincerity, honesty, righteousness. The youth's

dream of life has in itself the comprehensive, vital virtue of righteousness. The promise of the future is contained in fitting obedience to fitting law. Let us never forget the omnipresence, the omnipotence of law. Let us never forget that, if in respect to the nature of His being, God is love, that in respect to the relations of His being, God is law. The one comprehensive law is righteousness, or, writ short, is right. This simple law man is simply to obey. Sin is, as the Greek word indicates, lawlessness. Lawlessness is discord, disunion, disintegration, degradation, destruction, damnation. The universe is conditioned by law. There is no place for sin in a well-ordered universe. There is no place for the sinner in a beneficent universe. The sinner is an outlaw. An act of sin introduced into the human constitution works a disorder in that constitution akin to that which a misplaced star would work in the celestial system. Cosmos becomes chaos. Sin obscures the intellectual vision. Sin depraves the affections. Sin hardens the conscience. Sin outrages the will. Sin destroys the poise of the faculties. Sin does this. Sin also causes the sinner to feel that he is an outlaw, a rebel in a realm of righteous order. Sin is the mother of self-consciousness and of

shame. Sin awakes Adam and Eve to the fact of their nakedness. Daniel Webster pictures in lightning the self-consciousness of the murderer of Captain White. Hawthorne tells of the awakening power of sin in the illicit loves of Arthur Dimmesdale, and in the transformation which comes over the Fawn through his silent and dreadful murder. Lady Macbeth, murdering Duncan, murders sleep. Yea, unrighteousness is a power which makes for destruction. Righteousness is a power which makes for preservation, development, life. Righteousness is salvation. Idolatry, adultery, murder are not wrong because the ten commandments forbid them. The ten commandments forbid them because they are wrong. Law is not arbitrary. Law is in accordance with the nature of things. Law, law, law, everywhere law. Law takes on cubical relations. Law is as eternal as eternity. Obedience to law means obedience to the eternal and the infinite. Living in accordance with law is living in accordance with the divine. The man who is to keep his youth's dream is thus to live. He has one line and one line only to walk. It is the straight line, which is a right line. If the dream is dreamed in youth's innocence, the youth can project the vision

only by transmuting youth's innocence into manhood's purity. If the dream is dreamed in solitude, he can maintain its power over himself in a throng by holding fast and firm simple righteousness. If the vision is dreamed in the darkness, he can keep its individuality of influence in the dissipation of the day only by demanding of himself that he be inspired by its mighty right. If the blessing of youth's hope is to be transmuted into the blessing of manhood's memory, righteousness must be the foundation of the hope. If the blessing of work to be done is to be transmuted into the blessing of work done, righteousness must be the companion in the service. If the blessing of youth's exultation is to be transmuted into the blessing of manhood's peace, righteousness must be the breastplate of the chivalric soul in both youth and age. If the blessing of youth's dream is to be transmuted into the blessing of manhood's realities, righteousness is the energy which works the blessed transformation. The skyward aspirations of your youth are to be in and of simple righteousness.

The name of one man trembles on my lips as I think of righteousness as an element in the dream of life. It is the name of one who for many years stood in the place where now I

stand a Baccalaureate preacher. It is the name of one who, for almost three decades was a mighty power in the building up of strong and right character in the students of this college. Carroll Cutler stood for simple, sheer, perpendicular righteousness. Mightier than any visible triumphs, more worthy than happiness, more satisfying than scholarship, was to him righteousness. If I may slightly change words which he wrote and apply them in a way which he would never have suffered himself to apply them, I may say that Carroll Cutler made it his supreme choice and purpose to learn and do all his duties towards God and men in all the relations of life. What higher moral encomium can be given to any soul? It is this simple duty of simple righteousness which the college has tried to teach to you, and it is this same duty which I, among these last words, would endeavor to impress upon you. Be or be not severe, but be square. Be or be not gracious, but be straight. Be or be not pleasing in manner, but be always right.

Jacob's dream was a dream of faith. It indicated faith in God. It also indicated that the dreamer had faith in himself. I may also add that it indicated that God had faith in the dreamer. The youth's dream of life is to be a

dream of faith. It is to be a dream of faith in one's self. In neither arrogance nor humiliation, in neither self-conceit nor self-distrust, but in a clear knowledge of one's self, with a consciousness of unselfishness of motive, of a purity of heart, of height of aim, one is to have faith in one's self. College life develops this worthy faith. If college life pulls certain bright feathers out of juvenile pinions, it yet gives strength to the hidden muscle which lifts and bears. The competitions of college life should give you confidence in yourself as you enter upon the competitions of active life. Your associations with scholars and thinkers should give you confidence in yourself as you enter into associations with other scholars and thinkers, or with men of all sorts and conditions. Have faith also in humanity, in humanity's goodness and in the splendid goal of perfection which humanity will at last reach. Believe that humanity cannot, will not, shall not fail. Its progress seems often to be only circular. It goes in one ceaseless round. But the circle is in a spiral, and ever as the circle goes round it goes up. Higher attainment springs from present attainment. Let us never forget that youth is humanity's final hope. The candle of human expectation is lighted at the altar of youth.

The Western sky of humanity may never be so black but that the morning star is burning a promise over the flushing Eastern hills. Humanity may crucify, but have faith in it; it shall yet bless. Humanity may prefer error, but have faith in it; it shall yet know and love truth. Humanity may turn its traitors into heroes and its heroes into martyrs, but have faith in it; it shall yet crown the kingly king. Humanity may be brutal and cowardly, in ways, satanic, but have faith in it:

"For Humanity sweeps onward; where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn."

Have faith also in God. Have faith in a power which makes for righteousness; that is much. Have faith also in a person who is righteous; that is more. Have faith in a power which makes for omnipotence; that is much. Have faith also in a person who is omnipotent; that is more. Have faith in a power that makes for

beneficence; that is much. Have faith also in a person who is love; that is most. Such a faith does not promote length of creeds, but such a faith is the essence of every creed. Such a faith is an anchor to the soul, in its storm and stress. Such a faith is a bridge to bear one across the hissing streams of sorrow, disappointment, failure. Such a faith may be to you what a star may be to a boat crew on a wide, wide sea, without compass or bread. I know the temptations which life bears of losing faith in God. I hear the old and new story which the book of Job is ever telling. I hear the blasphemy, "Curse God and die." But let each soul know that however hard its lot, bitter its condition, sad its fate, God is and God loves. Let me also say, do you be such a man that God can have faith in you. Make your youth such that God can trust you for your early prime. Make your early prime such that God can trust you for your maturity. In intellectual questioning, in the hesitation of your heart, in the indecision of your will have faith. Have faith in God, but be such that God can have faith in you:

> "Perish folly and cunning!
> Perish all that fears the light!
> Whether winning, whether losing,
> 'Trust in God and do the right.'"

Every Commencement brings anew to the mind and heart the immortality of the college and the mortality of the men who make the college. No work of man is so lasting as the college. But the men who are or were its students, the men who teach in its halls and govern its doings are as fast passing ships. Falls the hand, but the torch of truth never. As one hand goes down another seizes the flame, holds it aloft and bears it on, a signal and a symbol. Ely and Baldwin and Gregory die. Benediction to their memory, beneficence to their work. Others accept the task which they laid down and carry these tasks on to their completion. Yet what matters the swiftness of human lives if only their living help toward the realization of the bright dreams of youth, toward the incarnation of the right, and toward the supremacy of a sublime faith. For no one of us can wish for himself long life except as length of days teach these truths—that the world is made for goodness and for happiness, that the rule of right is the only rule of conduct, and that faith in the divine is man's supreme human power.

The members of the graduating classes: You have come to the beginning of the last hours of your college life. Youth is vanish-

ing; vanishing is also the dream. "And Jacob awaked out of his sleep." "And Jacob vowed a vow saying: If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God." God was with Jacob. God kept him. God ministered unto him. God gave to him a better and a nobler life than he even dared to ask for. I pray that God will keep you. I pray that he may be better to you than your most darling wish can suggest. I pray that God may bring you back to this place in recurring anniversaries bearing richest blessings. I am sure that it will be thus. For life should grow richer with each passing year. Lengthening life should have larger treasure in itself and larger treasure in other lives. Life should be in its onward progress as a river. The river loses the swiftness and the roar of its mountain origin. It loses the narrowness of its first channels. But it gains in breadth. Its depths become more deep and more calm. It comes into relations with the great ocean and it bears the commerce of the world on its bosom. Your life, as onward it goes, may lose somewhat of its swiftness of action, its impetuous-

ness of feeling, its rushing influences and tendencies. But if it lose these, it gains in a widening of relationships, in the deepening of its profound meanings, and it bears in itself an increasing treasury of the best things of infinite space and of endless time. It may have, as it goes on, more of the shadows of earth, but it also will have more of the images of heaven. For the life that begins in the dream of the best things is the life that holds out the brightest promise of being the best life. The life that begins in the dream of righteousness has the promise of the reality of righteousness; and the life that begins in the dream of faith has the holiest assurance of being a life of faith in man and God. Such a life is at once human and divine. Such a life I know your dream promises. Such a life may the eternal God help you to live.

## VI

## THE EVOLUTION OF CHARACTER

"Within three days ye shall pass over this Jordan, to go in to possess the land which the Lord your God giveth you to possess it."—Joshua i. 11.

THESE words are a picture of the finishing of one experience of life and the passing on to another experience. The experience is finished; it opens to another experience. It is complete and conservative, yet it is also progressive. Because conservative, it is progressive. It goes back into the past in order to go forward into the future. The Hebrew is passing his boundary. The captivity of the Hebrew is ended. He has seen the Egyptians dead on the seashore. Past, too, the forty years of wandering; vanished the guidance of pillar of cloud and pillar of fire; ceased the falling of manna from beneficent skies, the gushing of springs from flinty rocks. Behind him lies a land of slavery and of wandering; before him lies the

land of promise. Pharaoh, the task-master, is dead; Moses, the schoolmaster, is buried; Joshua, the man of self-mastery, lives and leads.

These words, therefore, are a picture of what I may call the evolution of character.

Life has three stages, more or less clearly distinguished. Life begins in subjection. The first the child knows of the exterior world is its resistance to himself. This resistance he tries to resist, and the result is that he comes to himself. He is also subject to mother and to father. Their commands he is to obey, and to obey without reason. If he is submissive, he is contented and happy; if he is not submissive, he is discontented and unhappy; but obey he must. Obedience is the first element in life in either human or animal. Will is strong in the first days of the child, and intellect is weak. Will is the last to die in the last days of the old man. Intellect follows will in the disciplines of infancy. Intellect precedes will in the declines of senility. But the will which is first in life is a will in subjection. Subjection to law is the first stage in the development of character. It is a stage in which law reigns; impersonal, universal, necessary law.

The second stage is the stage which I shall call personality. It is the stage of the enlarging, quickening, fructifying life of the intellect. Reason is able to receive reasons. Knowledge is gained. The will becomes enlightened as well as strengthened. Self-guidance emerges. The relations of the man, of the child, to the exterior world become more sympathetic. The schoolhouse opens its door, the book its pages, the friend his heart. Experience becomes a minister. Life is transmuted into a story book in which each day is a page. Liberty enlarges. One's own will unites in fitting forms with other wills. Gradually confinement vanishes. Gradually the value of personal relationship emerges. Sympathy, love, helpfulness, watchfulness, are given and are received. Personality enlarges in the man himself, and his own personality twines itself around other personalities, and is in turn itself enwrapped by these same personalities. Each life comes to interpret to itself what the great Browning is trying to interpret to us blind readers of his books: the power of personality brought into relation with other personalities. Thus closes the second stage in the development of life and of character.

The third stage grows out of the two that have gone before. Now dawns the age of self-mastery. The man comes to himself. The intellect sees for itself. The judgment weighs evidence for itself. The appetites are controlled through and in selfhood. The affections recognize their place and function. The will comes to its own autonomy. It calls no man master. "I am my own man," says the man to himself.

These three stages I have pictured as successive, but they are not always successive. Sometimes they are almost contemporaneous, and always some parts of them overlap parts of the others. Sometimes the period we call subjection goes over into the period of independence. Independence often goes back to and gets firm roots in the period we call subjection. The period we call personality reaches out and touches on one side the period of confinement, and on the other the age of self-mastery. And yet we do recognize that these three periods are seen in the human lives that we know.

These three stages belong in a sense to the life of the scholar as well as to the life of a man as a man. At first the scholar is a subject. He learns what he is told to learn.

The value of his learning he knows not. Its significance he perceives not. He is ruled by rules or by rulers. But presently out of this subjection he comes to feel the presence of personal love and helpfulness and inspiration. He is watched and supervised. Principles take the place of specific rules. His own learning comes to be adjusted to the learning of others who are friends and companions and guides. Soon he reaches the third stage. He chooses his own path of knowledge. In this path he walks fast or slow, far or near, as he sees fit. Subjection, supervision, mastery, that is the order of life in the scholar.

I might go on to say that in a general way this threefold development has taken place in the growth of the American college. The early college was one of minute prescription of detail for each hour. Penalties severe were exacted for any infraction of these rules. The old colonial college was a college of this type. The college that followed represented a close supervision of and by personalities. The college was the master of the boy at every step of his way. The college was a school of pupils and of masters. The successor of the college of the second type is the college of to-day. The college of to-day is largely a col-

lection of men, each of whom is his own master. The teacher is one of years more, of truth richer, of character stronger than are possessed by those whom he teaches; but after all he is simply a guide, an inspiring force, an instructor, a constructive power for the lives and the characters with which he is called into association. To-day the college is inclined to say to the student who is not worthy to be his own master, that he had better go to his home or go back to the fitting school. I do not fail to recognize that this system in college has many perils. Liberty is always perilous. But liberty is God's method in training men. It is the method of the college of to-day. All of the objections to the liberty of God's method can be applied to the liberty of the college method. And many of the arguments in favor of the method of the liberty of God can be applied as arguments in favor of the liberty of the college.

It would not be difficult also to show that these three stages of subjection, supervision, and mastery represent three stages in the growth of a nation. It would be easy, I think, to distinguish these periods in the history of Old England. It would be easy, also, to distinguish these periods in the history of New

England and in the life that has grown out of the early colonies.

It sometimes happens, it must be confessed, that this proper order becomes reversed. The child, instead of being the subject, becomes his own master. The parent, instead of giving commands, gives only counsel. And the counsel is unheeded, as the command would be disobeyed. Or, the child may grow to man's estate and may still be a child in will. He is still the slave of others; he has not become the master of himself. When a child tries to be a man, though still a child, we are filled with laughter and contempt. When the man, though a man, is still a child, we are filled with pity.

The college man or woman has passed the first two stages, and has entered well into the third. The home is still a home, but it is no longer the home of obedience to rules and of minute supervision. The college of supervision, of rules and of commands has forever gone. Already into the home and the college has come the sense of self, growing with growth, and developing with development. And now at the close of the college, this sense of self-mastery becomes significant and supreme. For better or for worse, for richer

or for poorer, for happiness or for sorrow, you are your own master.

This self-mastery, this last and highest stage in the development of character, has in itself at least three elements.

One of these elements is egoism. By egoism I mean confidence in self. By egoism I mean a just, worthy and proper confidence in self. Great men always are egoistic. Egoism is the condition of aggressiveness. Without aggressiveness, no man proves himself to be great. Take Emerson's representative men: Plato, the philosopher, is the man of egoism; Swedenborg, the mystic, is the man of egoism; Montaigne, the skeptic, is the man of egoism; Shakespeare, the poet, is the man of egoism; Napoleon, the man of the world, is the man of egoism; Goethe, the writer, is the man of egoism. Each of these great men is a man of egoism. Each of them has trust in himself. It is not cockeyism, it is not pride blown out so big that it has become thin, and is in peril of collapsing from its very big thinness. Trust rests upon the calm weighing of the evidence presented by one's self for doing great things.

Some college men have too much trust in themselves. They are inclined to trust in themselves because they are college men. This

is foolish while one is in college; it is more than foolish when one has gone forth from college. Folks will soon forget whether you are college bred. They do not forget what you are or what you can do. To them the process of getting power is a zero. To them the results are, the power itself, is supremely significant. Trust yourself exactly and only for what you are and for what you can do. On the evening of the day in which I was inaugurated an officer of this University, I asked a member of our Board of Trustees, President Hayes, if he knew Mr. Lincoln. He said he had met Mr. Lincoln once or twice. I asked him what impression Mr. Lincoln gave to him as to his conception of his own power. President Hayes replied: "Mr. Lincoln impressed me as knowing that he himself was a stronger man than any man whom he had ever met." Lincoln was worthy of such self-confidence, of course; and such self-confidence produced in Lincoln, not vanity, not weakness of pride, but a mighty seriousness and solemnity of responsibility. A proper self-interpretation will always produce seriousness in any man. It will also give to each man a sense of mastery in and of himself. And this mastery of him-

self will also give to himself a proper interpretation of himself. Egoism, not egotism; self-respect, not self-conceit; self-love, not selfishness, is an element in self-mastery.

Self-mastery also has in itself the element of work. The master of himself is a man of work. Work is both a cause and a result of self-mastery. Work is an expression of the worker. In expression man finds a larger self. Work is his *alter ego*, and also it may be a magnified *ego*. The piece of work done is a convex mirror of the worker. The expression of self in work reacts on the man and makes him larger. The humblest work gives dignity to the worker who has put himself into it. Such an architect as the great Richardson, of our own time, must have felt this enlarged selfhood as he saw his ideas soaring skyward, like birds on wings of stone. Such a poet as our own Lowell must have felt this enlarged selfhood as he wrote the "Commemoration Ode," or the "Cathedral." Such a romancer as our own Hawthorne must have felt this magnified power of himself, as he created the immortals.

It seems to me that this is somewhat the meaning of the words written at the very beginning of the Bible, in which it is said: "God

saw everything that he had made, and behold, it was very good." This self-satisfaction of God with his own work helps to prove how good and great he himself was. He was in a sense more of a master of himself and more conscious of his mastery when he had finished the creation and looked upon it than he was before creation began. Necessity carries along with itself beneficences. The necessity of work carries along with itself enlargement of selfhood. And this enlarged selfhood means a larger humanity, and if a larger humanity, a better and stronger one. Work magnifies. Ignorance minimizes. The person of the worker becomes so great that his own personality goes out into other personalities. He masters them by his own enlarging self-mastery. Work is thus both a cause and a result in this self-mastery of man. O, my friends, thank God that you are called to be workers! If man had never fallen, there might have been no need of work, but when man had fallen the good God sent the good angel Toil to lead man back to himself along the pathway of service. Thank God that you are put in a world of work! Thank God that you are put in an age that calls for work! As you love your own self and wish to have for

yourself the largest selfhood, ever and everywhere be a worker.

Self-mastery also has in itself the element of loyalty to the highest principle and the highest being. Self-mastery implies respect for all facts and truths. The freedom of self-mastery is born of perfect obedience to perfect law. The man master of self has sufficient intellectual acumen to see that there are personalities more wise than himself. The man master of himself has sufficient heart to feel the presence of personalities more present and more pervasive than his own. The man master of himself has sufficient will to recognize the fitness of his will being ruled by wills more puissant. The man master of himself has sufficient conscience to accept the universal law of Right. Men have long discussed whether God exists; and if He exists at all, how? For us such discussion in the college is ended. But more important than the mere principle of theism held by a man is the relation which the man holds to the God who is embodied in this principle. A mighty mental conception of the theistic fact may have slight influence over life, for the conception is purely mental; the conception is never translated into a personal principle of belief.

A slight mental conception of God may have great power over life, for this feeble conception has been translated into a personal principle. The power of God in a life is a product made up of the multiplicand of the mental conception and of the multiplier of the personal grasp which the man has on this conception. For one, I should prefer a feeble intellectual conception and a mighty volition grappling this belief to one's being, before I should prefer a well-ordered intellectual belief and only a feeble volition to make this belief personal. But when to a mighty intellectual conception of the God is joined a mighty volition which makes this idea a part of one's character, the whole person of the man comes into the largest, the noblest, the deepest and the highest relationship to the profoundest principle, to the highest being. The man thus comes into a self-mastery; a self-mastery which is born of loyalty to the highest; a self-mastery which results in loyalty to the highest. He has a self-mastery which comes from perfect obedience to perfect law. He is master of himself because he has found himself in this Master and Maker of us all, God.

This self-mastery, as seen in trust in one's

self, gives egoism. This self-mastery, as seen in work, gives altruism, and a larger egoism. This self-mastery, as seen in loyalty to the highest, gives us religion.

This self-mastery never exists for itself. A part of the being of the individual man, it also holds relations to other individual men. It may be called a complex of self-masteries. All these self-masteries are to be adjusted each to the other. Each exists for all and all exist for each. Every grain of stardust has relation to all the worlds. Move one, and you change the center of gravity of the universe. All the worlds have relation to the grain of stardust. The worlds preserve it in its place and relations. Thus, the universe, with its myriad stars, having infinite space to wander in, rolls on in perfect order, keeping time with the centuries and with the seconds. Each man as he comes to his large selfhood, as he becomes master, has relations with humanity and divinity, and divinity and humanity have relations with him. He exists for all and all exist for him. All of the component parts of humanity should move through the deathless ages in perfect harmony, in larger developments, in higher attainments of being. Israel, with whom our sermon began, came to

his splendid zenith in Solomon, and then fell into the night of darkness and exile.

But humanity in God should come in the progress of the ages to a zenith from which it should never decline, but whence it should seek a still higher and higher zenith of which the limitations are to be found only in the infinite Godhead. Such I do believe is the destiny of humanity and of every worthy member of it. For this glorious consummation, "the whole creation groaneth and travaileth in pain." Through all these struggles and trials and masteries, the creation is reaching upward and onward to this glorious, infinite fulfillment. Such a consummation is the result of the adoption of sons into the love of God, is the recognition of the divine fatherhood of the human spirit, is the making of all of love into law, and is the transmutation of all of law into love. All the disciplines of training, all the learning of scholarship, all the refinements of culture are for the sublimation and extending of this self-mastery unto God and into humanity.

I cannot forget that such was the life of the Christ. He was subject to his parents. In his subjection he grew, growing in favor with God and man. As he grew, he was the one

whom his mother ever observed, pondering his words. Out of this period of oversight, he came to that day when his mother directed that his command should be obeyed. Master of himself, Christ has infinite confidence in himself. He knows he can summon legions of angels to his service. He knows that he has power to lay down his life and that he has power to take it again. Master of himself, he is the supreme worker. "My father worketh hitherto and I work." Master of himself, he is loyal to God. Into his hands he commits his willing spirit. Subjection, supervision, mastery, these are the three stages in that divine and human life. Self-confidence, work, loyalty to God are the three stages in that self-mastery which is supreme. And how this self-mastery of the Christ goes out into men's being to help them to be masters of themselves!

The members of the graduating classes: You were born into homes. Your helplessness found care. You were held in obedience. You came to the college. Tuition and tutelage have been yours. You stand at the end of the period of tuition. Three days hence you are to pass over the Jordan to go in to possess the land which the Lord your God giveth you to possess it. You stand upon the

border of the promised land of self-mastery. You have come thus far, not for the sake of the coming, but for the sake of the crossing.

You have come out and up from the home and the college to go out to possess the land which we call Life. It is a very good land. Its soil is fertile, its fruits are rich, its skies a tender blue, its rewards great. It was never so good as it is at this very hour. It never seemed so good to you, I am sure, as now it seems. It has, it must be confessed, giants and walled towns. Its precipices are steep, and some of its waters are as a Dead Sea. But this land that we call Life is worth taking. Its giants are not so terrible as they may seem. Its precipices are not so high or so steep but that you can scale them. The land is worth taking. The life that opens before you is worth living. No life should be so worth living as the life of a man or the woman who enters into life with a college training in these last years of this nineteenth century. Never did the century call for the largest power of self-mastery as now it calls for it. Never did the world call with a voice more commanding or more exultant than now it calls for men and women who are masters of themselves. Therefore, I rejoice as I point

out to you this land. Happy for you am I because you can make your life of such abounding worth, and happy for the world and the age am I because you are coming to the help of the world and of the age. Go forward, go upward. Cross your Jordan. Possess the land of Life. For the Lord your God giveth it to you to possess it.

## VII

## THE WORTH OF PERSONALITY

"Follow me."—1 John i. 43.

IT is the beginning. Christ is doing His first work, calling His first disciples, speaking His first command. That command might fittingly have been based upon hope, prophetic of the sublime future; that command might fittingly have been based upon general truth, intimating how many are the meanings and relations of that realm in which He was Master; but that command was simple and absolute: Follow Me! That command grew out of the significance of His own personality. For the personality of the Christ is the most significant. His work you may call miraculous; His words may be described as such as never man spake; but more wonderful than work, more unique than speech, is His personality. Son of Man, he stands as the type of humanity; Son of God, He emerges as the revelation of the Godhead. To John

He appears as the Lamb of God; to those meeting Him, He seems worthy of being addressed as Master. His first command, as His last, was: Follow Me!

My topic, therefore, is "The Worth of Personality." A general topic, I know, but as we go on together, I hope it may become sufficiently specific.

Personality is what one is. Personality is one's entire being. Personality is reason and feeling and conscience and will. Personality stands apart from its attributes; it is distinct from activities and from the results of activity. Its strength is the strength of its elements. Its strength is the strength of reason. Its power consists in its mighty grasp on truth. Its might is the might of the sense of reality. Its strength is the strength of the heart. Great lovers are great personalities. Great personalities are great lovers or great haters. Its might is the might of the conscience, the insight into moral relations, the impulse to do the right and to avoid the wrong, the approval of right done, the remorse for wrong committed. Insight, impulse, approval are mighty in a great personality. Its strength is the strength of the will. Given a choice large, strong, persistent, and a personality strong,

large, lasting is declared. Justice, temperance, courage, reverence, are its marks. Such is what I call personality.

Personality is the greatest power in life and in being. On general grounds one would expect that personality would be a great power in life and in being. For personality represents the splendid and magnificent crown of all the creative, preservative, and developing processes. It stands last in the period of Genesis; it gives name to all the preceding creations. It represents God in the earth.

We discuss communism and socialism and other methods for the improvement of society. The need of discussion and reflection we deeply feel. The woes of society are terrible. But at once we lay down the great truth that no new system of sociology, that no new social birth shall rob us of the supreme advantage, the crown of the struggles of a thousand years, the infinite worth of personality. For these thousands of years, through processes conscious and unconscious, nature has been trying to make men, individuals, persons, and to make them of the highest type, of the richest fullness. Let us not be willing to undo her work or to render its continued doing more difficult.

The power of personality receives special illustration in the life which humanity attributes to nature. Nature seems willing to adopt a personal relation to us. The places and conditions where we have lived, suffered, rejoiced, become a part of ourselves. The grounds, the buildings of the colleges are today quite unlike what they were when you, to whom I speak, entered. The mason and the carpenter and the landscape gardener may or may not have plied their vocations; the stone and the timber may or may not be the same that they were four years ago, but the ground and the buildings are quite different to you from what they then were. There, over yonder in the park, you walked one afternoon, and, with nature as a witness, you pledged yourself to brave doings and nobler living; here is the room in which you sat when a revelation of capacity in yourself, for which you had been blindly hoping, was made magnificently and gloriously clear; in yonder hall is the room in which you suffered the keenest pang of your life, or within which burst upon you the deepest and most exultant joy. That park, that room, are no longer stone or timber, but rather they are become filled with the personality of your being, made sacred, made

vital, by your own personal experiences. Always, everywhere, nature becomes something different because man has wrought, or suffered, or rejoiced. We fill our Gettysburg acres with monuments to the men who dared and died, and we visit the Lake Country, not because of "mighty Hellvellyn," or Grasmere, or Windermere, but because Wordsworth here sung, because Coleridge here mused, and Harriet Martineau here wrote, and the Arnolds here had a home. Personality enriches nature, and nature gives herself back to man as much richer as she has been able to receive from his personality.

But the hour presses upon us the very definite question of method. How is one to develop a worthy personality in himself?

Personality is developed through personality. Association with one who is a great personality develops personality.

Socrates left no writings, he left a Plato; Christ left no writings, he left a Saint John. Like makes like. We are closing the nineteenth century. It has been a great century. Call over the roll of its great men; in law and jurisprudence, Marshall and Jay and David Dudley Field; in government, Lincoln; in romance, Hawthorne and Cooper; in poetry,

Lowell and Longfellow; in preaching, Brooks and Beecher; in statesmanship, Webster; in finance, Gallatin and Chase; in history, Prescott and Parkman and Motley and Bancroft; in science, Agassiz and Gray and Henry and Dana; in diplomacy, the Adamses and Jefferson; in architecture, Richardson; in painting, Hunt and Copley and Inness; in journalism, Greeley; in reformation, Garrison and his associates; and abroad it is the century of Bismarck and Cavour and Gladstone, of Wordsworth and Tennyson, of Darwin and of Spencer. And these are great personalities. Beneath and before and above the artist, the statesman and the scholar, is the man. Great personalities make great personalities. The power of one personality in leading to the best life is simply magnificent. The two men who have most deeply moved modern Oxford are Benjamin Jowett and T. H. Green. Greater scholars than either there have been, but not greater personalities. The regard for the one has become a cult, and the worship of the other almost a religion. The American college is a power in scholarship; it establishes great libraries; it equips noble laboratories; it enrolls great scholars. But the American college is also a power in forming great per-

sonalities. It, therefore, must have great personalities as its members. If one were obliged to choose between, on the one hand, the great scholar and the small personality, and, on the other hand, between the great personality and the unworthy scholar, of course the decision would be in favor of the great man. But this narrowness of choice is seldom or never imposed, for, of course, great personality tends to create a great scholar, and great scholarship tends to creat a great personality. And one does find—*circumspice*—great scholarship united with great personality, and large personality enriched and ennobled by great scholarship.

In the galaxy of American college men, one delights to recall such names as those of Longfellow, and Lowell, and Woolsey, and McCosh, and Dana, and Whitney, and Agassiz, and Gray—men in whom are joined together broad and high and noble learning, with sweetness of life and purity of heart; in whom fine and firm mental health is united with sound scholarship and with a faith devout, and all in a manner that is divine. The teachings of the college you have largely forgotten; the teachers you will never forget. The teachings have had their influence, but

the great personalities have had a greater influence. Like makes like.

Yet an influence as strong and vital as the personality of the teacher is embodied in the personality of the students. No companionship is so close, no friendship so lasting, as are the companionships, the friendships of the college. The equality of circumstances, the pursuit of similar aims, the control of like duties, the doing of common tasks, the likeness of all conditions, make the personalities of college life constant and mighty. College is a gathering together of men for the sake of blessing each other and of being blessed. Call the college not a monastery, where men dwell alone in cells; call it rather a convent where students gather together in happy companionship. Happy that college that is enriched from year to year by throngs of noble youth flocking to its halls in order to be with each other! Fruitful in results as well as happy in memory are those years in which you have thought, felt, spoken, and lived with those whom you call classmates!

As I have been speaking I have not forgotten that in Him, the Incomparable One, are embodied the forces of supreme helpfulness in the forming of a mighty personality.

The words He spoke represent the profoundest utterances upon the profoundest subjects. His *memorabilia* make up the great books. Association with Him in thought and feeling, co-operation with Him in service, tend to make a great personality. His point of view was the truth. His heart was attuned to love. As one is with the Christ, one finds himself true to truth, loving of love, and also true to love and loving of truth. As one looks upon Him he sees the divine man made human. No desertion, no denial, no betrayal, no crucifixion, can cause him to lose foothold on the solid ground of love and of truth. The great personality of the Christ makes a great personality.

As a second power in forming personality I name the book. In this creative process the book has tremendous power. Books that are written by great personalities, books that deal with great personalities, tend to make great personalities. Some months ago, I asked certain members of one of the classes to write out for me the names of the three books which have had the strongest influence in the formation of their characters. As I run over the list these are among the titles: David Copperfield, The Man Without a Country, Life of

Lincoln, Longfellow's poems, Ben Hur, Uncle Tom's Cabin, Shakespeare, The House of the Seven Gables, Pilgrim's Progress, The Newcomes, Evangeline, Imitation of Christ, Philosophy of the Plan of Salvation, Life of Webster, Les Misérables, Tale of Two Cities, Sesame and Lilies, Ivanhoe, Romola, and Robinson Crusoe. On the whole these are great books. They are personal books, and they represent, they embody, great characters. In mature life books should control, guide, and inspire. One should put himself under the power of those books which are worthy to control, guide, and arouse. The books that you will read in the future will probably be few in number, but let them be great in personality. I care not of what type they may be, of philosophy, of history, of biography, of poetry, but of whatever sort, let them be vital, be vital! Let each book be the life-blood of a master spirit! Of that blood drink and make yourself a master spirit!

The greatest of books is the greatest because it is from the greatest of beings. It is the Book of God. The power of the Book is not based upon its being a book of science, or a book of history, or a book of poetry, but the power of the Book lies in this, that it is the

Book of God, and is given to man. Sometimes we fear lest the Bible has lost its power over society. We cry: "The critics are tearing out its pages!" But let us remember that the Bible is not primarily a book of history. The Bible is first a book about God as well as a book from God. I, for one, rejoice in the work of the critic. Even if this work does give us a smaller Bible, it gives us a Bible yet more divine. We may well spare the Songs of Solomon, only provided that we have the Song of the Lamb. We can well lose the genealogies, only provided we secure a divine life more vital and more personal to our being. The Bible has its chief worth in giving us God. Let it be used as God's book. Let it become a power of divine personality in the development of personality.

The fine arts, too, ought to create a great and fine personality. The ministry of melody and harmony in time, the ministry of beauty in space, embodied in painting or in sculpture, is holy; and yet neither music nor painting nor sculpture seems to make great characters. Of course the reason is that the music is not great, nor the painting great; yet a reason more fundamental may be that the fine arts are

designed to give pleasure. What is designed to give pleasure has a motive less moving than what is designed to create greatness and power. As Schiller says: "Life is serious, art is joyous." Other things are mightier than pleasure. Right is mightier, duty is mightier. Yet everyone may well put before himself the end of making the fine arts so strong and so fine that the pleasure they bestow shall become akin to the very peace of God. It is not without significance that the language of heaven is referred to as music and song. A great work it is indeed for you to aid in making the fine arts of worthy power in the development of the worthiest personality.

My third suggestion as to the method for forming a worthy personality refers more to condition than to method. In the development of the greatest personality power largely comes from certain conditions. These conditions relate to the attitude which the personality holds to humanity. They relate to the point of view which you will occupy in looking at men and men's affairs. This attitude, which is best fitted to develop a great personality, let me at once say, is the attitude of truth, of duty, and of love. If you stand at the point of truth, and if your attitude as

you view humanity is one of truthfulness, you will find that your own being will become great in its truthfulness. Accustom yourself to see truth clearly, largely, proportionately. Accustom yourself to feel truth profoundly. Accustom yourself to choose truth mightily. The man of truth is the man of power. The false man is the weak man. The man of truth is the brave man. The false man is the coward. The man of truth is the leader; the false man is the straggler and the deserter. Truth magnifies the man searching for, finding, holding, expressing it. The false minimizes the man that treasures it. It is significant that God is called Omniscience and the Devil the Father of Lies. Moreover, no one knows the limitations for our knowing truth as he who knows truth the most clearly. Further, let me say, in the formation of personality, take your station by the side of duty. For its own sake, for the sake of results, do what you ought. Let the majesty of "I ought" inspire without oppressing. As says the noble Amiel: "Keep close to duty. Never mind the future if only you have peace of conscience. Be what you ought to be; the rest is God's affair. Supposing that there were no good and holy God, nothing but universal being, the law of

the all, duty would still be the key of the enigma, the pole-star of a wandering humanity." Duty considered, duty willed, duty done, will make one Godlike. Yet there is another attitude, as important as the attitude of truth and of duty, for the development of great personality. It is the attitude described in the word "love." Be a great lover, be a great lover! If you will, look out upon humanity as a ship sailing from the harbor on a summer's morning, mirth abounding, music filling the air, yet love humanity and be happy in its happiness. If you will, look out upon humanity as a ship whose crew are absorbed in their purpose, be that purpose a quest of any form of power or of pleasure, yet love it. If you will, look out upon humanity as a ship whose crew are drunken men—drunken in and because of peril—yet love it, rescue it, if you can. If you will, look out upon humanity as a ship there on the lake, beating itself against the crags and tearing itself to pieces in the waves—yet love it, love it, save it, love it! Never, never, never, stand by the sands cursing the happy, despising the blessed, and hardened against the lost. Be rich or be poor yourself, but love the rich and the poor; triumph or fail yourself, but

love those who succeed and those who fail; be sad or be glad yourself, but love both the glad and the sad. Form college settlements or do not form college settlements; be a missionary or do not be a missionary, but ever and everywhere be a lover! The occupying of such a point of truth and duty and love will make you a personality, which shall be like a cathedral, strong with the strength of buttressed principles, beautiful with the memory of holy deeds, and, seen from afar, as the symbol of the presence of God.

One man there is above all others who filled those opportunities of looking at life in truth, duty, and with love. His life also illustrates much else than I have been trying to say. Jesus Christ is the supreme personality! He is the Son of Man. Some have called Him a teacher, but more majestic than His teachings; some have called Him a Miracle-Worker, but more wonderful than His miracles; some have called Him a poet, but more inspiring than His poetry, was His personality. He spoke the truth; He said: "I am the Truth." He spoke of life; He called Himself Life; His great disciple declared that His life was Light. His commandment was "Love"; and He was

Himself its supreme embodiment. He spoke of law, and His declaration was that He was the Law's fulfillment. The authority for His work was "Verily, verily, I say"; His assurance of safety was "It is I"; His ground of hope for the lost man was, "To-day shalt thou be with Me"; His first command and His last was, "Follow Me."

In this growth of personality you are to learn that centurial virtue—patience. You can build a house out of stone in a summer, but to make the stone endless centuries are needed. Learn not simply to labor, learn also to wait. Make your own the words of the poet who died in Cleveland less than ten years ago:

"Haste! Haste! O laggard, leave thy drowsy dreams!
Cram all thy brain with knowledge; clutch and cram!
The earth is wide, the universe is vast—
Thou hast infinity to learn—O haste!

"Haste not, haste not, my soul. Infinity?
Thou hast eternity to learn it in.
Thy boundless lesson through the endless years
Hath boundless leisure. Run not like a slave—
Sit like a king, and see the ranks of worlds
Wheel in their cycles onward to thy feet."

Members of the graduating classes:

Your college course is ended. The last lecture is heard, the last book is read. The lectures and the books seem to play a conspicuous part in the college course, but a part yet more conspicuous is personality. For the lecture and the book are simply designed to develop the student into the noblest and strongest and highest character. Behind book and lecture is the teacher. For the book, the lecture, the library, the laboratory, the college cares not except as a means of enriching the personality of the student. For these privileges of blessing and of being blessed in these happy years, through our common personalities, we all now rejoice together. The college now seems to take upon itself a personality, fine and gracious and noble. Upon you she lifts her hands in blessing. She would, as she blesses you, say, with a change of phrase, as said Hector of his sons: "O God, grant that these, my children, may do good and bear noble rule. May their mother be glad at heart." The college would also make as her own benediction the blessing of the Hebrew saint and say to you: "The Lord bless you and keep you; the Lord make His face to shine

upon you, and be gracious unto you; the Lord lift up His countenance upon you, and give you peace." These blessings shall be yours as you heed the command of the Christ: "Follow Me."

## VIII

## MAN'S OWNERSHIP UNIVERSAL AND CONDITIONAL

**"All are yours, and ye are Christ's and Christ is God's."—1 Cor. iii. 22, 23.**

WE are passing out of the age of repression. We are passing into the age of indulgence. The Puritan lives rather in memory than in activity. The negative command: "Thou shalt not" has become less common than the permissive command: "Thou mayst." Before the great opportunity which we call Life our fathers stood and each asked "What is my duty?" Before the same great opportunity we, their sons, stand, and ask: "What are our rights?" The monastic condition which glorified abstinence, abasement, limitation, which was inclined to identify piety and poverty, which measures sanctities by crucifixions, has given place to a condition in which largeness, fullness, enrichment, represent the

supreme purposes and the commanding methods.

To the making of this great change many elements have contributed. The swinging of the pendulum, human and personal, has had influence: clearer understanding of the nature of man has promoted the movement. But in particular the greatest contribution has been made by the increasing wealth which man has made. To the savage nature is a foe, cruel, fickle, mysterious; in civilization nature is man's minister. A lump of coal has opened more treasures than ever the Indies possessed. This being that we call the World has allowed humanity to become richer than once was dreamed.

The words, therefore, which Paul wrote to the Corinthians become significant to us in this century of the new world. "All are yours:" you are owners universal and absolute. All things that move in space and in time, all things that you have made and all things that God has made, belong to you: "All are yours." In this fact one seems to find support for the modern principle and method of indulgence. The words appear to be a declaration that abstinence is wrong, and abundance is right. But at once large

questions present themselves. What are the elements of this ownership, its conditions, its limitations? Is this ownership right? What duties does it involve? To what results does it lead?

These questions all may be summed up in the proposition: "Man's ownership is Universal and also Conditional." This proposition, therefore, represents our subject.

Is it too much to say that there is strong reason for believing that God has made man the crown of the whole creative process? Has He not put man into a beautiful world and told him to dress and keep it? Are not the speeches of the day messages for his hearing, and the showing forth of the knowledges of the night truth for his learning? If man cannot bind the sweet influences of the Pleiades, he can at least receive and transmute these influences into elements of his own character; if he cannot loose the bands of Orion he can at least discover the times and seasons that belong to the stars and planets; if he is not able to govern the sun and the moon, he is able at least to co-operate with both the celestial and terrestrial forces in the securing of his highest purposes. Without any undue assertions as to the central place which man

fills in the whole Universe, one may in the language of feeling, if not in the language of intellect, affirm that man is master and owner. For him before he was the centuries toiled. For him in each passing century come forth a larger life, a greater opportunity, a richer reward. For him the whole creation seems to groan and travail in pain unto the present. He is the splendid outcome of all the creative process. From the time when he gave names to the animals in the Garden of Eden to the present time when he discovers and gives name to the forces of Nature and causes them to pass before him, he has been the master of increasing power, of an enlarging realm.

One and only one condition is attached to this mastery and ownership. It is a mastery and ownership under a superior. It is a mastery and ownership having an ownership of man in and by the Christ. "All are yours, and ye are Christ's and Christ is God's." All are yours, if ye are the Christ's; and all are yours as ye are the Christ's. It is as a father going with his son into a beautiful park, saying to his son: "All this is yours, to use, to enjoy, to keep, so long as you are mine. Do with it all as you see fit. I only ask that you

shall love me more than you love these things, and that never will you use them in any way which you judge I should not like." It is thus that God seems to give everything to man. "This world is yours," he says, "its shining sun, its manifold forces of air, its glories and wealths, its laws and its powers, all are yours to do with as you see fit. I have only to ask that never will you forget you belong to me, that me will you love more than you love them, that you will acknowledge my will as right, and recognize that in carrying out my wishes your ownership is to become more complete." Man owns all so far as man knows that God is his owner. Just so far as man belongs to Christ, just so far as Christ belongs to God, just so far all things belong to man himself. The Christ has all, the Christ has you; so far as you belong to Christ, Christ belongs to you; so far as Christ belongs to you, so far all things that belong to Christ belong to you. Your ownership is absolute and universal. This ownership is absolute and universal under the simple condition of man's ownership in the Christ and of Christ's ownership in and mastery over man himself.

This principle of ownership becomes more

clear, I think, when applied to one or two of the fields in which man works.

One of the fields in which man is always working and which has special significance on such an occasion as this is the field of scholarship. For scholarship represents the domain of the college. Out of scholarship springs the college, and the college in turn ministers to scholarship. It is the field in which absolute ownership and absolute freedom should prevail. There is no field in which limitations of any kind are more unreasonable. I can conceive of no command so unworthy for a large man to give or so hard for a large man to receive as the command not to search. Truth, truth, truth, should mean to man what the heart of Bruce flung into the midst of the foe meant to his soldiers. All the world is spread out before the inquisitive mind. The infinite spaces of the universe and the infinitesimal elements of life represent objects of interrogation. Man, too, studies himself. He is a self-study. As the great scientist said to his student: "Look at your fish; look at your fish," so ever says the Omniscient One to the scholar: "Know, know, know." Do you recall that little poem of Schiller in which the youth was eager to

lift the veil which hid the image? The guardian tried to persuade him not to lift it, but eagerly he pleaded. At last he raised the covering; he looked; he saw. What he saw the poet intimates not, but the vision made him a different man. It is not thus in God's great school. God hangs no veil over the face of knowledge. Man's own eagerness to know is met by God's eagerness that man shall know. The infinite domain of omniscience is the domain also of the all-learning spirit. Man is to know all. He is the master in the field of scholarship.

I am glad to say that this ownership and this freedom of scholarship should be applied to the book which we call the Book of books, the Bible. Idols that men have long worshiped demand reverence. Beliefs of man, long entertained, merit respect. Moods and atmospheres in which men have long moved should be esteemed in fitting regard. But moods should demand no regard, beliefs should merit no respect, idols should command no reverence so complete as the regard, the respect, and the reverence which truth demands. Therefore, the Bible, its language, its literature, its principles and facts, its declarations and its instructions, should be ob-

jects of the most intense, constant, prolonged examination. We can, furthermore, believe that the author and inspirer of the Book of books demands that man shall study it. It is in my judgment the height of folly in both religion and morals for any man to oppose the most thorough examination of the Scriptures. If any book is truer than the Bible, let us, as discoverers and apostles of the truth, let us have it, the truer Bible. If any book is more worthy to be loved than the book which begins with Genesis and ends with Revelation, I am sure that the very teachings of the so-called Bible demand that we shall possess and love it. It is not faith to accept without examination what we ought to examine, it is credulity. It is not piety to worship God without asking what God is, it is worse than pietism. It is not the Christian religion to shut the eye and stop the ear, it is mysticism or heathenism, or both. But the man who enters into this great field of knowledge of the Scripture is to enter it possessed with Christ's spirit. He is to enter it, knowing that he belongs to Christ who called himself the Truth. To change the epithet applied to Spinoza, I may say that the man free to investigate, absolute in ownership, is to be Christ-filled. I

have no fear of heresy nor of false doctrine, nor have I any dread of the results of dealing with the Truth so long as man follows Him who is at once the Life of the world and the Light of the world. Absolute truth, in scholarship, in knowledge is to be the rule in college, and to be the law of all being. Absolute freedom in truth, in scholarship, in knowledge, absolute freedom in the college, is to be the law of being under the great law of obedience to Christ. So long as one belongs to Christ and so long as Christ belongs to one, so long can one be free to study the infinite life of the world and of God. So long as man belongs to man and Christ belongs to man, so long can he feel free to subject his Book of books to examinations of the mightiest severity. He can be assured that the results will be in accordance with the very truth of Omniscience.

The same principles apply to the study of nature as well as to the study of the Scriptures. Does it not now seem simply and perfectly absurd that the time ever was when the Church commanded that man should not investigate the truth of the natural world? It is difficult to trust one's eyes and reason when one reads certain prohibitions made by the

Church against the study of nature. For if there be any error in our Christianity, we, as Christians, ought to be more eager than anyone else to find that error and that error to remove. We have heard a great deal about the reconciliation of science and religion; rather we should change the phrase into the reconciliation of certain notions in science and certain notions in religion with each other. These notions have come and may come into conflict; but the reason is because certain notions were false and were opposed to other false notions, or that certain notions were false, and were opposed to other notions that were true. The antagonism between science and religion is no more antagonistic than the antagonism between heat and light. Science and religion are unlike, but they are harmonious. The college should be most eager to make manifest their harmonies. Trust the scholar; free him from limitations; give him a large field, provide him with every tool, leave him to think with himself, before the object of his study and with his God. Be thankful that, in the new world where men seek for gold, are men who are unwilling to seek for gold, and who are eager to discover and to tell the laws by which God made that gold. Give

them gold that they may get that which is far more golden than gold. Make money for the wise man, O you, who have time and stuff to make it, that he may transmute your money into interpretations of the very thoughts of God. Trust absolutely the man whose business it is to discover and examine the truth. Commend him to his God; command him never. Trust him as he is loyal to his God. Pray God that the time may never come again when the scholar can be condemned for trying to find out what kind of a world this is which God has made and in which we, His children, live.

This great principle of ownership, this great law of freedom, this great law of indulgence, become yet more evident when applied to the entire field of human work. Is there any work which any man or woman should not do? Is there any form of work into which any man or woman cannot enter with perfect fitness? Is there property of any kind which a self-respecting person should not own? When I hear one say: "I cannot enter the profession of the law because I should have to defend that which I know to be false;" when I hear one say: "I cannot be a minister because I should have to pretend to believe what I cannot be-

lieve;" when I hear one say: "I cannot be a doctor, for I should have to act a part;" when I hear one say: "I cannot be a merchant, for I should have to do as the trade does;" when I hear one say: "I cannot go into society, for it is so false and so selfish;" I am filled with pity at once for the man or the woman and for the profession, the trade, or society, but I am also filled with greater pity for the man than I am for the condition. For the mood of the man or the woman proves that, though he has insight, he lacks strength. Although he has the eye to see the peril, he has not the arm to strike the peril down. Let the world know that the law is a great calling in the application of the results of human struggles to present problems. Let the world know that the ministry is a great calling in the teaching of men what life is, and in the helping to make their own life and the life of all good and true. Let the world know that medicine is a great calling in the giving to men of physical salvation. Let the world know that commerce is a great calling in the continuing of the work of the first man in dressing and keeping the earth. Let all men know that society is a great movement and a great condition composed of all the diverse and manifold forces of the world.

Let all of us know that the great associations of the people cannot be false. If they were false they would cease. Humanity cannot live on lies. Truth is man's food. Let each man feel that to enter into any one of these great works demands his strongest strength, his keenest insight, his highest self. If a man enter into any one of these great callings with the thought that concealment or wrong is necessary to triumph, let him know that he sides with the devil and with those who vote that this is the devil's world. No, no, no; uprightness, honor, justice, integrity, virtue, and the virtues, character, are the brain and the heart of the whole life whenever and wherever lived.

A lie means in the world of man what a star out of place means in the world of nature, disorder, disintegration, destruction. Therefore I say to you, men and women, select any calling, do any work, enter into any association, such as the learners of the Christ, can select, can do, can enter into. Where the Christ sits there is the throne, where the Christ is there you may go, what the Christ approves you can do, and the methods which the Christ commends you can adopt. Into all this world, go; into any part of this world,

go; into any condition of this world, go. Know that your work may be in all parts, under any condition. Know that you are the masters so long as you belong to Christ and Christ belongs to you. "All are yours, and ye are Christ's and Christ is God's."

But you at once ask how can I know that any particular kind of service is what the Christ does approve? May I not mistake? May I not interpret my own wishes as being his will? Of course you may mistake, you may misinterpret. It is a part of human life to err, not only in will, but in intellect. But you can have no guide more true than yourself; only provided that self be your best self, yourself instructed, calm in mood, strong to do the right, yourself reflective, reverential, yourself pure, loving, loyal—that is the self which I would and do trust. Such a self transmutes the passions of the body into self-acting choices. Such a self takes up all knowledge and makes it over into wisdom. Such a self joins together the promptings of the Holy Spirit and the wishes of its own heart, and welds them all together into a mighty will. The law of such a self is the law of God, perfect, converting the soul. Such a self receives the testimony of the Lord, and that testimony

makes that soul wise. To such a soul the statutes of the Lord are right, rejoicing the heart. To such a soul the commandments of the Lord are pure and the eyes are enlightened. To such a self the judgments of the Lord are true and righteous altogether, and such a soul finds in the keeping of them great reward. Such a soul becomes not only the voice of God, but God himself, so far as God can incarnate himself in man whom he has made in his own image. Such a soul to a degree repeats the miracle of Bethlehem. Over the coming of such a soul into the world the morning stars sing together. The progress of such a soul is a progress in the happy life of the sons of men. Trust yourself. The guidance of your best self is the guidance of God. To give you such a self, to promote such a self-mastery and such a mastery of all things, is the supreme purpose of college life. Therefore, at the close of this life the college stands ready to give to you her message of confidence. The college believes in you; the college asks you to believe in yourself. Such a self leads to self-trust without arrogance, such a self gives self-guidance without willfulness. Such guidance is divine guidance, for the man has become Christ's son as Christ

is God's. You loving God, God working in you, shall not err.

To you, members of the classes about to graduate, I repeat the words of the Apostle: "All are yours." To-night the words seem to you true. All are yours, to work for, to struggle after, to receive, to enjoy, to profit by, to transmute, to transmit. But of an early to-morrow you will find yourself saying to yourself: "All are not mine. Nothing is mine. Even a place to work is not mine." From the universal ownership of to-night will come the thought of the absolute poverty of to-morrow. Let me assure you that though speaking to-night I am not speaking for to-night merely. I am speaking for your whole life and being. Life will itself bear to you all things that you need or wish as your life is hidden in Christ and in God. If you find, and you will find, that you cannot have what you wish, then do you wish for what you can have. If you cannot enhance the value of life's fraction by increasing the numerator of having, then enhance it by diminishing the denominator of wishing. Keep yourself in God, and God will keep himself in you. All values are to be transmuted into highest worths. If you have God and if God have you, you have

all. The longer life is lived the less precious become the mere things of living and the more precious becomes life itself. Man's life does not consist in the abundance of things which one hath. When at last you give up life itself to Him who gave it to you, and when you and God are together and alone, then will become more true than ever before the thought of this night—"All are yours." For God will at that time have become to you all in all. God you will have in all the fullness of your being as he has you now in the fullness of his love. Toward that glad day of revelation and of strength you are to go, having more and more because you are becoming more and more. The larger becoming is the prophecy of a richer having, and a richer having is a promise of a finer becoming. Until dawns that day, which is a commencement, that is also a conclusion, live your life, able to wait, strong to do, patient to bear, eager to know, being true to truth and faithful to God. Know that all are yours so long as you are Christ's and Christ is God's.

## IX

## HIGHEST POWERS FOR HIGHEST PURPOSES

**And when the tempter came to him, he said, if thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—St. Matthew iv. 3, 4.**

AGAIN we stand at the beginning of our annual academic ceremonial. Again we come to the close of the academic year of men and of women and to the commencement of what is called for them the larger life. The hour is one both of gratitude and of hopefulness. To interpret the significance of the occasion I go to one of the first experiences in the public ministry of Jesus Christ: to His temptation. And I turn to the first of the three temptations which He met. The messenger of the Evil One comes to Christ and asks that He make stones into bread. The command is reasonable; the Christ is soon to turn water into wine and to

multiply the loaves. The answer is that man shall not live by bread alone, but on God. Bread is good, but not the best. Man shall not use his power for purposes lower than the highest or in ways less worthy than the worthiest. To-night you hear the command spoken by the voice of conscience and by the voice of experience: "Use your powers." Let me speak a command, and it is one of the last messages that it can be my privilege to offer: "Use your powers to win the highest aims. Use your powers to do the best work." Therefore, the thought of my sermon is that you should use your *highest* powers to secure the *highest* purposes. The proposition is so true that it becomes a truism. You can and therefore you ought. You feel you can, and therefore you ought.

The use of highest powers for highest purposes is the best for the man using these forces. To use highest powers for less than highest purposes results in the deterioration, the disintegration, the destruction of these powers. Such use is putting Samson to grind the mills of the Philistines. To use weakest powers for highest purposes results in inefficiency and loss. It is using the child's bow and arrow to beat down the stone wall. The

bow is strained, the arrow broken. The man who gives his best self to the best work finds himself enlarged, ennobled, enriched. The work into which he puts his best self becomes a sacred minister unto himself. If he objectifies his best self in the work, the work itself comes back to strengthen him, the worker. Those who knew Dr. Raymond, the first president of Vassar College, recall with what prudence he planned, with what energy he served, and with what mingled doubt and hope he looked forward to the first days and years of that college. It is also remembered that in those first years he grew with the college. He helped to make the college, putting his wisdom and energy into its administration, and then the college seemed to turn to him, and to help to make him, adding to his worth, enlarging his power and beneficence. To give best self unto best service is best for the one serving.

To give this best self unto the securing of highest ends is also best for humanity. The method represents the progressive method. Civilization is the best men ruling. The absence of civilization is the best men not giving their best selves unto the best things. What contributed to the prevalence of those ideas

which we describe by the phrase "New England" in American life? Those who came to the shores of Massachusetts Bay in the first century were only a few thousands of people, and yet for almost three hundred years the followers of Bradford and Carver and Standish, of Higginson and Endicott and Winthrop have been moving across the continent building churches, establishing colleges, advancing civilized society. The reason lies very largely in that these men gave their best selves unto the best of humanity. Wisdom, courage, faith, industry, strength, honesty, justice, learning, they made the virtues on which move the highest interests of this great country. The decline of civilization is marked by the retirement of the best men from human relationships or by the debasing of noble men into ignoble. The progress of any society is marked by the presence of its noblest men and women in all relations. If America is to be New England, if America is to be civilized, if America is to become more civilized, the best men must give themselves to the holiest interests of America. It therefore is inevitable that for the best interests of the individual and of society, every man should use the highest powers in securing the best results.

To this use of highest powers the college graduate makes a significant contribution. And what is the significance of this contribution? What does the college man or woman offer to humanity which the man or woman not college bred does not offer? What is this significant element? Matthew Arnold was fond of saying that the powers which contribute to build up civilization are the power of conduct, the power of intellect and knowledge, the power of beauty, and the power of social life and manners. Does the college graduate embody conduct finer, an intellect richer, a beauty nobler, a social life more refined and manners more gentle than other men and women? The master of Balliol complained that greater academic results had not been obtained from the undergraduates of Christ Church. It is a matter of common regret that the intellectual results of Oxford and Cambridge life have not been adequate to the great power and prestige of those ancient and honorable foundations. You may say or you may not say that the power of conduct is greater, the power of intellect and knowledge larger, the power of beauty more entrancing, and the power of social life and manners more engaging, as embodied in the college gradu-

ate; but whatever answer one gives to these considerations, one result at least should be declared and manifested as a comprehensive contribution which the college graduate should make to human affairs, and this one comprehensive contribution which the college graduate should make for the betterment of humanity is the element which I shall call judgment. Wisdom you may call it, if you wish to define wisdom as the application of knowledge to public affairs. Judgment, I should venture to prefer to call this application. By judgment I mean the application of the trained intellect to human life. It is the power to see, to appreciate, and to use the truth in improving the condition of mankind. This element is, in my thinking, the great contribution made by the college graduate to human life. Judgment embodies largeness, a proper estimate of values, the power to see units, and out of units to construct unities. It embraces every scientific application of observation and every philosophical application of inference. It is a judgment deliberate and deliberative, sane, large, as remote from being influenced by the idols of the market place, of the forum and of the voting booth as it is remote from

the smallness of dilettanteism. It works with the accuracy of instruments of precision. It moves in inductions that are no less than transcendental. It unites faith and rationalism, making faith reasonable and rationalism ethical. It extracts the truth of optimism without relieving us of the sense of responsibility, and it draws out the truth of pessimism without urging on to the pessimist's fate. It is a judgment which helps one to see the principal as principal and the subordinate as subordinate. It is a judgment which gives contentment and inspiration, humility, and the sense of strength. It is a judgment which results in adjustment, making one a citizen of the world without making one less a patriot. It is a judgment, too, which means self-understanding and the understanding of all. It is a judgment primarily intellectual, and yet it is not simply intellectual. It is a judgment in which the emotions have a proper play and place, and yet it is not simply emotional. It is a judgment resulting in action, yet it is something more by far than mere volition. It is a judgment in which conscience has a supreme part, but it represents more than a dictate of conscience narrowly interpreted. Such judgment

a college graduate above other members of the community is fitted to offer and to use. Each study of a college makes an offering to its enrichment. Language gives to it discrimination, freedom, and amplitude; science gives to it the sense of order and a respect for law; philosophy gives to it self-confidence, breadth of vision, toleration. The old college trained men of judgment. Sometimes we ask the difference between the college man of to-day and the college man of fifty years ago. The graduate of to-day is possessed of scholarship more ample, more varied, of manners more gracious, but it is an open question whether the old college did not train men in judgment quite as efficiently as the modern college. It, this power of judgment, is more useful than the appreciation of beauty. It is the basis of social life and of good manners. It is the soul of conduct. It is the crown of intellectual manhood and womanhood. It is an essential element in indivdual character. It is the queen in and of civilized society.

American life offers rich and unique conditions for the use of this supreme power of judgment. For this American life is a life vast in its material relations. Lay out a map of the Roman world at its greatest extent upon

the map of the United States and the modern nation has territory lying far out beyond the ancient. In fact the territory of our land is twice as great as that of the Roman Empire. It is a land vast, vast in its material resources. It is a life of infinite variety in its origin, language, religion, education, and general conditions. It is a life free in giving room for play and by-play of all human faculties, functions, and facilities. It is a life united in love for America. It is a life new. An old people coming to a new land becomes a new people. In less than three hundred years the whole continent has been peopled and civilized. Three lives of not extraordinary length would cover our entire existence. Other great nations have lived a thousand and two thousand years on the soil that they now occupy. This large movement of population has occurred not in three hundred years, but in less than one hundred. It is covered in the lifetime of some of us. We are a new people. A people thus placed, having an immense territory, possessed of vast resources, of many tongues, of diverse origins, represents a new and most significant condition. Furthermore, when to these more material elements are added such personal qualities as fearlessness, good nature,

capacity of being easily led, capacity of "getting on," excitability of the emotional nature, self-love easily becoming boastfulness and vanity, and a too high regard for material prosperity, one has an idea what America is, and what an opportunity it presents for the application of the superb element of judgment.

All these elements constitute a condition out of which should be created a humanity larger, fairer, finer, more divine than the human eye has ever seen or the human heart appreciated. This condition constitutes a demand. The demand is not that America shall rule the world, Western or Eastern, in Pacific seas or Atlantic Ocean, by having the greatest armies or navies or the largest number of rich men or the biggest flour mills or the longest railroads. This condition constitutes no demand for a simply great material civilization. Mightier than the demand that provincialism shall give way to imperialism; mightier than the demand that the United States of America shall become the United States of the World, is the demand that America shall give to the world and give to humanity the best men, the highest, finest type of a magnificent and glorified humanity. This condition constitutes a demand that in America humanity shall

come to its finest flower, to its golden harvest, to its heavenly supremacy. It is not enough that the good man shall rule. As the bad is the enemy of the good, as the good is the enemy of the better, and as the better is the enemy of the best, so also there should be no contentment with America simply offering to civilization and to humanity a type of goodness, but the demand is that America should offer to civilization and to humanity the highest type of the best. Let our Americanism be intense, eager, patriotic, but let it be human. Let our humanitarianism be American, but let it be more than American, let it be human. Let our colleges be American colleges, but American rather in their geography than in their humanity. Better for them to be American than European indeed. One professor in an American college writing of another college of which he is a graduate, says: "It must not be forgotten that of late years this college has thrown its influence on the side of Europe rather than of American methods of thought and modes of feeling. To her comes many a country boy with plain clothes and plain habits, with simple ideals and straightforward bearing, and is transformed for a time into a dilettante, who takes a perverse delight

in despising homespun literature and learning and in seeing beauty and wisdom only in what comes to us from the lands which his youthful imagination surrounds with an unnatural glamour." Let the charge be false. Let our colleges be neither Asiatic, nor American, nor European. Let them be human. It is a great thing to be an American. It is a greater thing to be a man.

To promote this magnificent and all comprehending result the college man and woman are set in their places. Diverse as these places are, the one element which the collegian embodies is of common worth, and it is priceless; the one element of judgment is needed always, everywhere, and needed urgently. You, O graduates, can use this element more than most others. Others have energy as great as yours. Others have manners as fine as yours. Others have aims as high as yours. Others show a conduct as upright as yours. But no one should excel you in having a judgment sound and sane, exact and large. You should shed the finest and the clearest light upon all human and all American problems. You should offer a leading more worthy than any other guide. In order that government may govern without ruling, so wise is the govern-

ment, so gentle the governed; in order that education may mean at once culture and service; in order that the home may become the promise and the pledge of heaven; in order that literature may become the interpreter of the best; in order that commerce may become the minister of righteousness; in order that journalism may be the guide of truth and the inspirer of duty; in order that wealth may be less a value and more a minister of values; in order that individualism may not become autocratic nor communism of too commonplace a character; in order that Christianity may have for its principal adjective "Christian," and not a denominational epithet; in order to achieve these highest things in mind and character, judgment, *judgment*, JUDGMENT, is the one common and mighty power which the college through its graduates should offer to American life and to human destiny.

It is with confidence that I point out this duty, this privilege, this right. We in America are to be in a constant crisis. Archbishop Tait said, near the close of his life, that from his early boyhood he had been hearing that the Church of England was passing through a crisis. The remark is as true of everything in America as it is true of the English Church.

Every day is critical; every day is a judgment day; every hour is a pivot on which move the eternities. In this perennial crisis, formed of these conditions, I know that you are to stand and to stand for wise beneficence. In '61 the college men stood firm and wise as well as heroic. The history of the college men in the Civil War forever puts to flight the charge which Wendell Phillips made in his Phi Beta Kappa address against the college men as being timid, selfish, and unheroic. One of these college men said as he fell: "Let me die here on the field. 'Tis more glorious to die on the field of battle." Another wrote to his wife just after leaving home: "Surely the right will prevail. If I live we shall rejoice over our country's success. If I die, remember that you have given your husband a sacrifice to the most righteous cause that ever widowed woman." Another, as he fell—a mere boy he was, not out of his teens—moving on to the attack on Fort Wagner, said to the soldiers who offered to carry him off: "Do not touch me; move on, men. Follow your colors." Such was the bravery of the college men in '61. I summon you not to the life of martial bravery, but I summon you to a life of sound and sane judgment in all human af-

fairs. This sound and sane judgment at home and abroad for the betterment of humanity represents the use of highest powers for highest purposes.

Members of the Graduating Classes: I began with the scene of the temptation, the Evil One standing before the Good One alluring him to evil. I close with the scene of the Christ standing before you, no longer subject to temptation, but presenting opportunity. By the open door of life he stands and points you to what is beyond. He points you to the opportunity of service, not of service only, but of service highest, widest, largest. A great college president once said: "I believe that a great deal more is to be done to improve the condition of mankind and that the great comfort for each of us is that he has done and is doing something toward it." When at last you stand at the closed door of life and the Christ who now bids you Go and Do, asks on your return what you have done, it will be a supreme comfort to you if you can say that you have helped somewhat. It will be of comfort yet more comforting to you if you can say at that time that you have helped to the very utmost. The Christ will require

of you not one talent nor two, but five. Be able to say in all humility: "I have done the best that I could do. I have been the best that I could be. I give back my best self which Thou gavest me, O Christ, made the best that I, through Thy grace, could make it."

## X

## THE PRESENCE OF GOD IN HIS WORLD IMMEDIATE AND PERSONAL

**"For in Him we live and move and have our being."—Acts xvii. 28.**

GOD is within the soul: in Him it lives. God is without the soul: in Him it moves. God is over all; God is beneath all; God is around all: in Him the soul has its being. "One God, one law, one element." The one God is all, the one law is divine, the one element is divine. God fills all time, past, present, future, and eternal, but God is more than time. God fills all space, here, there, everywhere, universal, but God is more than space.

Therefore the proposition to which I ask your thought is that God's presence in His world is immediate and personal.

The proposition is the old doctrine of the omnipresence of God. It is also the new doctrine of the immanence of God. It is the

scientific doctrine that all we know of the world is that it is force, combined with the philosophical doctrine that this force is personal. It is the song of the poet as well as the teaching of the philosopher.

> "I have felt
> . . . . a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean, and the living air,
> And the blue sky, and the mind of man;
> A motion and a spirit that impels
> All thinking things, all objects of all thought,
> And rolls through all things."

This doctrine is beset by two limitations. The one is pantheism. God is in all and God is all. But all is not God. All the eye sees or the hand touches is not God. God is all and more than all; to the all there must be a *plus*. The doctrine may be called a doctrine of a personal pantheism. The soul fills and rules the body, but the body is not the soul, nor is the soul the body. God fills and rules space and force, but neither space nor force is God, nor is God merely space and force. Matter He fills and the world He rules, but matter may vanish and the world cease, but God is still God. This doctrine is also sub-

ject to a second limitation. It must not be interpreted to interfere with the freedom of man. That the will of man is free must still obtain. One may adopt Dr. Johnson's short method and say: "the will is free and that is all there is about it," or one may reason that the human will cannot be destroyed by divine fore-knowledge, and that it is not opposed by divine predestination. One may speak of the freedom of the will as a gift to man out of divine grace, or one may call it an essential part of manhood itself, but whatever form of reasoning or of interpretation be adopted, that man is free to will must be asserted as a primary truth. If the revelations of self-consciousness be at all sound, we are more convinced that the human will is free than that God exists.

It is not, however, to an interpretation of this doctrine that the presence of God in His world is immediate and personal, nor is it to the defense of this doctrine, that I am to ask your attention. But rather my simple purpose is to point out, so far as the hour allows, certain results which belong to the realm of character consequent upon the holding of this doctrine.

The doctrine that the presence of God in his

world is immediate and personal gives largeness to the conception of the present life. For it unites this life with the life of God. It gives to this life the qualities and elements of God's being. In point of time the doctrine takes up the temporal life and flings it with its limitations and narrowness into the depth and breadth and height of God's eternal life. In point of space the doctrine takes up this life, so limited and narrow, and puts it into relation with the divine immensities. It makes the present world one with all worlds. As says the psalmist:

"If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

Said a young college man on the day of his death, writing to his devoted wife thousands of miles away, "I live in the ever present consciousness of my God, so near, so loving and so great." The life that is cribbed, cabined and confined finds itself re-constituted, enlarged, enriched, heightened, deepened, and widened. The thought of God's immediate presence is a great thought with which the soul lifts itself.

The great thought becomes a great decision by which the soul awakens itself, and the great decision becomes a great purpose to which the soul moves, as stars and planets move around the central sun. God does not so much come into the soul and there incarnate himself, as the soul goes out to God and spiritualizes itself in all the divine being. The miracle of the incarnation is not repeated, but the miracle of the spiritualization of the soul is done. Life becomes large. It takes on cubical relations. Its length becomes as long as God's eternity, its breadth as wide as God's being, its height as great as God's character.

Be it also said that the sense of the omnipresence of God gives to one's work the highest motives and the noblest enthusiasm. Work in humanity's humdrum day tends to become weariness, labor becomes laboriousness, service loses its wings and becomes weighted. Men fail to appreciate and men do not forget to scorn. Failure crowns endeavor. The course of the ordinary man in the ordinary work under the ordinary conditions is like the course of the French peasant, which the modern French artist delights to paint: heaviness, weight, weariness, embodied in the bending

shoulder and in the slowly moving body. But the fact that God is, and that He is in His world in His own day, gives to each working man spring and buoyancy. Work ceases to be merely human, and becomes divine service. The smile of ridicule or the smile of pity no longer weigh. The presence of God gives calmness without giving stagnation, intensity without boisterousness, courage without boldness, perseverance without hardness, hopefulness without rashness, and vision without visionariness.

Of that great English schoolmaster, Edward Thring, it is said, that " From the time he came to Uppingham a young and perhaps over-confident enthusiast, through years of work and weariness, of mingled success and disappointment, to the day thirty-four years later, when, suddenly stricken, he turned away a dying man from the altar of his noble chapel with the words of the communion service upon his lips, this thought that he was doing the work for God, and under His immediate eye, never forsook him. In every crisis of an anxious life it was the central and sustaining thought which gave new courage." Upon every worker the presence of God may have a similar influence. Such an influence rested upon Milton

laboring in his great task-master's eye. Such an influence rested upon Lincoln in reuniting the nation. Such an influence must rest upon every worker who hopes to secure the highest results under the best conditions.

This idea of the immediate divine presence gives fearlessness to the individual life. In the last fifty years three doctrines have been of peculiar significance: the doctrine of historical criticism applied to all truth and especially to the Holy Scriptures, the doctrine of evolution, and the new teachings of socialism. Strauss published his first Life of Christ in 1835 and his second Life in 1864. Seelye issued his Ecce Homo in 1864. Charles Darwin published the Origin of Species in 1859 and the Descent of Man in 1871. When Strauss published his life of Christ it was said by some that "Christianity has vanished. It has indeed become a myth." When Darwin published his great book it was said that "Genesis and Revelation have become as valueless as the last romance." Strauss is dead, his mythical theory is indeed a myth, and the teachings of Charles Darwin are now believed to be in thorough accord with the first chapter of Genesis and the last chapter of Revelation. Nay, it is by some believed that the develop-

ment hypothesis of the first of Genesis is simply the poetical expression for the scientific record read by Darwin, and that the song of the angels in Revelation represents the highest development of the purified spirit of man. In all these movements God is present, over them all he is supreme. The whole creation, not only material, but also intellectual, groaneth and travaileth in pain, but in it all God is, and out of it cometh forth the birth of a thought fuller and fresher and mightier of God himself. Not only can one say to the fearful, "Fear not—the boat carries Cæsar," but one can also say "fear not, for not only does the boat carry the Divine One, but the boat is divine, the ocean is divine, and the sky over all is divine." No harm, lasting or ultimate, can come to the soul that lives in God and for God and by God. For one's self and for the race one can have no fear. For God is present. "The eternal God is thy refuge and underneath are the everlasting arms."

This doctrine gives added sacredness to life. This life becomes more holy and sacred because God is in it as beginning and as ending and as a constant and continuing force. If the figure be not too bold, let me say that the hand of God rests on all life and the voice of

God affirms that all life is His. Not upon Handel composing his Messiah, not upon the builder of St. Peter's nor of the temple at Cologne or at Canterbury, not upon the painter of the Divine Child and His mother, does the divine hand rest or is the inspiring thought alone given, but to every builder of a humble home where God dwells, to every toiler who labors in honesty and faithfulness and with high aim, and to every worker who is seeking to re-create the earth into an Eden without the serpent, to every man who strives to know the true and to teach the true, who loves the good and arouses other souls to the same divine thoughts, and who does the right, to them each and all does life become divine and sacred. A distinguished preacher has lately said, "We need to ethicize life." The saying is true. But may we not say that we need to make life not only goodly, but also Godly? We need to relate life more to God than to men. The human relation comes forth from the divine. We need first to love God with all our power and then we cannot help loving men not only as well as, but better, than ourselves. One man says that we need to make life free. Yes, we do. But freedom is not an aim, it is a condition. Freedom is

the atmosphere in which the bird flies and is valuable only as a minister to life, as the air supports the bird in its flight. Let life be free in order to make life sacred, but let life not be sacred in order to make it free. It is also said that life should be made strong, and so it should be made. Let Carlyle's Strong Man prevail, but let life be sacred in the sacredness of God and it will have all the strength which the omnipotence of a holy God can bestow. "He had the strength of ten because his heart was pure."

This teaching, too, that the presence of God is immediate and personal helps one into a better conception of the simplicity of living. It is the one principle which may help one to a proper simplicity. For, what a complex life is! What a perplex—to coin a word—life is! How manifold the relations which meet in one person! How principles fail to adjust themselves in practice! How opposite intellect and heart! How antagonistic feeling and choice! Not to untie all its knots, not to unravel all its snarled tangles, can any principle or method prove sufficient; but the principle that God is here and that God is here now, is less insufficient than any other. Two questions have ever perplexed man, and ever will,

and to-day they are no less perplexing than they were in the time of Job and Plato, of Seneca and Paul. The one question is, "Does man live after dying," and the other is, "What is my duty to my neighbor?" To the first is made answer clear and strong by our doctrine. God declares, "So long as I am and so long as you are in me, so long you are to live. You can cease to live only by ceasing to be in me." The soul in God is as deathless as God himself. Can God die? No more can you, being in God. And to the second question is made answer, your duty to your neighbor is the duty of God himself, to help and to bless. "So long as I am in you and you in me," says God, "and so long as I give to you all, so long you are to give to him who is near to you in any relation whatever." In all the social and socialistic questions that confront us I know of only one principle which will help men to see straight and to think clear, and that is the principle that God is here and now. The man who feels himself in God and who knows that he is a part of God is the man who will do, according to his vision, all that his neighbor can rightfully demand. In the strainings and struggles, in the frettings and fearings of this time of great

social quakings, the preaching of the just and loving God, who is the father of all men and who, therefore, constitutes all men brethren, will help each man to find in every other man's good the rule of his conduct, and in every man's character the inspiration for his own well being and well doing.

Be it said, too, that this doctrine gives to life a sense of unity. The increasing unity of all life characterizes the fast dying century. In government we have United Germany, one Fatherland, made from more than a score of states of a hundred years ago; United Italy, composed of half a score of states of a hundred years ago; and the United States of America, more united by far than a hundred years ago. The federation of all the Anglo-Saxon people is the rallying cry of the last years of this great age, and already we hear the suggestion made regarding the organization of the world for the world's betterment and supreme contentment. One humanity, as there is one God! As in government, so in the sciences. The one force studied in one law and relationship becomes the science of Physics. The same force studied in respect to its constitution and elements becomes the science of Chemistry. The same force studied

in respect to its vital relations becomes the science of Biology. The same force studied in one relation becomes Geology, in another Astronomy, and so on through the long and ever lengthening line. But more constant than the increasing oneness of matter, more constant than the increasing oneness of nations, more constant than the increasing oneness of man, is the assurance that God is in all and over all and through all, and also the assurance that as God is over all and through all and in all, so all that God is in and all that God is over, is one. The soul that lives in such a God finds itself not a fraction, but a unit. It itself is whole and complete. The oneness of life in God is the one theme to which life's music returns from all the sad and glad variations of the Miserere or the Gloria in Excelsis. Yet while life is one, it is not sameness. The unity of life is the unity of the curve; not of the curve, but rather of the ascending spiral. For as life turns upon itself it turns into a higher plane. As life turns around, life goes upward. The doctrine of the evolutionary sciences is the doctrine of the theologian. Man is in God and therefore he is to become more and more like God, and becoming more and more like God, he becomes more godly. "It

doth not yet appear what we shall be," but we shall be like Him. Birth is your first coming into God's being; life is your constant coming more and more into God's being; death is the second coming, and fuller, into that being. The infinite progress of your character belongs to you as living and loving and having your being in God. All that the prophets have foreseen you are to behold. All that the philosopher has dreamed you are to find real. All that the poet has sung you are to enjoy. All that the priest has promised you are to receive. In ever richer realization of the life of God you are to live, so long as life is life and so long as God is God.

When we fling these great conceptions of largeness, of high motives, of fearlessness, of sacredness, of simplicity, of unity and of progress over against the yet larger canvas of the life of the Christ, one sees how the life of God in Christ made His own life all that it was. It was a large life, was the life of Christ. Large in time: "Before Abraham was, I am," he cries. Large in space: He could summon heaven's hosts to help. Large in relations: "All power is given unto me in heaven and in earth." It was a fearless life: His peace He gives unto His trembling disciples. Of course

it was a holy life: for he declares "My Father and I are one." It was a simple life: "Let not your heart be troubled—ye believe in God, believe also in Me." It was a life of oneness and of progress: the miracle of the birth was one with the miracle of the resurrection, and the miracle of the resurrection was one with the miracle of the ascension. Christ is all this, and supremely, because He is the God-man. As each man is filled with God and knows that he dwells in the world in which every bush is aflame with God, does his life become large and true, holy and simple, complete and noble.

Such also is the life of humanity. As man has had his hold on God strong and firm, as God has filled the soul of man, so has been great and brave and holy and devoted and infinite the life of man himself. Wherever man has not had God, there has man become his lowest and meanest, his narrowest and smallest self. That is a noble sentence of Bacon: "It is a heaven upon earth when a man's mind rests on Providence, moves in charity and turns upon the poles of truth." And, be it said, when a man's mind does rest upon Providence, it must move in charity and it cannot but turn on the poles of truth. As man rests in God and God rests in man, all the blessings of life

and of power and of truth become his treasure and his agent.

> "Ring in the valiant man and free,
> The eager heart, the kindlier hand;
> Ring out the darkness of the land,
> Ring in the Christ that is to be!"

Yes, and as one rings in the Christ that is to be, he does ring in the valiant man and free; and as one rings in the Christ that is to be, he does ring in the eager heart, the kindlier hand; and as one rings in the Christ, the Light of the Word, he rings out the darkness of the land. Humanity becomes large and fearless, holy and simple, complete and infinite, as God is known and felt and loved in and of this world of ours.

The Members of the Graduating Classes: And now has come the hour of parting. We must say "farewell." But we will not say "good-by." For we need not say "God be with you," for God is with you. For you are with God. Only your own will can put God away from you and yourself away from God. In all the hours of all these years there has been no hour when you were more eager to receive God and to dwell in Him than in this

present. In all the hours and years you are to live, into all experiences you will bear somewhat of the feeling and faith of this night. God is here; God is present. May this feeling and this faith give largeness to all your future May this conviction make purpose higher and enthusiasm finer. May this assurance make you fearless without making you bold. May this belief make all your hopes and relations holy and divine. May this truth aid you in finding and holding the talisman which shall keep your life simple and plain; and may this thought bless you by giving to your life holiness, completeness, and a sense of the infinite. And at the close of life's day may the truth that in God you are, give you faith to believe that as your sun sets, it sets only to rise upon a new and infinite world where you are to dwell in ever-enlarging life with the same God forever.

## XI

## GOD IS HUMAN: MAN DIVINE

"God created man in His own image."—Genesis i. 27.

"The Lamb slain from the foundation of the world."—Revelation xiii. 8.

THESE two records, the one found in the first book of the Bible and the other in the last, the one suggestive of the prehistoric time and the other of the apocalyptic vision, set forth a single truth in opposite ways. "The Lamb slain from the foundation of the world" means that the godhead has and has ever had in itself a human part. "God made man in his own image" means that man has in his own being a divine element. "The Lamb slain from the foundation of the world": the humanity of God. "God made man in His own image": the divinity of humanity. Humanity is divine; divinity is human. This is not to say that man is equal to God as man is equal to

man. This is not to say that God is equal to man as God is equal to God. But this is to say that man and God are alike in certain essential elements and parts of their being.

God is human. For what is humanity? Humanity is to see, to reason, to think, to judge, to will. Humanity is to exult in the delight of the choice of the right; to shiver and to shrink under the tooth of remorse for the choice of the wrong. Humanity is to be free. It is to be conscious of power. It is to know that one is alive and that one is touching mind to mind, heart to heart, soul to soul. It is to desire, to sacrifice, to love. Humanity is not simply matter, as is the material world. Humanity is not simply growth, as is the world of plants. Humanity is mind, is reason, conscience, and a free will.

And what is God? Is not God reason? Does not God think and know? Is not God of a moral nature? Does not all Scripture describe Him primarily as a being of righteousness? Is not God possessed of creative, self-directing power? Has He not a heart? Does He not love?

Is it not therefore clear that we can say that God is human?

Man is divine. For what is divinity? The

theologians draw their definition and say that God is a person endowed with every excellence: His knowledge is omniscience, His power omnipotence, and His presence omnipresence. He is the sustainer of the universe and the power that makes everywhere and always for righteousness. He is, as says Kant, "the supreme being who is author of all things by free and understanding action."

Is man such? Yes, man has knowledge although his knowledge is not omniscience; a man has power though his power is not omnipotence; and man also is free as God Himself is free.

Is it not therefore clear that we can say man is divine?

Therefore if God is human and if man is divine, we may affirm that God and man are alike in essential parts and elements.

We have thus simply reached a most significant truth: the likeness of God and man. It is a truth which is akin to one of the great scientific inductions of our century, namely, the unity of all matter. We have learned that planet and star are made of physical matter and that this matter is the same with the materials which constitute the earth. This simple truth is also akin to another scientific induc-

tion of our century: that one law, as well as one element, rules—the law of evolution which obtains throughout all the orders of being. God is God, and godlikeness is still godlikeness, whether found in God or in man. Man is man, and love and reason are still love and reason whether found in man or in God. We need have no fear of the anthropomorphic or of the theanthropic. We shall not degrade the Divine by picturing Him under the forms of humanity, if only that humanity be the best. Neither shall we unduly exalt man. We shall not picture man under the divine image simply. Let us be afraid neither of lifting man up to the height of God, nor of sinking God down to the level of man. For God is human and man is divine. Truth in man is truth in God, and truth in God is truth in man. Right in man is right in God, and right in God is right in man. Love in man is love in God, and love in God is love in man. There cannot be one standard for the verities and the virtues in the realm of divinity, and another standard for the verities and the virtues in the domain of humanity. We need not fear depressing Him who gave His only begotten Son because of His love for the world. We need not fear exalting him who was made in

the divine image, and who partakes of the divine nature. "God geometrizes," says Plato, and "The true Sahekinah is man," says Chrysostom. Wherever in history God has been thought of as a great personality, there man has been lifted and dignified, and wherever God has been degraded, there also has been degraded man; a great God makes man great, and a great manhood demands a great divinity.

This truth that man is divine and that God is human I now wish to apply to three great departments of our common life. For it sheds light, I think, upon the field of formal Christian doctrine, upon the field of education, and also upon the domain of life itself as an opportunity of noblest service.

The central doctrine of Christianity is the doctrine of the being of God. An element of this doctrine is the conception which the human mind forms of God Himself. In one respect the human mind declines to make a picture of God. God is infinite, eternal, changeless, absolute, transcending the human understanding. Of such a being the mind can make no picture; and yet the reflective mind is so made that it is obliged to form some conception of God. The royal conception is the more

constant and significant. The oriental mind has taken that image, the image of a sovereign, which is remote from itself and most splendid, and has clothed that image with divine attributes and perfections. God may be a king, but He is also something far other than a sovereign. That "other" includes all that is noblest and finest and greatest in humanity. The paternal conception is also consistent and significant. God is the father, the mother. He creates, He forms, He constitutes. He cares for, He loves, He blesses. But neither the kingly nor the paternal conception is complete. God is infinite, but He is personal. He is eternal, but He enters into time. He is everywhere and He is therefore here. He is sufficient unto Himself; but He delights in His creatures. "God wills," it is said, yet God's willing is not Fate, but the personal act of a personal being; "God ordains," it is said, yet the ordaining of God is not chance, but the outgoing of a heart of love; "God fills all," it is said, yet the person of God is not the poet's divine atmosphere, but all the being of a God in all parts at one and the same moment. Let every aspiration of man which has become achievement, and every aspiration which has flung itself so far into the sky that it could

not come back, every wish which has been fulfilled, every hope which has been realized, every wish and hope which await consummation, all loves which have poured themselves out, and all powers which have been nobly used,—let them all be gathered up together, and all put into the greatest personality,—let all this be regarded as God, and one has a slight conception of godhead which, however remote it may be from reality is yet the nearest approach we can make to understanding the godhead, until we come to see face to face and to know even as we are known. Every mother to the devout child is an intimation of divinity. But, be it observed that this conception is purely and simply human. It is gathering up all that is noblest and highest and grandest and greatest in human service and relations and transferring them into the divine personality. I do not fail, I hope, to recognize difficulties and objections; yet this is the wisest method. From knowing man we are able to know God. In every conception of God there must be something anthropomorphic.

But our thought also sheds light upon the doctrine of Christ's person. The orthodox church declares that Christ had two natures

joined in one person. "Christ was both God and man," affirms the believer. The endeavor to explain this union and this difference has usually resulted in an appeal to the principles of Christian agnosticism. That Christ was God the theologian has tried to prove out of the New Testament. That Christ was man the theologian has tried to prove both out of the New Testament and out of experience. How Christ was both of God and man the theologian has usually refrained from telling. Does not the humanity of God and the divinity of man help us to read the riddle? Christ was both God and man. Because He was God, He must be man; and because He was man largest, and noblest, He must be God. He could not be or become the one without being also the other. "The Lamb was slain from the foundation of the world." If there came a time when the arms of the Cross were stretched out over the world from Calvary's mountain, there never was a time when the arms of the Eternal were not put underneath the world, hugging the world close and tight. The heart of the Eternal has always been manifest in human lives. The miracles of the Incarnation and of Olivet stand for the eternal truth. They are tem-

poral explanations of everlasting verities. The Christ of Nazareth and of Jerusalem was divine. He was so godlike that He could not but be human. He was so human that He could not but be divine.

We are also able to receive aid concerning our doctrine of heaven. The question "where is heaven" has given place to the question "what is heaven?" And what is heaven? The answer comes back to us: "Heaven is God." Again: "What is heaven?" and the answer comes back: "where one's friends are; their presence constitutes blessedness." Each answer, we know, is true. Each answer represents the divine nature, and the human, that vision and state which each heart expects. Heaven is where God is. God is there. And also because God is there all that is fairest and loveliest and worthiest in human relations is there, and because all that is fairest and loveliest and worthiest is there, God is there also. Heaven is the noblest man himself, divine and human, dwelling in conditions which are both human and divine.

Let us pass from the realm of doctrine to the realm of education. For our main proposition gives light upon two points in the education of our time. What is the worth of

education? we ask. One answer is that education is of some worth through its making the man educated able to do. One answer is that education is of some worth because the man educated has become a larger man. Another answer is that education is of some worth because the man educated is made more like God. "Education," says Professor Whewell, "is the process by which man is admitted from the sphere of his narrow individuality into the great sphere of humanity." John Milton, in fine and familiar phrase, says "a complete and general education is that which fits a man to perform justly, skillfully and magnanimously all the offices, both private and public, of peace and of war." That education is good which fits a man to do great things, but that education is better which fits a man to be a great man. Training is better than equipment. And the great man is the man who is free from provincialism, who is a constituent part of the race. That education is best, therefore, which makes a man largely human. The man educated ceases to be a German or a Frenchman or an Englishman, and he becomes something better than either —a man. Being a large man, he is to be of larger worth to the world. Service arises

from character, rather than character from service. The demand is for a practical education, and the practical education we are inclined to interpret as a material education. But what is the most practical, the most useful thing in the world? A hand? It can do much. A tongue? It can inspire much. But the hand without a trained brain to direct is the hand of a bungler. The voice without a brain to give thought is not a voice, but an echo. A great manhood is the most useful thing in the world. Education makes the great manhood. Education, making the large man, makes the useful man. Education, making the large and useful man, makes a man in the type of Him who knows what is in man and who also works the works of His Father.

We also receive confirmation of our common belief respecting the method of the higher education. That method must still be the human method. We build laboratories; we increase libraries; we multiply apparatus. We cannot build too many nor increase too much, but after that is done, man is the chief power and the constant educating force. The great historian of the universities of Europe in the middle ages, Rashdall, writes of the di-

versified type of the mediæval university: "It is a common idea that a university must have all faculties. There were very famous universities in the Middle Ages which were nothing of the kind. It has been said that the collegiate condition is peculiar to England, but it is true that colleges were founded in nearly all the universities. It has been said that the course in arts was looked upon as a course preparatory to the higher faculties, but we know that in the universities of northern Europe many students never entered a higher faculty at all. The mediæval system was versatile, but there was one respect in which all universities, of England and of the Continent, of the north and of the south of Europe, were alike, and that is that they brought together in living intercourse teacher and teacher, teacher and student, and student and student." So writes the historian. Reason must kindle reason, heart must warm heart, will must quicken will, and character must move character. The human powers are still the greatest powers in education. The scholasticism of the mediæval time gives way to the classicism of the renaissance and the classicism of the renaissance gives way to all modern studies. But better, far better, than the discrimination and

the disquisition of the Middle Ages, far better than all the new baptism of the renaissance, are the Abelards and the new Aristotles who gave themselves to their students. In method, in purpose, and in result, education is simply the making of a great soul. Great souls are not made by laws, although they are made under laws. They may come under environment, contributive or corrupting. But the essential thing is that great souls are created by great souls. Therefore if we wish students human and divine and great, let us have great teachers. Let us have great souls as leaders, inspirers, builders, makers, creators.

We can also find help in the main proposition of our discourse in making the choice of life's work and possibly, too, aid in doing life's work. All life is good; all work is good. The comment which the Creator made upon each part of His work we may still make. But some life is better than other life, and some work superior to other work. What is the best life for one to live? What is the best work for one to choose as his life's calling? The life and the work which are the most human and the most divine. And what are most human and most divine? Simply that life and that work into which reason enters the most

fully, into which the moral laws of our being meet the noblest obedience, and in which the will of man may move with the largest freedom, greatest power, in fullest efficiency. The work most worth the doing is the work into which enters the largest freedom, the most rigorous conscience, and the strongest will. The work which is the least worth doing is the work which demands the least thought, the least feeling, and the least love. The more you can put yourself into a calling, the more worthy that calling is of you. The less you can put yourself in a calling, the less worthy is that calling for you. The college, I trust, has enlarged and enriched and ennobled you. It has given you at once training and equipment. It has transmuted sentiments into principles of character, and rules into unconscious conduct. It has enlarged the field of activity for your mind, and strengthened your will. It has broadened the domain of feeling and made feeling finer and nobler. You, therefore, are demanding for yourself a work and a life unlike the work and the life you would have chosen a few years ago. You, therefore, demand conditions into which you can put your finest self, your noblest self, your largest self. With no other conditions will

you be content. With no other conditions can you be content. With such conditions you should be, and you will be, content. Let your work in life make the severest demands upon your highest powers and fullest resources; and let your powers be so high and so strong and your resources so ample that the greatest demands may be met. That calling is to be your calling which calls for the largest in you, and that life is to be your life in which you live your largest self, and that largest self is the divine and the human being which you are. You will, therefore, never be satisfied with making a living. You must live a life that is human in its content and divine in its relations.

The last year of the century is a year for the Anglo-Saxon race unlike any other year for many decades. It is a year of war against inferior races. In the present degree of civilization, war is inevitable. War makes laws silent. War uses reason to deceive, conscience to debase, and will to destroy. War reverses the highest and the lowest. What civilization puts up, war puts down. What war puts up, civilization puts down. It is not because man has not found the human and the divine in himself, and in his brother, but it

is because man has found the inhuman and the unhuman and the devilish in himself and in his brother that he fights and slays. You are to live your life and to do your work in the first half of the new century. May that century be a century of peace! For in such peace, that reason in you, which is the transcript of the divine reason, shall have the widest field of understanding; in such peace, that conscience which is the voice of God in your bosom, shall speak the most wisely and persuasively; in such peace, your will shall have noblest opportunity for giving the best service for the re-creating of the second Eden, which shall be the service of God.

The members of the graduating classes:

My Friends: That book of the Bible whence is taken my first text, describes the paradise in which were placed man and woman, their temptation, their fall, and their expulsion in sorrow and pain and shame. That book of the Bible whence is taken my second text describes the second paradise in which are the men and women who are no longer tempted, who no longer fail or fall, from whose eyes are washed the tears and whose songs are hosannas. At some place and time between these two paradises your

lives are placed, but nearer at this present time to the paradise which is to be regained than to the paradise which has been lost. Year by year, day by day, are your lives to approach yet nearer the second paradise. For reason, enlightened by truth, shall lead you thither by ever quickening but never hurrying footsteps; the divine name shall be on your foreheads; the call of conscience shall in fullest revelation find God within as well as without, for the Lord God shall give light; the will shall be taught in the obedience of perfect law and of perfect freedom; the divine statutes shall be sung in the house of pilgrimage; the divine in you shall become more divine, because it has become more human; and the human shall become more human, because it has become more divine. At last shall you find yourself coming to your full being in His likeness, and then shall you be satisfied. Until the dawn of that day, whether near or remote, may God keep you and bless you; may God make His face to shine upon you and be gracious unto you; may God lift up His countenance upon you and give you peace.

## XII

## THE RELIGIOUS BELIEFS OF THE EDUCATED MAN OF THE TWENTIETH CENTURY

**Text: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."—1 Timothy i. 5.**

PAUL is the theologian of the early church; John its mystic; Peter and James its executives. Yet the theologian writes the mystical and practical words of my text. These words are mystical and practical. They are also theological. They are comprehensive and inclusive of the end, content, and method of Christianity. They could be made the basis of sermons on many topics. I desire, however, to make them the basis of this theme: the theology of the educated man or woman in the twentieth century.

Every man has a theology. The man who thinks at all thinks of his relation to a supreme being. What am I? Whence do I come? Where am I? Whither am I going?

These are question which each man asks, to which the answers, if found at all, are found in theology. The revelations of the past, the intimations of the future, the duties of the present demand that one who thinks at all shall think of his relation to his God. Above all others the college man and woman must think on these problems. Of all problems they are the most profound: they arouse thinking. Of all problems they are the most complex: they demand analysis. Of all problems they are the most comprehensive: they quicken the highest elements of being. Man may be an agnostic in positive knowledge; he cannot be an agnostic in thought upon these ultimate questions.

What shall be the theology of the educated man of the new century, what shall he believe, what shall he not believe, what may he believe, what must he believe to deserve the name of Christian?

The two points of the ellipse of theological truth are, of course, God and man.

Regarding God, man will believe that God is: he will not be an atheist. He will believe that God is one: he will not be a polytheist. He will believe that God is a person, not a force: he will not be a deist. He will believe

that God is the being behind all: the Creator. He will believe that God is the being in all: a Providence. He will believe that God is the being before and after all: eternal destiny. He will believe in spirit controlling matter: he will not be a materialist. He will believe in the separation of spirit and matter: he will not be a pantheist.

He will also believe that God has manifested himself. This manifestation of God may be found in a book or may be found in a person. If found in a person, he will believe that this manifestation is found in Jesus Christ. He may or he may not be willing to accept certain doctrines which have long been taught, but he will believe that the coming of Christ is the "one far off divine event" toward which humanity moves and by which it still moves. Without discussing the mysteries of the two natures in one personality, he will believe that in Christ is seen the perfect man, the ideal of the race, toward which the race is ever progressing. His cradle is the Bethlehem where are born eternal hopes; his cross is the altar on which are worthily laid humanity's choicest offerings in love and gratitude. If the superhuman conception be not accepted, his sinless perfection

is gratefully recognized. Christ is heard as humanity's prophet, who tells and foretells all that humanity may become in perfection. Christ is humanity's high priest, who dies himself for those for whom he prays. Christ is humanity's king, to whom humanity exults to be in subjection.

The educated man of the new century will believe that God is good, that He loves man. He will believe that God is of all power, that He can help man. He will believe that man can and ought to love God. He is compelled to believe that some men do not love God. He must also believe that disobedience to the laws of God works damage to himself. He further believes that obedience to the laws of God results in betterment to himself and to all. He believes that nature and God strive with man in order to persuade man to live for and to love the best. He also believes that man's own conscience urges him to live for and to love the best. These processes may be called conversion or regeneration.

The educated man will also find his theology in a book as well as in a person. The Bible remains as the great book of religion and of theology. Much debate about the Bible has arisen from trying to find in the Bible

what is not in it and what was never designed to be found in it. It is not a text-book in geology or astronomy. It is not a text-book in history. It is a book of religion and of ethics. It bears its own authority in its own utterances. It bears witness of its own inspirations in the uniqueness of its teachings. Questions of method of inspiration, questions of lower and of higher criticism do not touch the essential integrity of the volume as the one book of the world in religion and ethics.

Such will be the simple content of the theology of the educated man in the new century. It will be a very simple theology. It will relate to the fundamental doctrines of God's character and of man's nature and of the relation existing between God and man. All of truth will minister to its enrichment. Biology, anthropology, psychology, philosophy, will offer their contribution, but when each science has done its utmost for the enrichment of theology the theology itself will still remain very simple.

More important than the content of the belief, however, is the method or condition, or mood, of holding it.

The educated man of the new century will hold his beliefs on the ground of the evidence

presented for them. This evidence will make its appeal to the reason. The appeal thus made will be conclusive and supreme. Altogether too long and too much have Christianity and theology been afraid of the reason. The reason, what does it do? The reason, rather, what does it not do? It is the supreme product of nature in the kingdom of the intellect. It is the supreme product of omnipotence in the realm of the intellect. The chief struggle of life has been to create a brain. The development has proceeded from the physical to the cerebral. As the development has continued the significance of the cerebral function has increased. The reason searches for the truth, and, having found what seems to be the truth, it offers its prize to the heart to be loved, to the will to be chosen, to the conscience to be accepted or obeyed. The reason searches for the truth, and if in the search it finds what seems to be the false it discards it and discards it because it is false. The apparent conflict between reason and revelation is one of the saddest of conflicts. Saddest because it is absolutely unnecessary, and saddest also because of the devastation wrought. What shall decide, who shall decide, whether what offers itself as a

revelation be a revelation from God, or a revelation from the false prophet? What shall decide, who shall decide, whether the revelation of the Koran or the revelation of the Bible be true? What determines the genuine and what the counterfeit? What decides whether an assumption be valid or invalid? Every prophet declares himself to be inspired. Who shall say upon whose lips rests the divine fire? The answer to be given, the one and only answer to be given, is in the reason of man. Reason, you never can have too much of it. Reason, you can never use it too constantly, too profoundly, too carefully, too accurately, too reverently. In one of his notebooks Phillips Brooks said: "The Mohammedans have the golden gate into the mosque of Omar heavily walled up. There is a tradition that if ever they are driven out of possession it will be by Jews or Christians entering by that gate. Like this is the way in which many Christians, feeling that attacks upon religion are likeliest to come upon the side of reason, instead of simply arming themselves on that side and keeping watch that the gateway be used only for its proper passers, wall it up altogether and refuse to reason at all about their faith."

Reason demands the respect which truth, goodness, righteousness demand. Rationalism is not an excess of reason, not an "ism" of reason, but rationalism is an irrational use of reason, an irrational application of its own forces.

In your use of reason in theology you will differentiate the values in beliefs and also the evidences for beliefs. The belief, for instance in the personality of God, is more precious than the belief touching His government of the world. The evidence that He is a person is stronger than the evidence of His providence. The truth that man owes to God certain duties and the evidence for this truth are more important than the truth that man was created with a nature having evil appetites. The truth that man is a sinner, and the evidence for this truth, are more clear than any theory of future retribution. Truths in theology do not lie as lies the sod of the prairie, as a level, either dead or living, but truths in theology lie as the American continent, great ranges of divine teachings, lifting their mighty forces and hiding themselves in the unknown, between which rest the broad prairies of simple truths, bearing hope, strength, life unto all.

But though the reason originates, declares,

and holds beliefs, I should also say that many beliefs have a distinct relation to the heart. Beliefs are not always clear, orderly, articulate; like the sun, they have a penumbra. Their cradle often is found in the heart, rather than in the intellect. They begin rather as feelings than as assurances. They come from some unknown source, like the daylight, long before the rising of the sun. The heart has its reasons, says Pascal, of which the reason knows not. They are vague, shadowy forms, flitting about on the horizon of the emotions and understanding. They are akin to those instinctive senses which animals often possess in the presence of dangers which are unseen and unheard but not unfelt. They are akin to those intimations of wrong which Scott, in Peveril of the Peak, describes as belonging to his heroine. Such beliefs are rather trailing clouds which may be of glory or not, but they are certainly not sunlight. Such beliefs cradled in the feelings one is to cherish. One is not to make haste to state them in the terms of the intellect, or in the terms of the will, or in the terms of the conscience. Lying in the heart for a time, they come to possess a capacity for growth and for development. Beliefs that pass early into the intellectual realm are

in peril of becoming fixed, stratified, petrified. That acute political philosopher, Sir Henry Sumner Maine, says: "When primitive law has once been embodied in a code, there is an end to what may be called its spontaneous development." As long as one can keep his belief in his heart, as long as he can hold his beliefs not as beliefs, but as hypotheses, not as hypotheses, but as fancies, without being fanciful, as long as one can hold his beliefs as sentiments without being sentimental, so long are these beliefs nourished into a life, fair, large, developing. Not too long, however, are these beliefs to be tended and watched in the cradle of the heart. At last they are to be turned over from the nurse of the heart to the trainer of the reason. He, the disciplinarian of the judgment, shall give to them orderliness, form, relationship, completeness.

One is also ever to hold his beliefs in toleration for the beliefs of other men. Political toleration we have learned; theological toleration we are learning. The secret of toleration is not indifference; the secret of toleration is recognition and appreciation. The eagerness that each man shall have a belief, the recognition of the right of each man to hold his be-

lief, and the appreciation of the worthiness of his beliefs, these represent toleration. I go to India, where Jacob Chamberlain and Jones, and other sons of the college, have labored many years in noblest service. I go to India to tell this ancient people about what seems to me to be the best life, and about the wisest methods for living the best life. I find among this people beliefs long held which seem to me to be false. What shall I do? Shall I at once say: "Your truths are lies. Your theologies are false. Your ethics is base." Rather shall I not say: "It is well for you to believe, but the truth only is worthy of your belief. Is what you believe the truth? Is it the whole truth? Is it a partial truth? If it be a partial truth, the partial error discard, the partial truth accept. Let me tell you what seems to be a truth, holier, richer, more truthful truth than what you accept." Such a holding and such a declaring of your truth, such a vision and such a message, represent a toleration in which your truth and you who hold it are to live.

You are also to hold your simple theology in the mood of expectancy. Your theology is not a product manufactured, finished; it is rather a plant, rooting itself in the ground of

your convictions, putting forth new branches of aspirations, bearing blossoms and fruit of which once you had no intimation. Your belief is to find its type, not in the Greek temple, orderly, regular, complete, neither too much nor too little, in which each stone is fitted for every other, wherein roof and foundation and all that rests between could not be anything else than it is. Your belief is rather to find its type in the Gothic cathedral, in which arch and spire and vaulted roof, bay and buttress, spring up and out into the light and the shade, the openness and the blindness of the forest, giving assurances of progress and of advancement of which you have never dreamed. Of course, new truth is to break forth from God's word and from God's world. The son of a distinguished American, himself conspicuous and able, said to me that among his father's papers he found a slip on which were written these words: "The Old Testament is the revelation of God the Father. The New Testament is the revelation of God the Son. Will there be a revelation of God the Holy Ghost?" No third book may descend from the sky, but man's spirit, giving itself to books already written, man's mind interpreting the phenomena of life, is a revelation of God the Holy

Ghost. God is made a being more real and more vital to every man by reason of the discoveries of natural science. Man, therefore, is still to keep his face toward the East. New risings of old suns of truth are to be, new risings of new suns of truth are to be expected and hoped for. Even in your nights and because of your nights new stars of revelation are to roll within the circle of your vision.

Beliefs thus held in reason, in heart, in tolerance and expectancy come to take a normal and natural place in your character and life. They are, like the color of your eyes, characteristic. They, like your face and form, belong to you. In them is nothing foreign, extraneous, unnatural. They are like the food you eat, nourishing; they are like the gymnastics you take, strengthening; they are like the clothes you wear, fitness. In them you live, for them you are willing to die, for without them you could not live at all.

What shall be the effect of such a theology thus held on the individual and on the community?

A definite system of theology strongly held tends to make a strong people. Both as cause and result a system of theology strongly held

makes a strong people. The 21,000 persons who came to what we now call New England before the year 1640 were a race distinguished by their intellectual power and their moral earnestness. In them was found as large a proportion of college-bred men as could be found in a population of similar size in the world. "The ashes of a hard student, a good scholar and a great Christian," was the epitaph written on the tombstone of a young preacher, dead at the age of nineteen. "If God make thee a good Christian and a good scholar, thou hast all that thy mother ever asked for thee," said a high-spirited New England woman to her child. Politics, education, all work, all life, were touched with the spirit of earnestness and of piety. As has said a great scholar, himself dead this year: "For the first time, it may be, in the history of the world, these people brought together the subtle brain of the metaphysician and the glowing heart of the fanatic; and they flung both vehemently into the service of religion. Never were men more logical or self-consistent, in theory and in practice. Religion, they said, was the chief thing; they meant it; they acted upon it. They did not attempt to combine the sacred and the secular; they sim-

ply abolished the secular, and left only the sacred. The state became the church; the king, a priest; politics, a department of theology; citizenship, the privilege of those only who had received baptism and the Lord's supper."

Can a system of religious belief which has no map of the divine mind, which argues about the reality of Providence, and which may declare that the chief value of prayer is subjective, can a system of religious beliefs which holds firmly and simply a few great principles have an effect equally impressive, formative, inspiring, as the Puritan theology of New England of two hundred and fifty years ago? At once let me say I do believe that a theology simple, fundamental, composed of a few great principles, may have an effect equally impressive, equally significant, and more enduring.

Two results, at least, a simple theology should work among men. One is, an increase of the sense of human brotherhood. Simple beliefs represent the elements in which all are able to unite. Simple beliefs are like the air, which all breathe, the earth on which all walk, the sun whence all draw light and warmth. These elemental beliefs are the great

rock foundation of humanity. Beneath the changing of seasons and of climate and of soil, of different intellectual relations, they bind the world of man together into a single brotherhood. Such a sense of simple and of single brotherhood is the great need of humanity. This need is filled by loyalty to these simple standards. Such a need is also in part being filled by the great industrial organizations of society. These organizations are uniting and not disintegrating forces. They are not setting capital against labor or labor against capital; they are uniting capital with capital; labor with labor, and also labor and capital with each other. Reinforcement of the uniting principle of a simple theology is found in the unifying method of modern industrial expansion.

To this industrial age Christianity comes offering a simple faith, speaking an inspiring message, and giving a clear command of love. To an age in which the world daily becomes smaller and more compact Christianity comes and offers a creed written in principles and not in methods. To an age eager for results Christianity comes and offers means open to all for winning the finest character. To an age whose chief characteristic

is force, the creating and conveying of force, whose symbol is an electric spark, Christianity comes and preaches a gospel of service for and through all. The simple beliefs of this age make for the unity of man, making for the unity of man they make for the strength, wisdom, triumph of manhood.

A simple belief, moreover, makes a mightier impression on the individual. If it unite all into one brotherhood, it tends to unite all the parts of one's individual being into an organ of power more powerful. A simple belief can be more easily grasped; it, therefore, more easily grasps and controls man. A simple belief the heart more easily appreciates; therefore, it can more easily qualify and impress the heart.

A simple belief is a clear call to the will; therefore, the will accepts a simple belief the more promptly. The divorce between morals and religion a simple belief bridges over. For the belief is real and vital; it carries the reality of ethics into religion, it carries the power of religion into ethics. A simple belief gives to labor for man, for man fallen, for man fallen in the dark, a motive born not simply of the dreadfulness of the fate which awaits him, but also a motive born of the ab-

solute needs of the believer's and laborer's own condition and character. "The belief that means so much to me," he cries, "I must give unto others also."

A theology, therefore, which unites all men and which impresses each man with its power and worth must be a theology which will make for the betterment of the race. In the three hundred years following the ascension of Christ the Roman empire became a Christian empire. The remark of Julian, uttered in the bitterness of his broken heart, "Galileean, thou hast conquered," was the absolute truth. One reason of the swift conquest of the Roman world lies in the simplicity of the faith of the conquerors. A simple faith is again to conquer the world. It shall transmute society into a redeemed community, as it has transformed the individual. It shall make the corporation the greatest power for righteousness, as it has blessed the individual merchant and mechanic. It shall drive out the still vices, which are the worst, from the race, as it has restrained disorder, protected property and shielded life. It shall make the obligation of the officer, or of the community, no less binding than the obligations of the private citizen.

In a largeness of endeavor for society which shall not neglect the individual, in an intensity of service for the individual which shall not allow society to suffer, in a height of purpose so high that its ends can be accomplished only in infinite ages, in an immediateness of duty which neglects no detail, man shall take up his work, with a simple faith in his God and a simple faith in himself. The doing of such work demands, among many other virtues, the virtue of patience. God works and man should be content to work as if he had a whole eternity to work in. Through this work a divine humanity is to be; as sure as the sun shines and the tides flow, so sure is humanity again to become divine. The Christ may or may not reappear in his single person, but the Christ is to come back in the person of a divine and glorified humanity. You may say, in Locksley Hall:

"Not in vain the distance beacons. Forward, forward let us range.
Let the great world spin forever down the ringing grooves of change.

"Thro' the shadow of the globe we sweep into the younger day;
Better fifty years of Europe than a cycle of Cathay.

"Mother Age (for mine I know not) help me as when life begun;
Rift the hills, and roll the waters, flash the lightnings, weigh the sun——"

Or you may say in Locksley Hall, Sixty Years After:

"Felt within us as ourselves, the powers of good, the powers of ill,
Strowing balm, or shedding poison in the fountains of the will.

"Follow you the star that lights a desert pathway, yours or mine.
Forward, till you see the highest human nature is divine.

"Follow light, and do the right—for man can half control his doom—
Till you find the deathless angel seated in the vacant tomb.

"Forward, let the stormy moment fly and mingle with the past.
I that loathed, have come to love him.
Love will conquer at the last."

Members of the graduating classes: As you rise and stand it is not one before whom you stand; it is not one who speaks to you; it is the scores of teachers and officers to whom you have held relations these years before whom you stand, and it is for them that one

voice speaks. No wish have we had, no attempt have we made, to give you beliefs. No wish have we had, no attempt have we made, to put certain shibboleths upon your lips; rather both our wish and our endeavor have been so to enrich, so to inspire, so to guide, so to help that you would be able and eager to form and to hold right beliefs for yourself, so that you would be able and eager to affirm and to sing your own rallying cries and clear calls of duty. Life, though related to belief, is far more than belief. Our wish has been to help you to live well, as well as to believe truthfully.

Therefore, with confidence in the reason, with faith in the heart of man, in tolerance for all, in patient and exultant expectancy, I ask you to believe and to live. Your simple belief thus believed, your simple life thus lived, will give to you breadth without thinness and depth without narrowness. You shall thus go on toward a greatness which is not bigness, in a strength which shall be gentle because it is so strong, and unto a triumph of character so triumphant that it shall be unconscious of its victories.

Life may or may not withhold its prizes; my care is small, but let not life withhold itself

from you, let not you withhold yourselves from life. Thus shall life become to you like the seventy-five years of the old college, a sign not of the age of age, but a sign of the youth of age, which, as it lengthens, shall broaden, deepen, heighten, and which shall, in the progress of time, become and be eternal youth.

## XIII

## EDUCATION THE PERFECTION OF MAN

"For instruction in righteousness: That the man of God may be perfect."—2 Timothy iii. 16, 17.

THE family, the church, the government, the book, the newspaper, society, and the university—these are the forms in which humanity organizes itself. Certain of these forms have lost, certain of these forms have gained, in influence in the last decade and years. But whichever of them have lost or whichever of them have gained, it is clear, that in the last decades the university has gained. In no year has the gain of the higher education been so great as in the year now closing. Not to speak of the numberless small sums given to education, the confirmation of the Stanford foundation, the donation of $10,000,000 for research made by Mr. Carnegie, and the bequest of Cecil Rhodes represents more than $50,000,000 given for the higher education in a twelve-month. Such giving the world

has never seen. When fifty years ago Joshua Bates gave $50,000 for the Boston Public Library, the endowment was heralded far more than the giving of fifty $50,000 libraries by Andrew Carnegie. When Mr. Lawrence gave $50,000 to endow a scientific school bearing his name, it was said to be the largest sum ever given at one time by any man for the higher education. But the academic year now closing has seen gifts of more than $50,000,000 from only three individuals, and as many more millions from many individuals, all for the higher education. These gifts are for the present purpose mainly significant as signs, rather than as causes or as results, of the advancing force which education and especially the higher education holds among the progressive powers of civilization. Is it too much to say that education has become the most dominant force in human affairs? Is it not true that the university represents the whole educational process by which humanity is lifting itself into nobler domains and wider relationships? For the university has come to stand in the modern life for what the sense of beauty signified in Greece, what force signified in Rome, for what holiness signified in Jerusalem, and for what liberty signified

in the Anglo-Saxon capital. Education has become regnant and supreme.

If this interpretation be just, the conclusion is inevitable that education should be prepared to assume a worthy and great leadership. Therefore the question emerges what kind of an education should an education which takes to itself great leadership be? What are its marks, its elements, its qualities, its characteristics? In the answer to this question I shall, through your permission, use the time that we are together to-night.

(1) An education which is capable of being the leading force in human society should be broad. It should be a whole education. It should touch every part of the individual. To the five-fold being of every man it should address itself.

An education which is capable of being the leading force in society will contain as its primary element the intellectual. To the intellect it will first appeal. Education is to teach the individual to see the truth clearly, to value truth accurately, and to infer new truth from old truth with justice. Education is to open the judgment, to enlarge the understanding, to ennoble the reason. Education is to transmute knowledge into thought and

thought into wisdom. Primary in point of time, and not less primary in point of importance, is the place of the intellect. But the university will not, of course, be content with the training of the intellect. Man is or has a heart. The appetite, the desires, the affections, have a place in the training of the whole man. The university will not decline to consider the heart as an essential part of man's being. The central and comprehensive element of the heart is what is called love. This principle, from which springs the greatest poems, is the principle which education should consider. Dante's heaven is love, Dante's hell is hate. The height of Goethe's drama is reached when the transmutation of animal passion into pure affection is complete. "All's love, all's law, all's love," sings Browning. The finest lines which Tennyson believed he ever sung are those which interpret love as life's supreme force.

The heart whose power and place are to give love and to receive love that is so comprehensive, so vital, so infinite, is to be trained, enriched, strengthened by the worthiest education.

In the breadth of training which an education worthy of leadership is to give, the will of

the individual is to receive discipline. Leadership represents power, and power is a function of the will, and will is the faculty of power. Our first ideas of power may be derived from the exercise of the will. The will is the real executive, the genuine administrator, the creative master. To the making of such a character the university is to give itself. The university is not to give itself simply to the making of college dons. Take up Dean Burgon's "Lives of Twelve Good Men," and you read of Routh, "the learned divine;" of Rose, the "restorer of the old paths;" of Mariott, "the man of saintly life;" of Cotton, "the humble Christian;" of Greswell, "the faithful steward;" of Higgins, "the good layman," and others. It is well to be a learned divine, a restorer of the old paths, a man of saintly life, a humble Christian, a faithful steward, a good layman, but men of these types are not the men of masterful, dominant will. This age is an age of men of will. Its great men are the men who do. Its most conspicuous representatives are the executives. Its most popular poet is the poet of power. The university is to train the function of power—the will.

In the training of the whole man education

is not to neglect what is called by an awkward phrase, the æsthetic faculty. This faculty is to cause the individual to appreciate the beautiful, the grand, the sublime, the majestic. The Roman arch ever bends over us in the sky, the Gothic arch is pictured in every leaf, but the eye and the mind look at each without seeing or appreciating either the significance of the infinite, or the oneness of creation. The spaces of the air, the reaches of the ocean, the silence of time, the action or interaction of forces signify great principles. But it is only the heart that is open, the mind that is receptive which can receive the great lessons of these existences. The university in order to give a worthy education must teach an appreciation of the beautiful.

But education also is to make its appeal to the conscience. Moral phenomena are life's real phenomena. If the intellect is concerned with the true, the will with the good, the æsthetic faculty with the beautiful, the conscience is concerned with the right. It is significant that the two most conspicuous educators of the middle part of the last century in the English-speaking world laid particular emphasis upon the moral element of education. Dr. Arnold once said it was not necessary that

Rugby should be a school of a certain number of students, but it was necessary that it should be a school of gentlemen. Horace Mann caused to be put into the diplomas which were given to the graduates of Antioch College the phrases, "In consideration of the proficiency you have made in the liberal arts and sciences; in further consideration also of the reputable character you have here maintained, and the exemplary life you have here led." The wish is expressed that you "may so comport yourselves on the great mission of life on which you are now about to enter, that you may be ornaments to your country, blessings to mankind, and faithful servants of Almighty God." The Hebrew idea of education as holiness is still regnant. The Greek idea of moral excellence is still insistent. The Roman idea of duty, *officium*, is still emphatic. Our literature is great because it is a literature that emphasizes duty and righteousness. No literature in all the world embodies moral excellence as does our own. Education to become a worthy leader must use the moral verities.

Therefore I say that if education is to be a worthy force dominating human affairs, it must be a broad education. It is to train the

intellect to think truly, the heart to feel powerfully, the will to choose justly, the æsthetic faculty to appreciate fittingly, and the conscience to do rightly. It is to train the whole man. It is to take upon itself a love which dominates, an art which symbolizes, a religion which the church enriches and ennobles, a knowledge which the book represents, a human relation with the government types, and a culture which society promotes. It is indeed to be a broad education.

(2) But an education which is designed to lead humanity is to be a social education. It is to be concerned, not only with all there is in man, but also to be concerned with all men. It is to be missionary in motive and outlook. What is called secondary education has become compulsory. Each child in the State shall go to school so many weeks in each year. The university should become compulsory, not so made by the State, but by its might, largeness, helping and blessing all men. The old church of the New England hill-top stood forth in the midst of winter, triumphant, cold, self-contained; in summer heat it stood forth bold, bare, bald. Such is not the condition of the modern university as a human force. It is rather to be like the summer, shedding forth

light and heat into every part. It is to be like gravitation, pervasive. Of course, it is not to be assumed that every man will wish to be educated. No heathen nation ever wishes to be a Christian nation. The work of the missionary is to create a wish, to cause a need. One of the works of the university is to create a desire for education. Its work is to make boys and girls wish to come to college. The Oxford of Gibbon has forever passed away. You recall his description. "I spent fourteen months at Magdalen College; they proved the fourteen months the most idle and unprofitable of my whole life." The colleges of Oxford and Cambridge were founded in an age of darkness and of barbarous sciences, and they are still tainted with the conditions of their origin. The college is to give itself with zeal and earnestness and enthusiasm to the educating of men. It must call men unto itself, it must go unto men. The university must be extension. You recall what Bradford says of the motive of the Pilgrims. Among the last reasons which he gives for the coming of the Mayflower band, and not the least, was the great hope and inward zeal that they had for laying some great foundation, or, at least, making some way thereunto for propagating and

advancing the kingdom of Christ in these remote parts of the world. In the university the pilgrim motive must dominate. The university is to be the Mayflower bearing seeds of the new life to the old world.

(3) The university to become a worthy leader of civilzation is not simply to bear in mind a conception of education touching the individual and touching all men. The university is also to know that its power lies in men of power. The library is sometimes called the laboratory of laboratories. And the laboratory is sometimes called the most important material element of the university. But do not forget that Athens had no library until the time of Hadrian, and do not forget that Athens had her Plato and Aristotle and Demosthenes, and Pericles. Athens also had her Sophists, and Mr. Grote says that the Sophists had nothing to commend them except their superior knowledge and intellectual fame combined with an imposing personality. I do not forget that Oxford had no library until recent years,—the Bodleian is soon to observe its ter-centenary,—and none to-day that is worthy. But Oxford has had great voices and great souls. "What is your greatest work," was once asked of the elder Agassiz.

"The training of three men," was his answer. "What is your greatest discovery," was asked of Sir Humphry Davy. "Faraday," was the answer. The call for great men in the college and in the university is the unceasing call. Commerce cries out for men great in power of organization. The university demands men great in thought, for the intellect; mighty in love, for the heart; absolute in the right, for the conscience; beautiful in character and omnipotent in a righteous will. The college wants and must have great men. An American founding Robert College on the Bosporus, writing of his own college on the day of graduation, exclaims: "Farewell, Bowdoin College, farewell beloved classmates of 1834. Professors Cleveland, Upham, Newman, Smythe, Packard, and Longfellow, every name excites emotions of gratitude, admiration, and love." Matthew Arnold in his poem Rugby Chapel, sings:

"But souls temper'd with fire,
Fervent, heroic and good,
Helpers and friends of mankind.

. . . . .

Ye, like angels, appear,
Radiant with ardor divine!

Beacons of hope, ye appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
Ye alight in our van! at your voice
Panic, despair flee away,
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, reinspire the brave!
Order, courage, return.
Eyes rekindling, and prayers,
Follow your steps as you go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On, to the City of God."

(4) The higher education to be a worthy force in civilization must also be religious. It is to have relation to him whom we call God. It is to be concerned with infinite reality. Shall the university have a right to know the work in which the human spirit has been embodying itself, poetry, essay, history, and not have a right to reflect on him whose presence inspires, and whose wisdom guides each? Shall the higher education have a right to observe phenomena of the visible creation and to know the relations and inter-relations of these phenomena, and not have a right to think of

Him whose law is our light? Shall the higher education have a right to study human affairs in the vast domain of man's progress and regress, of his sufferings and exultations, and not have a right to seek to know Him in whom we live and move and have our being, who is the Lord of lords, and obedience to whom is perfect freedom? Ah, we can never forget that the theistic conception is the conception on which the university is founded. To God the university bears a relation. This relation it could not abdicate or negate if it would, and it would not if it could. Not as Protestant, not as Romanist, not as Hebrew, but as Catholic should every university man see that all knowledge is to be related to omniscience. By what method or means the university is to seek these relations represents a field of discussion not proper for the present hour, but it may be suffered to be said that the method consists not so much in any direct means or way, nor in reiterated declarations, as it does consist in large relations to great thinkers and in pervasive atmospheres. As has been said by one who has been the president of a great university, and who is now a professor in a New England college, though changed in phrase, truth is but a guarantee of the ultimate truth

of a spiritual universe. Man is to have fellowship with man in personal, economical, civic righteousness. And all things are to be gathered into the Kingdom of God. The university is not so much to have a religion as it is to be religious. It is not so much to make certain declarations about God as it is to be in fellowship with and in the stewardship of God.

Holiness for the individual, breadth for the race, great personalities, religion, are the four elements which the university is to represent and to embody in order to be a force worthy to dominate human society. These four elements are to be held and to be held together in fitting proportions. Education is to be broad. It is to be concerned with the whole of the individual. It is not to be self-centered. It is also to be social, missionary. It is to be thinking in order to be thoughtful. It is to be strong in order to be helpful, righteous in order to teach rectitude. It is to possess mighty personalities in order to train mighty personalities. Although the university thus relates itself to divinity, and although putting itself into relationship with divinity, it is ever to regard itself as human. It is to adjust the greatest strength unto self-sacrifice and self-sacrifice unto the greatest strength. It is to

adjust the human to the divine in the individual. The university is to be as John Henry Newman says in a page seldom read, but which cannot be repeated too often: "It is the place to which a thousand schools make contributions; in which the intellect may safely range and speculate, sure to find its equal in some antagonist activity, and its judge in the tribunal of truth. It is a place where inquiry is pushed forward, and discoveries verified and perfected, and rashness rendered innocuous and error exposed, by the collision of mind with mind, and knowledge with knowledge. It is the place where the professor becomes eloquent, and is a missionary and a preacher, displaying his science in its most complete and most winning form, pouring it forth with the zeal of enthusiasm, and lighting up his own love of it in the breasts of his hearers. It is a place where the catechist makes good his ground as he goes, treading the truth day by day into the ready memory, and wedging and tightening it into the expanding reason. It is a place which wins the admiration of the young by its celebrity, kindles the affections of the middle-aged by its beauty, and rivets the fidelity of the old by its associations. It is a seat of wisdom, a light of the world,

a minister of the faith, an Alma Mater of the rising generation."

The university is to strengthen itself mightily for its dominance in human affairs. The family has been and is a mighty force in civilization. It is based on the exclusive love of two persons. The university also is to have mighty personalities. The church for a thousand years controlled the world. The university is not so much to control the world as it is to fit the world to control itself in the love and fear of God. The book has for four hundred years been a mighty power. The university takes the book as its basis. The formal government has in the civilized state mightily influenced the people. The university is to create governors, and law-makers, law-interpreters, and executives in every state. Ah, the magnificence of the privilege, the greatness of the duty, the majesty of the commission of the university in the new century and in the new world.

Members of the Graduating Classes: The university is for you, the university is through you for all. The university does its work in the progress of civilization through the men and women whom it trains. The

university, rejoicing, sends you forth. Christ chose twelve men and appointed them apostles. He wrote no books; he trained men. The university has been apostolic for these four years. The university has sought to give you a better and a best self. It has sought to inspire you with the social motive. It has tried to prove through its teachers that life is more than living, that personality is better than equipment. It has tried to teach in reasonableness and fitness the beauty of religion. To-night it declares that its work is done. For better or for worse, but always for the better we hope, for enriched or for enfeebled power, but always for enriched we believe, the university has now completed her formal service. But at once on the completion of the formal service she adopts you into sonship. You become her child. You bear her name, you receive her inheritance. You carry forth her honors. You are to occupy high places. To you who stand here, more than fourscore, the largest class which ever here stood, to you who represent others, almost two hundred in number, who will stand here next Thursday, the University commits her work for the betterment of man. As you are ever large in mind, great in heart, right in conscience, mighty in will, as you are mission-

ary in motive, as you are great in soul, and as you are in touch with eternal and mighty omnipotence, so you will do much and most for answering that prayer daily offered in all your college days, "Thy kingdom come." May you prove yourselves to be worthy sons and daughters of Alma Mater.

## XIV.

## THE BEST WORK

"And He saith unto them, follow me, and I wil make you fishers of men.

"And they straightway left their nets, and followed Him."—Matt. iv. 19, 20.

THE call thus made and obeyed is a call to neither leisure nor rest. It is a call to work. The call is a call to a work of the same kind with that which those called have done. The call is a call to a work of a nobler degree than that which those who are called have done. It is a call still to be fishers. It is a call to become fishers of men.

The principal thought, therefore, to which I invite your attention is the question, What is the best work to which men are called?

The question itself has a peculiar significance. One of its central parts is the simple word Work. How that word rings out through all human history! Hardly had the first man and woman, and the earth, been

created before this man and woman are commanded to dress and to keep the earth. When from their beautiful garden they are driven out, the command is that they are to become hard workers. Throughout all the centuries whenever man has lived and throughout all lands wherever man has gone, that first command has been repeated. As man has sought for the noblest and aspired for the highest, has he found himself to be a worker. In cursing or in blessing is each obliged to toil. As humanity has risen, as civilization has become finer, has the cursing of work become transmuted into the beneficence of service. Caryle's beatitude has at last become true in other than in the first sense in which he meant it: "Blessed be the man who has found his work;" most blessed, thrice blessed be that man who has found the best work.

To the question, therefore, what is the best work, I wish to give four answers:

First: The best work is a human work. It is a work of which the ideal is devotion to man. It is a work of which the condition is service among men. It is a work of which the method is association with men. It is a work of which the motive lies in love for man. Work human includes a human ideal, a human

condition, a human method and a human motive. The human ideal represents humanity in its highest state. It represents the reign of the human reason,—the reason, not of one member, but of all members of the race. Truth is made to prevail, not for one, but for all. Reason exists as an agency, a treasure for all reasons. It represents a progress equivalent to the progress which Comte proclaimed. The human ideal also represents the will of the race, willing the best. It represents democracy in its most forceful relation. It is a social will, willing the highest. The human ideal also embodies the social heart. The social heart is a heart great in love. The human ideal also includes the social conscience. Humanity has now reached the stage in which there is the conscience of the whole community. It embraces a sense of obligation toward itself, toward other communities and toward individuals, who compose them. The human ideal, therefore, embraces a like-mindedness, a like-willness, a like-heartedness and a like-conscientiousness. A work, which is human, embraces a human ideal of reason, will, heart, conscience, raised to its highest power. Every work, which is human, must have this

supreme, consummate purpose. Labor is done in order to realize such an ideal.

But human work also includes what I shall call a social condition. It represents the relation of man to man. This relation is one of knowledge. Man is to know man. Man is to be known by man. No work can be called at all human which forbids such human knowledge. Such knowledge is to be gained through the intellect and also through the heart.

Work, which is human, also represents a human method. This method represents the social method of association. It embodies the oneness of men with men. There is a mightily increasing sense of the unity of men. Men have become man; the lessening size of the world, the increasing unity of all created classes, have together resulted in a more vivid sense of the oneness of the race. The cry Liberty, equality, fraternity, has given way to the cry Liberty, unity, fraternity. Unity is a more important symbol than equality.

But a work, which is human, is also a work inspired by the human motive. The supreme human motive is embodied in the great monosyllable Love. Human work is a work done in love for man. God so loved the world

that He gave. Man so loves the world that he works for the world.

Therefore, a work, which is human, contains the human ideal which embraces the human reason, the human will, the human conscience and the human heart lifted to their richest and fullest power. Work, which is human, also includes a work which is done in a knowledge of man, of man's strength and weaknesses, failures and ambitions, hopes and memories. Work which is human also includes a work that is done in the human method of intimate association of men, of oneness with men. A work, also, which is human represents work inspired with the motive of love for men. Such a work cannot be other than the best. Can the human mind conceive of any nobler task or worthier duty?

These remarks receive their illustration in certain significant movements occurring in the last academic year. What makes that which will be known as "the great coal strike" significant? Is it the fact that coal was not mined and transported? Is it that wages ceased? Is it that the industries of many a city and town were interrupted? Rather is it not the fact that men to the number of one hundred and fifty

thousand had made a certain covenant? Is it not rather that other laborers of a larger number had made a promise to give aid and comfort to the coal strikers? Does not the impressiveness arise from the fact that millions of other people were suffering from the failure of miners in Pennsylvania to work? The human element made the strike significant. The method, too, of settlement was significant because of its human relationship. The method was a method to, for, of, and by men. The President, as a person, was devoted to men. The conditions of settlement were found among men. The method of settlement existed with men, and the motive lay among men themselves.

The human character of the best work receives illustration also in what may be called the whole industrial movement. This movement is called industrial. Is it a human movement also? Is it a movement for, among, with men and in men? Does it tend to make the human ideal of the reason, the will, the heart, the conscience of man attainable? Is it a movement which aids men in mutual understanding and appreciation? Is it beneficent in bringing men into closeness of association and intimacy of relationship? Does it inspire

and promote the development of the principle of Love? Is it, in a word, human? By some the present industrial condition is declared to be a state of war, a state, therefore, in which deception is free from moral shame, in which guile is guiltless and murder only homicide. If this interpretation be at all true, then it becomes all good men to devote themselves to the transmuting of the industrial movement into a human movement. Do lessened hours of toil mean a larger manhood? Does increase of wage mean an elimination of personal meanness and smallness? Does high environment mean a larger choice of and for character? Whatever answer may be given to these questions this night or this year, it cannot for one moment be doubted that out of this industrial and social storm and stress, the human world is to come forth at last finer and fairer, into a calm calmer, into an activity better ordered, into a life more human and more divine. Service that helps the dawn of such a June morning is the noblest work that God gives to man.

Second: The noblest work to which man is called is not only human, it is also humane. One of the great characteristics of Shakespeare, says one of his worthiest interpreters,

is his humaneness. The great poet himself speaks through Portia when she says:

"The quality of mercy is not strain'd;
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest: it becomes
The thronèd monarch better than his crown;
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway;
It is enthronèd in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice."

The peril of humaneness is that it becomes a defying of the law of progress. It tends to put the undeserving where the deserving alone have a right to be. It is liable to substitute graciousness for righteousness. It is in danger of distributing its favors to the ill-deserving more liberally than to the undeserving and to the undeserving more liberally than to the deserving. It seems to increase 2 *plus* 2 to 5 and to make 4 *minus* 2 equal to 3. Such are some of the perils which humaneness may incur, but these perils need not be incurred. Humaneness is at once a negative and a posi-

tive virtue. As a negative excellence it preserves one from acts and habits which will injure another person and impair his undertakings. The strenuousness of modern work and the success of modern labors often seem to blind the worker and the triumphant one to the duties and rights of humaneness. The crushing of rivals is an evil forgotten in the splendor of one's own triumph. The trickery of business is concealed by the power of business successes. The method of nature in bringing forth a million of blossoms that it may produce a thousand pieces of fruit is used as an illustration of the method prevailing in the commercial world in behalf of the absorption of the many and the weak into the few and the strong. Nature may be indeed bloody, but for that very reason humanity is not to spill or to absorb human blood. The claw belongs to the brute, the hand to man, therefore processes in the modern industrial world are not the best, are not human, which represent the blotting out of the individual or the lessening or impairing of individualism. The modern industrial condition needs to have read to itself an old parable from a book older than Plato's Dialogues, which is:

"And the Lord sent Nathan unto David.

And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

"The rich man had exceeding many flocks and herds:

"But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

"And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him." Is not the parable true of any great industry, which, against the will of the smaller industry, absorbs it under compulsion of destruction? Does not the modern man still answer in the angry words of David:

"And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die:

"And he shall restore the lamb fourfold, because he did this thing, and because he had

no pity." And shall the preacher adopt the words of Nathan and say: "Thou art the man"?

Humaneness has a positive, as well as a negative reference. It seeks not only not to hurt, it seeks to help and to promote. The work which you are to do should be graciously humane, and in the equality of other things, the more graciously humane any work is the nobler it is. Let that work which you choose be a work that tends to give a gentleness remote from weakness, a kindness which is not unmeaning softness, a self-sufficiency which is not self-satisfaction, a radiancy of good will free from self-consciousness, and a self-knowledge, a self-reverence and a self-control which shall be a love and a beneficence for humanity.

Third: The best work, too, to which God calls men should contain elements of the divine. It should bear relations to the plan of God for his world. It should aid in the achievement of this plan. One's work is often named a calling. Significant the term, —as if God Himself summoned man to his work: a vocation as if the voice of the eternal spoke in him or spoke to him impelling command.

There is one calling which has been specifically named divine, to which men were supposed to be summoned with a peculiar and particular summons. Its service was, and is, supposed to bear a most intimate and constructive relation to the progress of the divine kingdom. Every man whose supreme purpose was to serve God and to enjoy Him forever was supposed to become one of its members. This calling, this vocation was and is the ministry. Great is the change in popular mind respecting its elements. It is no longer usually supposed that men are summoned to it with a peculiar and particular command. Its services are no longer presumed to bear a more intimate and constructive relation to the progress of the divine kingdom than are services in any other calling. Its servants, of supreme idealism, find other servants of the same divine Master, of an idealism no less commanding, outside its altar rails. One of the ablest of college presidents, himself a clergyman of piety, devotion, and distinction, is said to advise his graduates not to enter the calling of Richard Salter Storrs, of Bishop Simpson, and of Horace Bushnell.

What is the place and function of the ministry to-day? Has it a peculiarly divine sanc-

tion? It might of course be said of the ministry, as of other professions, that it promotes the intellectual breadth and the intellectual depth of the one following it. It also unites in a singular way the intellectual and the practical character. It might also be affirmed that it represents a mighty public influence, and that its relation to literature, as a condition and an opportuuity, is of singular significance. It might also be declared that for the service of the ministry all that is in a man can be most easily and directly used. If he be an average man, all there is in him can be employed. If he be a great citizen, the community will call upon him for accordingly great service. If he be a thinker and a scholar, his natural resources can be poured out without limit. If he be distinguished for graciousness, humanity in its need will summon the best of this comprehensive and supreme quality. Every hour of his working day can be used to advantage and every day of his working week may represent a positive increment for the betterment of man, and every week of his church year may embody a mighty condition of human helpfulness, and every year in his whole career may show a community higher in power, abler in condition and richer

in all that constitutes highest wealth. But also, and more, the ministry does represent apparently an essential force in the progress of Christianity. If the ministry were abolished, Christianity would advance, but if leaders are important to any undertaking, the minister is important for the progress of Christianity. As Daniel Webster said in the Girard College case: "And where was Christianity ever received, where were its truths ever poured into the human heart, where did its waters springing up into everlasting life ever burst forth except in the track of the Christian ministry? Did we ever hear of an instance, does history record an instance of any part of the globe Christianity by lay preachers or lay teachers?"

Therefore I stand here to appeal to you, and through you to others, that the ministry, which has, for the time being, fallen in a certain degree of esteem, represents a mighty calling for the betterment of man. I am not saying but that other works are also divine, I am not saying but that other works may have in themselves that degree of divineness which you have in yourself and which you may put into these works, but I do want to say that, with a special significance, for certain men in this age of ours, the ministry is the best work, be-

cause it is so divine. In the year 1877, speaking to the students of the Yale Divinity School, Phillips Brooks said: "I cannot help bearing witness to the joy of the life which you anticipate. There is no career that can compare with it for a moment in the rich and satisfying relations into which it brings a man with his fellow-men, in the deep and interesting insight which it gives him into human nature, and in the chance of the best culture for his own character. Its delight never grows old, its interest never wanes, its stimulus is never exhausted." And nine years after, speaking to the students of Harvard College, he said: "I must tell you that it is the noblest and most glorious calling to which man can give himself."

Fourth: The best work, too, to which man can be called is a work which represents obedience to the highest. It is told in the text that the disciples followed Christ. To them Christ was the noblest personality they could follow. His command was indeed a categorical imperative. Obedience to the highest may or may not represent the calling of the minister or the calling of the teacher. A priest of the Church of England, a distinguished historian, wrote of his ordination: "I gladly and thankfully accepted the position of a minister of the Church

of England, which seemed to hold out to me the prospect of an honorable and useful career in life, while it was favored by the opportunities which were opening to me. I indulged my own taste while I gratified my father's wishes, and satisfied him that he had not done ill in directing my course to the University. I anticipated a residence of several years as tutor at my college, and hoped to occupy the time with congenial associates and studies while waiting for the college living which was in due time to set me at liberty. I longed for literary leisure, and I proposed to utilize it in the line of my accepted calling."

Such are the words of Dean Merivale printed in his autobiography. They are not worthy of the historian of the Roman Empire. Rather let me say that words that are less unworthy, words that are worthy in expressing obedience to the highest were written by one who was supposed to be the enemy of the Church, of the ministry and of Christianity. Huxley met a great temptation. As says his son: "Why not clip the wings of Pegasus, and descend to the sober, everyday jog-trot after plain bread and cheese like other plain people?" Yet to such a temptation he proved invincible. He declares that he will not sell

his birthright for a mess of pottage. "I will make myself a name and a position as well as an income by some kind of pursuit connected with science." Such obedience to the highest moved, too, a friend of Huxley's, Charles Kingsley, who writes of an evening in June, just sixty-two years ago:

"My birth-night. I have been for the last hour on the seashore, not dreaming, but thinking deeply and strongly, and forming determinations which are to affect my destiny through time and through eternity. Before the sleeping earth and the sleepless sea and stars I have devoted myself to God; a vow never (if He gives me the faith I pray for) to be recalled."

A work which represents your obedience to the highest will be, first, a work which allures and invites the development of all your powers, —your individual greatness, and, second, a work through which you can make the richest contribution to human betterment,—noblest altruistic service. Such is the best work. This service is to be the largest possible in content, the highest possible in quality, the longest possible in duration, the widest possible in extent, the best possible in significance and the greatest possible in influ-

ence. Such obedience will prevent your making grievous mistakes in life's supreme choice. Such obedience will save you from making the amassing of wealth a professional aim. Such obedience will prevent you from thinking of your home as a nest in whose soft warmths and tender enchantments you are forever to cuddle. But rather such obedience to the highest will represent a most forceful and graceful quality and movement of character.

Obedience to the highest will give you a calling, which shall be a condition that shall be as Heaven. Obedience to the highest will give you a work that shall have the power of the cardinal virtues and the fundamental verities. Obedience to the highest will embody for you an outer *ego,* which shall at once minister to yourself and to others in noblest enlargement and finest enrichment. Thus, shall danger not overcome nor luxury consume. Thus, your inspiration shall have passion, your aspiration power, and your divineness reality.

Members of the Graduating Classes: "Follow me and I will make you fishers of men: and they straightway left their nets and followed him." Again Christ stands, and again

the Christ speaks. Before you He stands and to you He speaks. The old command He gives and the old promise He makes. To His command your heart responds in exultation, and to His promise your will gives glorious assent. You would follow Him, for He is the worthiest leader. His promise you would embrace with joy, for His work is the richest and best. For work you are eager, and as the work becomes the more human and humane, the more divine and more appealing to the highest in you, the more eager for that work do you become. For the doing of such work the college career has, I hope, given you a degree of fitness. If you and the college have worthily worked together through these years, surely your powers are greater than are the powers given to most. The power to think largely and accurately, the power to will strongly and righteously, the power to love greatly, the power to appreciate justly, these are powers which at once represent the aims of the college and which are the powers that qualify and inspire you to do the best work. Equipped by these forces, go forth from the shore of this your collegiate Galileean sea, eager and strong to do in this great world the best work to which God summons you.