

Graduating Address to the first class 1872.
Sermon

My discourse to-day will run in a line parallel with the first clause of the 35th verse in the 11th chapter of Matthew: "A good man out of the good treasure of the heart bringeth forth good things." This passage is an extract from one of those inimitable discourses of the Saviour recorded in the Gospels. You observe that this sentence, like the one that follows is cast in the mold of an absolute affirmation. There is no interplay of circumstances to hinder the cause from passing into the effect. There is no softening or potentiating the declaration by may, can, might, could, would, or should. There is no entrance left open by which accident, chance, luck, or fortune can step in between the invariable antecedent good treasures of the heart and the invariable consequent good things. The sentence is

set squarely on its own basis as a
positive assertion. Nevertheless the
world has not always credited the
truth of this simple and explicit
affirmation. Men have in some sort
of way, cherished some sort of belief
that some how good things in human
life have some other parentage than
good treasures of the heart and that good
treasures of the heart do not always bring
forth good things, hence the words acci-
dent, chance, fortune, &c. Among the
deities of olden time Fortune was depict-
ed as a fickle Goddess who presided over
human affairs and bestowed her ca-
pricious favors with a total disregard
to the merits of the recipients. Thus there
glams through the mists of ~~theology~~
Mythology the universal belief that hon-
ors, riches, wealth, comforts, luxuries &c,
received a sort of haphazard distribution
which neither virtue nor vice could dis-
turb. So assured was the susceptible
Greek that prosperity was solely the gift

of chance, that he gave her a personality which was divine - a supremacy which was unquestioned. What the Greek worshipped as a divinity the less imaginative world has generally accepted as a fact. Men commonly regard every valuable acquisition made by another as a mere casual hit that anybody else might as well have made. Every language that the human tongue has ever spoken reveals in its etymology the opinion of its framers that the good things of life were dispensed by a blind allotment - that blessings were not rewards won by a struggle but prizes drawn at random. Did not our Saxon fathers declare in the subtle kinship of their earliest words, that thrift drifted to the thrifty, that happiness happened to the happy, and that every good we gain is the creature of luck rather than the crown of labor.

But modern advancement has vanquished these vagaries of a superstitious

antiquity and put them to flight. No longer may we encourage sloth and sluggishness and want of forecast by ascribing their natural results to the fickleness of fortune. A new philosophy reveals an invariable sequence in the order of events throughout the realms of matter and mind. Every change from the motion of an eyelid to the making of a planet is under the dominion of Law. Accident, luck, chance, and fortune, are convenient terms which express our ignorance of the links in the chain of unexpected occurrences rather than the absence of such links. There are in fact but two causes for the inconceivable variety of events on this earth of ours. The one God's Will - the great first Cause and the last as well, infinite, incessant in action, uniform in method, the cause in which there is no variability nor shadow of turning. The other, Man's Will - finite.

limited, inconstant, often capricious,
yet all potent if put forth in harmo-
ny with the Will of the Infinite.
Now God's Will when directed to secure
Man's Will being and Will doing, is
the Divine Providence, and what I
affirm is that the Bible and Nature and
Science and any large experience
all unite in declaring that God's Pro-
vidence is no auxiliary to Man's im-
providence, that on the contrary it
employs Man as its agent or instru-
ment; that it is none the less real be-
cause its essential ingredients are
human forecast, integrity, industry,
and skill, that it is none the less di-
vine because it withholds its gifts
where these ingredients are wanting.
Remember then that in the widest and
truest sense "God helps those who help
themselves", that there is no infallible
help elsewhere, that the fruits of honest
toil rightly directed, of unflinching in-
tegrity applied to every transaction, of

noble self sacrifice under temptation
to self indulgence are God appointed
rewards - the fullest and the freest
at any rate of all the gifts of God's
providence.

Trust nothing I pray you,
to chance or luck or to the hope
'that something will turn up.' Such
a hope will almost surely turn to ashes.
No ship laden with treasures will be
wafted by chance winds into your port.
No field of diamonds will display
its riches to your eyes. No erratic tum-
ter for instances of neglected worth
will strike your trail. The world
will never look you up to force its
honors or its trusts upon you. The
world will honor you whenever you
have proven that you can minister
to its wants. The world will trust you
when your trustworthiness is past all
question. The whole tendency of idle
dreams, of supine expectations is now-
a-days towards disappointment and

obscurity. In the unflinching purpose, the inflexible will, the unerring judgment, the zeal that is unflagging, and the grip that never relaxes, lies the hope of the future. Fulfill the conditions and the hope shall be realized. We cannot grasp the system or enumerate the agencies by which the divine will works out its benevolent designs in this world, but the wider our intellectual horizon becomes the more clearly do we perceive that its main instrumentality is human achievement.

God once wrought His purposes on the earth through inanimate forces only. With the attrition and deposit of the unconscious wave, through the lapse of slow ages, He built up the continents and established the boundaries of the ocean. He

~~of The Ocean~~ ~~He~~

cooled the subterranean fires and bent their level surfaces into all the countess forms of beauty and of grandeur. As, layer after layer emerged from the waste of waters the broke its silence and peopled its solitudes with the ever progressive forms of animal life; until, finally, as the crowning act, ~~the~~ called into being, upon the completed earth, a creature who stood forth as the culmination of organic nature; a union of the animal and the angel, a creature whose form was the highest specimen of divine

workmanship and whose soul
 reflected grandly the likeness and
 image of its maker. Then as the
 passing centuries multiplied the
 means of progress, as Christianity
 bestowed its saving and refining
 graces, as culture and art and
 science strengthened his powers
 and increased their range, God
 has made him more and still more
 His instrument for clothing the
 earth with a higher moral, in-
 tellectual and material beauty.
It is needless to say that for the
 accomplishment of this beneficent
 purpose He selects for instruments

the finest samples of excellence that the race can furnish. History, observation will tell you that the men who are God's co-workers in the moral, material, or social regeneration of the world, have become such by reason of their high qualities, their earnestness, their faithfulness, their sublime devotion to truth. Their names are uttered daily by a thousand grateful tongues. Through Franklin God tamed the lightning and rendered it comparatively harmless. Through Morse he has sent it on errands

To the ends of the earth at a touch
 of the finger. Through Fulton the
 made the ocean a thoroughfare
 and the rivers highways. Through
 Garrison, Giddings, and Phillips
 and Lincoln and kindred spir-
 its the has broken the fetters of the
 slave and let the oppressed go
 free. Through Bacon the changed
 the entire current of human re-
 search and displaced a barren
 and sterile philosophy by pro-
 claiming the beneficent philos-
 ophy of fruits. Through Lennox
 and Turner the has given more viv-
 id conceptions of beauty. Through

Shakespeare a fuller view of the
 power of human passion, ~~though~~
 Beecher, Spurgeon and the like,
 a closer and a clearer realiza-
 tion of a Saviour's love. Thank
 God that such men have lived.
Alas! that in comparison with
 the multitudes that throng the
 earth, they are so few. Alas! that
 thousands whose faculties fit
 them for the noblest work are
 content with groveling and
 gathering straws while such
 golden crowns are within their
 reach.

#

over
You who depart from

these familiar walls to mingle
 in the more stirring scenes that
 await you beyond them, will
 choose more than at any other
 period of your lives whether
 you will be God's instruments
 in the pursuit of this grander
 objects or your own instruments
 in the pursuit of trifling ones.
 For the latter purpose you would
 need no high resolves, no grand
 conceptions of duty. The very
 culture you have gained here
 would be worse than wasted.
 For the former all goodness
 and truth without or within

all knowledge of science or art or letters, all lofty incitements from earth and from heaven, are your sure helpers. He can- not forecast the lesser incidents, the special results of this or that undertaking, the experiences of a day week or month, but the wider issue and outcome of a true life, its general scope and final success, are, as knowledge advances, more and more matters of sure calculation. Given certain qualities of character and certain principles of action and, in all

things of larger moment, I will
~~cast~~ ^{cast} the horoscope of their possessor.
 For spiritual forces are as
 uniform in operation and
 as certain in result as material
 ones. Sincerity, generosity,
 candor, and purity of heart
 carried inflexibly into all our
 dealings with men, are as in-
 fallible in their effect on the
 world and on our ^{own} destiny im-
 mediate and final, as that
 of the sunshine and the rain
 on the growing crop. The achieve-
 ments of the hard muscle are
 no surer than the achievements

of the iron will, and the will sm.
 bodies in its action every other
 mental and moral trait. The
 sum total of results in every
 human life is to be measured
 by the sum total of its active
 internal forces. Modified, it
 is true, by the outer influences
 but nevertheless under individu-
 al control. No truth is more
 lost sight of than that good in
 us will sooner or later eventuate
 in good to us and to the world
 as well; for the whole field of
 human power and activity
 is covered by the declaration

of Paul "Whatever a man
soweth that shall he also reap."

Final words are
sometimes made weighty by
the occasion that calls them
forth, rather than the tongue
that gives them utterance. The
reflection that this is the last
Sabbath of your College life,
this the last discourse address-
ed to you as a class ought to
render every impression of the
hour as ineffaceable as letters
cut into the solid granite.
Having the burden of such
thoughts upon me and as

one who pronounces a benedic-
tion which his lips shall never
repeat, let me sketch for you
with rapid touches, the quali-
ties of soul which if they control
your lives, shall make them
fruitful in high results and
radiant with goodness and
truth and beauty. In the
first place the only true basis
of a noble character, the only
background that brings out
in genuine perspective and
coloring, all the other virtues,
is inflexible unflinching
integrity. Integrity! What val.

nes beyond estimation are
 wrapped up in the etymology
 of the word. Integrity! Whole-
 ness of soul - perfect moral
 soundness - a soul without
 fracture, fleck or flaw, a
 soul whose transparency is
 so pure that the white rays of
 truth pass through it unchang-
 ed! - a soul undaunted by
 power or pelf, standing forth
 in all the grandeur of an
 upright purpose! - a soul
 that would not barter its birth-
 right of honest convictions for
 all the wealth of the Roths-

child or all the Sceptres of Eu-
 rope. Without integrity as a
 foundation it is impossible
 to build up the superstructure
 of a genuine character. It
 is a house built on the sand
 to be demolished when the rains
 descend, and the floods come,
 and the winds blow. Without
 integrity the other virtues are
 spurious. Faith has no real
 foothold in the heart. Friend-
 ship is a hollow reed, broken
 by the slightest pressure of
 self interest. Love that noblest
 of emotions becomes mere sen-

quality which dies out with
 gratification, and religion
 daughter of heaven, puts on
 the garb of the Pharisee and
 thanks God for the distinction
 which hypocrisy confers. If in-
 tegrity be utterly wanting, then
 education is a misnomer or
 rather a distortion rendered
 systematic by sharpening
 the intellect and making it
 the facile slave of selfish desires.
If integrity be utterly wanting
 if the moral sense be utterly
 impervious to truth, then intel-
 lectual culture is a curse

both to the individual and
 the world. For it covers the baser
 passions with a false enamel
 which renders them dangerous al-
 lurements to the thoughtless and
 the weak. It multiplies the tri-
 umphs of its possessor in the ways
 of wickedness and, by lending them
 the gilding of ^{apparent} ~~real~~ success, lights
 up his path to ultimate ruin. No!
 it is no extravagance but God's
 truth rather, to declare that edu-
 cation, higher or common, classi-
 cal or industrial which does not
 reveal that, in things trifling or
 momentous, near or remote, termi-

nating as to their consequences in
 this world or reaching to the next
 "Honesty is the best policy." Far better
 would it have been for Society if
 such as Tom Paine and Edgar Poe
 had never crossed the threshold of
 a school house or darkened the
 doors of a College. Far better for
 the world if their hopeless perver-
 sion of the moral sense, their in-
 curable obliquity of moral vision
 had been rendered comparatively
 harmless by being united with
 the darkest and the densest igno-
 rance. But this perfect integrity
 is a diamond of the first water.

possessed by comparatively few.
Those of second and third and
 fourth water are commoner gems
 less rare of attainment. Some
 are undimmed save by a single
 flaw that causes aberrations to
 only a single ray. Some again
 with a defective transparency
 throughout, give to all the passing
 light either a slight or a deep
 discoloring. Then there are all
 sorts of paste imitations more
 or less ostentatiously worn and
 claiming to be diamonds of the
 highest brilliancy and the fin-
 est cut. But it requires no moral

expertness to detect the counterfeit
 from the scratches and tarnish
 they soon take on when submit-
 ted to the test of actual ^{use} ~~exposure~~
Magnifying, Fashion, which affects
 even our moral ideas, may de-
 cide that the false glitter of paste
 be accounted as genuine beauty
 to be generally accepted and
 worn, But amid all her oscilla-
 tions the first water diamond
 holds its place, by universal con-
 fession, as the standard of purity
 while its value is even enhanced
 by the prevalence of spurious
 adornments. ^{HP} But let us notice

how serious the ordeal that youth
 must pass, before it reaches the
 Symmetrical Manhood which
 is based on perfect integrity.
The adverse currents are strong
 and require firm resolves stead-
 ily maintained, to resist them.
The very atmosphere they breathe
 is laden with moral miasmas.
From first to last they must strug-
 gle against the influence of
 pernicious examples. They must
 gain and maintain a strong
 foothold on the rock of truth
 from which the receding tide
 of popular opinion
 might otherwise carry them out

into the darkness of a shoreless
 sea. Every body has indeed a
 good word for honesty and a de-
 sire to be reckoned its strenuous
 supporter; and yet a host of half
 concealed doubts are cherished
 as to its financial value when
 reduced to practice in the pursuits
 of life. Nay it has become almost
 an axiom in the popular mind
 that certain branches of business
 necessary to the public good, can-
 not be successfully carried on
 by men who are scrupulously
 upright: that for instance, to a
 politician a sensitive con-

Science is an element of positive
 weakness. It is indeed sad to ac-
 knowledge that the most im-
 portant trusts ~~that~~ ^{which} can be given
 to man, are sometimes dealt
 out by political jugglery, and
 yet it is consoling to notice, in
 any wide survey of the whole
 field of politics, that a few of
 the lower places only are actu-
 ally conferred on mere tricksters
 while the larger ones, (such is the
 under current of reverence for
 honesty) are generally bestowed
 on men in whose statesmanship
 uprightness is a prominent feat-

ure. Men do not willingly com-
 mit any interest whatsoever
 of their own to the care of one
 on whose moral principles they
 cannot rely. The very bitterness
 with which each political par-
 ty imputes corruption to the
 leaders on the opposite side
 is a recognition of the value of
 integrity and any wide observer
 cannot fail to discover that
 , even in politics, it is an essential
 element in genuine success. Here as
 elsewhere false dealing overreaches
 itself, finally secures its own
 failure, and is consigned to a

merited oblivion. Thank God
 that it is so. Another obstacle
 to the development of this high
 quality which the young must
 encounter are the fascinating
~~ex~~amples of men who are dis-
 tinguished for intellectual pow-
 er but devoid of principle. They
 who are giants in intellect but
 pygmies in morals. But surely
 they will escape the danger of
 such fascination, if they only
 consider how doubly attractive
 such characters become when
 their intellectual beauty is crown-
 ed with moral worth, is rounded

into symmetry by the added
 graces of the Christian. Of all
 samples of human excellencies
 heroism is most admired and
 such men are the farthest possi-
 ble from heroes. Heroism is an
 unselfish devotion of power to
 principle - self immolation in
 defence of the right. Choose then
 for your models those only who to
 depth and acuteness of intellect
 add the strength of an honest
 purpose. Then further, there often
 exists, in the ranks of the young
 themselves, the vague and lurk-
 ing idea that perfect moral

transparency is not quite consistent with the full proportions of a magnanimous soul.

A flawless honesty seems to some to have a certain dullness and slowness about it which to say the least are not alluring. The word fast which has lately taken on a new significance to denote reckless and thoughtless self-indulgence, has not sufficient reprobation of the sinful excesses it covers. The word itself betrays, in its mild reproof, a sort of respectful tenderness for the lapses of youth, if only they

be attended by a vivacious
 intellect and dashing manners.
The generosity and good fellow-
 ship which are so attractive to
 others, are not always held to strict
 account for any defective discern-
 ment of moral obligation.

An indifference to the dictates
 of stern duty, a contempt for
 law and order and authority
 , are often regarded as the blossom-
 ings of a noble independence,
 rather than the promptings of
 a groveling nature. An aptitude
 for finessing - for unscrupulous
 scheming and plotting, ^{often} is brewed

as an enviable endowment,
 more promising of future suc-
 cess than any talent for sturdy
 work or for straight forward
 unyielding enterprise in le-
 gitimate channels. Such
 opinions held either ~~by society~~ ^{secretly}
 or openly by many young men
 of our day, are prolific sources
 of mischief. ~~They~~ ^{They} blunt the moral
 vision of the thoughtless and the
 weak and hide ~~from~~ them the
 inflexible fact that genuine
 success lies only in the line of duty.
~~They~~ ^{They} present only distorted views
 of life and conceal its true

philosophy, its real values, its no-
 bler and higher issues. They fur-
 nish & models for a sort of men-
 hovel that is bedazzled, perhaps,
 with tawdry ornamentation
 but lacks the grander proportions
 of moral symmetry - God give
 to every young man and woman
 who is seeking a higher educa-
 tion, a reach of intellect suffi-
 cient to discern that all tricks
 , evasions, artifices, and perver-
 sions of truth whatever, gain
 only the semblance of a triumph
 ; that so sure as God lives, they will
 find a final defeat, That good-

fellowship ^{which} ~~that~~ has not moral
 principle at the bottom, is only
 a sounding brass and a
 tinkling cymbal, That intellect-
 ual sleight of hand, social vi-
 vacity graces of manner and
 personal attractions in the
 absence of integrity and moral
 worth, are mere flimsy tinsel-
 -tinsel that loses its glitter and
 turns to cinders ^{the fires and} amid the storms
 of life. There is no real magnetism
no grandeur, no heroism in
 human character except in
 the predominance of those
 qualities that secure fidelity

to God to ourselves and to our fellow men.

"Truth makes the man, the rest
 Is all the fellow;
 The rest is all but leather
 or prunella."

These facts indicate
 a future mission for you as
 cultured men and women.
In whatever society you enter
 we are confident you will il-
 lustrate, in your own persons
 and characters, the beauty of
 perfect integrity, that, amid all
 the cares of life and all the per-
 plexities of business, your deal-

ings shall be characterized by a punctilious rectitude, that God will help you to walk uprightly and to show beyond all cavil that culture and learning attain their highest excellence only when crowned by unswerving adherence to principle.

II Another element that is indispensable to the symmetry of a noble life is purity. Purity of heart is closely akin to integrity, indeed is well nigh inseparable from it; for whoever is transparently honest and sincere, who-

ever is true to others and true
 specially, to himself, will, as
 seems to me, instinctively shrink
 from all forms of moral pol-
 lution. ^H" Blessed are the pure
 in heart for they shall see
 God." Yes, twice blessed by reason
 of the fact, that all the de-
 fillements which darken the
 mind and rise like murky
 clouds to obstruct our moral
 sight, are dispelled and God
 the infinite in purity stands
 wholly revealed to the pure soul.
The pure in heart shall see God
 by the very force of spiritual co-

attraction which unites like with like. They shall see God by the spontaneous selection as the objects of thought and desire ^{of} whatever is pure and beautiful and good which are the more immediate manifestations of His presence. They shall see God because purity cleanses the moral perceptions and lends its own transparency to every medium of spiritual light. And God shall see them, shall delight to make them the special objects of his divine regards, shall look upon them

as the most lovely and lovable
 of all the creatures that He has made,
 the truest reflections of his divine
 image. Purity of heart is revealed
 in the affinity which it has for
 all things lovely and of good
 report and its instinctive aver-
 sion to that which shows the
 least taint of moral debase-
 ment. No degrading concep-
 tion can find entrance to
 sully its brightness. All such
 it rejects as surely as the surface
 of polished steel rejects the tran-
 sient breath. Contact with vice
 does not corrupt it. The fire of

passion does not ~~scathe~~ it. The
 touch of pitch does not defile
 it and all men yield it an
 involuntary homage. ^P The in-
 stances of unsullied purity
 in this world are not very nu-
 merous and yet there are some
 let us hope, in every communi-
 ty in whose presence an un-
 worthy thought or an idle in-
 vention seems to all who approach
 them to be worse than sacrilege.
God grant that all who go forth
 as the honored sons and daught-
 ers of this young Alma Mater,
 may be shining illustrations

of this crowning virtue and
that, in all the coming years
we shall so encircle her with
the halo of ~~this~~ favor in this re-
gard, that not one shall carry
away his diploma unworthily
because of the absence of so
essential a component of a
genuine Manhood. Let us
hope even that, among the thous-
ands who shall gain an ac-
cess however transient to these
halls, not one shall be found
who shall thereafter put the sa-
cred cause of industrial edu-
cation to shame, by a person-

al influence that is morally debasing.

Q And let ~~all~~ the young who hear my voice this day. Let every one who seeks a culture that will fit him not only for ordinary but for higher activities. As well, shun all contact with impurity as one shrinks from the touch of the leper or the tooth of a poisonous adder. The causes of pollution are on the increase. Moral infection taints the very air and discolours the sunlight, and there are those

Who stand up before Americans
audiences to declare, with a
shameless effrontery, that the
taint and the stain are even
promotive of moral health.

Avert the eyes and close the
ears to doctrines so pernicious.
Expel from the thoughts every
corrupt-idea. Turn the imagi-
nation away from that which
defiles and restrain it within
the strictest limits of its God
given work as a creator of the
images of purity and beauty
and truth. Wherever and
wherever you encounter the

incitements of depravity reject them with the throes of a moral nausea, and let your whole sensitive nature be instinct with loathing: ~~and~~ so shall you rise to the dignity and attain to the rewards of a pure life and ⁱⁿ your influence with men and your favor with God, be reckoned immediately and finally among the number of whom the Saviour says "Blessed are the pure in heart for they shall see God."

A third element which is essential to a sterling

Character and the success of an exalted life is that of a strong, active will. Whatever be the other qualities of mind they will be idle and unproductive if force of will be wanting. The intellect may be disciplined, the judgment accurate, the understanding comprehensive, the conscience predominant, in short, the whole character high toned, but it is will alone that can give them effectiveness. The finest combinations of mental traits conceivable, the nicest balancing of instincts and appetites, feelings and faculties

, all under the monarchy of the moral
sense, will sink into hopeless and
useless torpidity if they lack the
driving power. Even integrity and
purity, and the higher qualities,
will nigh neutralize their value if
they expend themselves in mere
barren contemplation and idle
dreaming. The goodness that is given
to perpetual slumber, is a sterile
virtue worth scarcely a groat to
its possessor and the world. The
most highly finished engine,
with all the latest improvements
and attachments without the
propelling steam, is an empty

show. The poorest machine put
 under pressure does infinitely
 greater execution. The final~~st~~
 test of every power of every virtue
 lies in its action, the final value in
 its effects. Every exalted mental qual-
 ity derives its very vitality from exer-
 tion. Lacking that it starves and
 dies out. Moral inertness is akin
 to death. If the good man out of
 the good treasures of his heart bring
 not forth good things, then there
 are no good treasures there for good
 treasures are such only by virtue of
 the ~~the~~ good things they bring forth.
If the barren fig tree under fertiliza-

tion, fail of a crop the command is "Cut it down, why cumberest it the ground." It might better have been the roughest bramble bush that produces berries ^{which are} not quite useless. In the moral as well as in the material world, velocity must be added to weight to secure the momentum that overcomes friction and resistance. Weight without velocity is nothing. The heaviest atom when set in motion is more effective - A man of small intellectual calibre but intense vigor guided by a benevolent purpose, will often electrify a whole community

with the marvellous results he reach-
 es. An inert and forceless capaci-
 ty however large, united with good-
 ness that forever hesitates, whether in
 College or out, is a mere cypher in
 comparison. Energetic villainy is
 more than a match for ten times
 its weight of sluggish honesty. You
 will find the fact-proven on every
 page of the history that records the
 progress of successful ~~activity~~ ^{wrong doing}.

How often have I seen a boy with
 a bad heart and ^{an} active temperament
 corrupt half a score of his milder
 classmates who with far better natures
 yielded to force of a superior will

On the other hand, under reversed conditions, I have known many a boy whose heart was on fire with the intensity of a noble purpose, achieve far more striking triumphs. For truth vitelized by energy of purpose, is a mightier agency than error under any leading whatever.

"Thrice is he armed who hath his quarrel just."

Therein lies the hope of the world.
Will power gives velocity and alertness to every active principle within you, holds it to its allotted task until task turns habitually to triumph,

keeps it upon ^{the} steady strain which en-
 hances its own power while it mul-
 tiplies its results. The culture you
~~have~~ gained, the knowledge you
~~have~~ gathered here, will be well nigh
 worthless except in their outcome;
 and their outcome depends on the
 energy of will that lies behind them.
There is no life of protracted ease
^{for any of us} for you or such as you. Perpetual
 ease is a perpetual soporific that
 blunts the intellect and deadens
 the heart. ~~There~~ genuine success,
 I repeat, lies in the unyielding ag-
 gressiveness of a purpose sanctified
 by honesty, sincerity and purity of

heart. If you are not aggressive you are nothing; for ignorance and stolidity are just as good, nay even better for undisturbed repose, than the widest intelligence and the finest culture. The law by which any grand success is compelled in this world, is as fixed and certain as the law of gravitation. The operation of both may be hindered by outside obstacles. Man has subdued chain lightning. With God's help he may subdue and handle the moral and intellectual forces as well. But he must master their laws and study

them with incessant scrutiny or these
 elements more subtle than the
 lightning, will elude and baffle
 him. By God's eternal Councils
 it is settled that throughout His
 domains, both spiritual and Ma-
 terial, the struggle shall be the
 invariable antecedent to the
 conquest; that, over the wide
 field of human action from
 the strain of a muscle to the
 strife for heaven, the cross shall
 precede the crown. But the strug-
 gle and the cross grow softer and
 lighter at every step, if they be borne
 with a fidelity that does not

flinch or falter. Eternal vigilance
 is the price of liberty not only, but
 it is the price of every great treasure
 attainable to man on earth or
 in heaven. If he will not pay
 that price then he shall go through
 life from cradle to coffin treasure-
less. We are destined in this our
 terrestrial home to be to do and
to suffer. There being as a Sepa-
 rate entity is of comparatively
 small account. It is the doing
 that, when directed by an in-
 visible will, acting in harmony
 with the will of the Infinite, shall
 clothe the earth with higher beauty

and serve to make it, as the countries glide by, the fit-home for a more refined and glorified Manhood. It is the suffering that, in its reflexive effect, shall through the All Father's love, round us out in the symmetry of perfect-Men and women in Christ Jesus. For "Whom he loveth He chasteneth and scourges every Son Whom he receiveth." Herein consists the genuineness of the new education - the final proof of its fidelity to Nature and to the wants of the human soul, that, neglecting all the an-

tegrated questions of effect on being
 it seeks simply a complete prepa-
 ration for the doing and the
Suffering.

The power to do; to have
 attained the skill and the ef-
 ficiency of a master in any
 of the great lines of human
 industry; to accomplish, with
 ease and pleasure, tasks from
 which others generally shrink -
 to hold all the faculties so strung
 that every touch of the will wak-
 ens them into the music of har-
 monious action -

The power to suffer -

To verify, in your own character,
 that "he who ruleth his own spirit -
 it is better than he that taketh
 a City" - The power to maintain a
 calm self possession while
 others are tossed on the tem-
 pest of passion - to bear pain
 without repining, scoffs and
 scandals without rage and
 great calamities without dis-
 pair - All these and much
 more should be, as seems to
 me, the final products of the
 system under which your edu-
 cation began - Reach these products
 fully and you have attained in the material
 the mental and ~~the moral~~ Young Ladies and
~~the moral world both now and hereafter the ends~~
 and purposes of human life

Gentlemen, You are the first
 ripened fruits of this new enter-
 prise, the first offerings which
 this industrial College makes
 to the State as samples of its
 earliest work. Our first instruct-
 ion was given to you - the first
 baccalaureate ^{discourse} sermon is ad-
 dressed to you - our first de-
 grees will be conferred ~~with~~ on
 you. Four swift years have
 come and gone since you en-
 tered these halls - years which
 began with the dedication
 and end with the diploma -
 years of toil, of trial, and

May we not say, of triumph -
For you have won your way
to these Collegiate honors -
These years which have witnessed
your early youth turn into
manhood, have witnessed also
your habit of fitful endeavor
change into a capacity for
steady, all conquering effort.
All the officers of this insti-
tution, all its friends, have
watched your course with a
peculiar ~~inflame~~ interest.
I express the truth with but
a feeble emphasis when I say
that your teachers have given

you no cold and formal assistance - Their instructions have been animated by a peculiar sympathy - a sympathy which beginning in the recitation room, shall end only with their lives - How can I close these my last official utterances better than by urging, with a heart full of kindly feeling and a confidence that lays hold of the future, that you exemplify, in your lives, the priceless jewel of a character that unites the forces and graces of intellect

with high moral principle -
with integrity and purity of
heart carried inflexibly into
even the smallest transaction.
So shall your days be radiant
with affection, your culture
be crowned with beauty and
goodness and truth, and you
become the living realizations
of the declaration that "A
good man out of the good
treasures of his heart, bringeth
forth good things."

TH