SERMONS TO COLLEGIANS

PRESIDENT DWIGHT AT YALE.

THAT WHICH IS PARTIAL AND THAT WHICH IS PERFECT.

New-Haven, Conn., June 22 (Special).—In the presence of the graduating class of Yale and friends of the students President Dwight to-day delivered his anniversary sermon and spoke words of farewell to the young men who are the first to be graduated under his regime. The text was I Corinthians, xiii, 8-12, and in the course of his sermon Dr. Dwight said:

"The two chief words of these verses are love and knowledge—the one designating the central force of the soul's life; the other indicating that which the mind takes to itself and makes its most valuable possession. The thoughts suggested by the verses in connection with these words are thoughts of the perfect and that which is partial. Especially significant is the lesson of the text for a company of earnest and hopeful young men, whose term of preparatory education is ending just as their youth is opening into the manly years. For them the questions of value and proportion, of the greatness or littleness of what awaits their choice, of the proofs that life is worth living and the reasons why it is worth living, are questions which the critical reason now reaches, and now rapidly passing, forces upon the mind. On the right or wrong answer to these questions the future, in all that is of highest importance to the man and his manhood, will depend. The seriousness of the hour makes every man in such a company a questioner. The tenderness of the hour disposes him to listen for the answer. It seems fitting, therefore, my young friends of the graduating class, that the last words which the university addresses to you as you leave its walls should be the words of these verses. The lesson of the text is one which for us is of wide reach, relating to knowledge of every thought and having no reference to the special gifts which are now unknown. Yet it is the same lesson. Our knowledge is but partial. It is not the perfect or the greatest thing. What is the impression upon your minds to-day in review of the years? Is it not that the beginnings were enigmas, which, as you solved them, revealed to you only some minor things to which more must be added in order to make it serve its true purpose for the mind? This is the order of knowing. We lay hold upon one acquirement, and as soon as it is ours we find that it points to another as essential, not only to its completeness, but even to its living force as the power for further knowing. We are at the step of the alphabet always, because we are gaining at each new step of our course only that which we may use as an element in larger gains. The acquisition of to-day is but the instrument of to-morrow. You stand at this hour, my young friend, at the end, but you also stand at the beginning. In your half-way thinking, and in the consciousness which you have of manly power, you may look upon yourself for some passing moment as possessed of knowledge which is all-sufficient, and which will enable you to be victorious in your career. But this is not your deepest thought. As the seriousness of your manhood comes upon you and the responsibility of life seems to open before your vision, you realize that the season of your education has given you only the implements and the elementary things. You know that your life is to be made what it ought to be and what you hope it will become only as you press on beyond these things and use them as the means of securing what is beyond. The education of the early years does not give knowledge in the full sense of the word. It gives the survey of the field of knowledge, and the impulse and the inspiration to go forward in it.

"Let us look, however, at the suggestion with which the Apostle urged this thought upon his readers. He was looking toward the thought that knowledge, growing and great as it might be in itself, was nevertheless a secondary thing compared with love. The noble conception of the writer moves within the sphere of education and development. The figure of the child in his thought has a twofold suggestion in it. It sets forth the idea of the partial and imperfect indeed, but it also shows that this is a part of the perfect. You may trace your own individual history, so far as memory and thought permit, and you will see how closely the present is bound to the past. The links of the chain reach back to the earliest things. The progress has been ever by a single step. To those who have watched your growth more closely than it has been possible for you to do, the fact is still more manifest. They rejoiced yet more than yourselves in the first attainments, because they foresaw at the outset more clearly than you could that in them was involved the possibility and hope of the future. It is for this reason that we sometimes speak of the acquisition of one's native language in the very earliest season of life as being one-half of our entire education. It seems but a little thing as the child learns the language slowly from day to day. But when it is used afterward it proves itself to be the greatest of all things. So it is also of the later season of the preparatory education. We have secured for ourselves in the years just previous to our manhood's work, not what we gain afterward, but a true part of it. We know more at sixty than at twenty, but it is only more. The reality is possessed at twenty, if we have been in the right line of knowing and have been faithful. The youth goes forth from the place of study and preparation with a precious force in his mind quickened into living energy by what he has learned.

"The living energy accomplishes all results for him as he passes on through the years, because it has been quickened at the beginning. The passing away of what belongs to childhood in the matter of knowing is like the passing away of childhood itself—not a change from fiction or an imagination into a reality unknown before, but the vanishing of a less into a greater thing in a development toward perfection—the one reality growing ever into a larger fullness of itself. The youth who leaves this place to-day will return to it a quarter of a century hence, a man of years, with all the indications in his face and form of the time which has elapsed. And yet the transformation will have taken place in such a mysterious way that he scarcely knows at the end, anything respecting it, except that it has come; and of this he can only half persuade himself. It is the same with the mental life. I turn to your experience once more. A few years ago you thought, felt and reasoned as a child; now you have put away childish things. You have become a man. We put away what is behind us, because we have finished our using it. We move on to something new. But we rejoice all the time. Now this is a part of the good in our knowledge, and the aspect in which our present thought of Paul's words brings it before us.

"We turn our eyes backward and outlook is beautiful. We turn them forward, and it is even more beautiful. One of the chief dangers in the intellectual sphere to which the educated young man just passing from his preparatory years into the work of his manhood is exposed is found in the pride of his present knowledge. He is a man now, not to be taught but to teach. He must bring every subject to the test of his knowledge, and by his power of knowing he must determine the truth respecting it. And so he becomes a doubting questioner, where he does not see. We think of the partial as the perfect, and thus, with self-esteem, we say to ourselves and others that we already possess the golden treasure. None but the initiated, indeed, can comprehend the mystery. But we are initiated. The utterance of the truth, therefore, belongs to us. Our answer is the rebuke which meets us. Great as knowledge is, however, in the blessing which it offers, and rich as it seems to be in the promise of future development, the Apostle's word comes back to us at the end, even as it came in the beginning.

"Look at your own experience in these years of life and study. Who is the man who knows literature, or history, or poetry, among your brotherhood? Is it the man who has learned the lessons for his daily use, or the one who has accurately acquainted himself with the matters of style, or with facts, or the one who has read many volumes, and by the strength of his memory can repeat what he has read, or is it, on the other hand, the man who has, with all his reading and acquisitions, had his soul's forces stirred within him? What is the difference, in the education for the manly life for the future years, between two classmates who have equal knowledge in the ordinary sense of the word? Surely the difference is a more stirring and impressive one as we see the two men at the end of their course of study. What is it—but that the one, by the union in movement of the soul's forces with the mind's forces, has come to know as he ought to know—that is, has become an educated man, in the full meaning of the word, after a soul measure in which the other has not. To know all mysteries is a useless gift, if love does not invite us to reveal mankind. The man of learning, as truly as the man of wealth, who simply gathers into and for himself, and suffers no blessing to go forth from himself to the world, who loses his life while he seeks to find it. In the effort, long-continued and arduous, to gain the world's goods he loses himself. Indeed this is if possible, more true in the case of a man of learning, than in that of any other, for he moves more completely than any other in the inward sphere. The view of the noblest manhood of such a man may well seem to every mind the saddest view in the world."

HONOR MEN AT DARTMOUTH.

THE PRIZE-WINNERS IN THE VARIOUS CLASSES—THE BACCALAUREATE SERMON.

Hanover, N. H., June 22 (Special).—President Bartlett's baccalaureate was founded on John i, 47: "Behold an Israelite, indeed, in whom is no guile." His theme was the value of character, including in character those qualities that constitute a high and true manhood.

The prizes and honors were announced as follows:

Grimes Rhetorical prizes, for seniors—First, J. H. Gerould; second, G. S. Mills. Grimes General Improvement prize, for seniors—T. A. Perkins. Lockwood Rhetorical prizes, for juniors—First, C. M. Smith; second, L. J. Campbell. Atherton Greek prize, for junior—C. Sanborn. Thayer Mathematical prizes, for sophomores—First, W. G. Stoughton; second, F. B. Flanders. Class of '46, Latin prizes, for sophomores—First—E. C. Potter; second, W. G. Stoughton.

Special honors, seniors—In English, J. B. Reynolds, A. E. Beebe; in geology, J. H. Gerould, G. D. Hull; in chemistry, G. V. Dearborn; in physics, W. E. Boynton, C. O. Caswell, G. M. Hanson; in mathematics, C. F. Robinson.

Honorable mention, seniors—In philosophy, W. T. Abbott, O. D. Mathewson, C. F. Robinson, E. D. Sherburne; in political science, W. T. Abbott, W. McDuffee, O. D. Mathewson, M. H. Robinson. Juniors—In physics, chemistry and astronomy, H. E. Coley, B. S. Gilman, A. A. Mackenzie; in German, J. F. Allison. Sophomores—In Latin, E. C. Potter, W. G. Stoughton; in Greek, E. C. Potter, W. G. Stoughton; in mathematics, V. A. Doty, J. B. Flanders, E. N. Libbey, W. G. Stoughton.

PRESIDENT SEELYE AT AMHERST.

"THY KINGDOM COME."

Amherst, Mass., June 22 (Special).—The senior class of Amherst College listened to-day to the baccalaureate sermon by President Julius H. Seelye, who took for his text "Thy Kingdom Come," which he considered as a prayer for a renovated society on earth. In order to see its meaning he treated, first, of the actual condition of society; second, the condition of society toward which the philosophers of the so-called teachers of society are aiming, and third, the society which would be constituted by the universal prevalence of the Heavenly Father's kingdom among men. In the actual kingdom he found that the exchanges of life which mark the interdependence of men with men are carried forward on the principle of seeking to get more than one gives. Giving as little and getting as much as you can in the bargains of life is a maxim on which the exchanges of life are largely conducted. But this maxim leads to all wrongs. The injustice, the oppression, the crime, whose thick darkness and heavy burdens cover the world like a pall, and at times almost seem pressing it into the pit, are all because men are seeking to get so much more from others than they give in return. To remedy this difficulty, the theoretical kingdom of the philosophers would establish an entirely different principle, namely: the law of exact equivalents in exchange. For the service you render another seek for nothing more than a service of equal value in return. Give for everything you buy just as much as you get; get for everything you sell nothing more than you give; let justice reign, and all fraudulent dealings of man with man forever disappear. To secure the adoption of this principle would be very difficult, as the philosophers would doubtless admit. But supposing it accomplished, what then? Justice would have taken the place of injustice. But if justice holds her scales with so exact a balance that a slight preponderance on either side is barred, what movement can there be? Right and justice are not the basis of human life. You cannot build up an enduring structure of society thereupon. You cannot resolve the relations of man to his fellow-man into a question of rights without reducing rights themselves into wrongs. The summum jus, if carried out, becomes the summa injuria. The question of human life is not so much a question of rights as of duties. Rights always individualize; they make men separate units instead of integral elements of an organism; they would dislocate society whose every member needs nevertheless to be joined with every other in a living interdependence.

The peace upon the earth promised by the philosopher on the basis of absolute justice is a peace which comes from want of progress. If the theoretical kingdom of the philosopher could be established it would only exchange the bottomless pit with which the actual kingdom is threatened for a desert whose shifting sands have no coherence and on whose arid wastes no verdure grows. Now the Kingdom of the Heavenly Father takes an entirely different principle from either of these two. The principle of this kingdom is the principle of giving more than is received. This principle would transform human character and society. Man is more than a creature of nature. He is the child of God and in the image and likeness of his Father. As such, he has the power of choice and freedom. His free will is measureless. Love has no limits; it is an exhaustless fountain, a fountain of life welling up into everlasting life. The heart, whence it issues, may have bounds set to all its natural capacities. Its means of giving from supplies of nature may be few. It may have little money and little power of labor, but the loving heart will nevertheless be giving all the while. It will find something to give. It cannot help giving. It creates its own most precious gifts. Love worketh no ill to his neighbor, therefore love is the fulfilling of law. Owe no man anything but to love one another. Surely this would be the completeness of human life upon the earth and this would be only the full coming of the Heavenly Father's kingdom.

DR. SEIP AT MUHLENBERG.

THE CHRISTIAN RACE FOR THE PRIZE.

Allentown, Penn., June 22 (Special).—The twenty-third annual commencement of Muhlenberg College was opened this morning with the baccalaureate sermon by the president, the Rev. Theodore L. Seip, in St. John's Lutheran Church. His text was I Corinthians, ix, 24-27. He spoke in part as follows:

"I invite your attention, my young friends, to these words of St. Paul for the purpose of urging upon you the importance of striving to secure the celestial prize of which the Apostle here speaks. We hear much in these days of athletic contests and college commencements of prizes that are awarded for special merit and success in different lines of competitive effort. I deem it but proper that your minds should be directed on this occasion to that higher and nobler contest in which the prize for which you are to contend is far more precious than silver or gold, or the fading chaplet of olive, laurel, parsley or pine, with which the ancient athletes were crowned. The Apostle Paul, from whose first epistle to the Corinthians the text is taken, had founded a flourishing Christian congregation in the wealthy city of Corinth. This city was not only famous for its art and trade, but was also infamous for its vice. The phrase 'to play the Corinthian' was proverbial and synonymous with the leading of an abandoned life. To the Christian congregation in this city St. Paul addressed this epistle for the purpose of correcting the various corruptions in doctrine and practice which had crept in after his departure. In the passage before us he uses a comparison which is intended to set forth in vivid colors the Christian contest for a heavenly prize. He compares himself to the athletes in the Isthmian games, a most forcible comparison to those who so often witnessed those games.' In describing the Greek games, the speaker said: "Viewed from a social standpoint, the fact that a very large body of the best youth of the land were inured to a life of self-denial, to the practice of temperance and virtue, to the cultivation of courage and patriotism, must have had a most salutary effect, as conditions then were, upon the civilization of the age. Had these national games been only secular instead of religious, they might have been profitably continued. They were abolished when Christianity became dominant, not on account of their good features, but because of their powerful influence in fostering idolatry and all its attendant evils."

The speaker then elaborated St. Paul's comparison of the Christian's contest in life for a heavenly prize with that of the Greeks in their Isthmian games. The following points were discussed: (1) The nature of the Christian's prize, (2) the character of his antagonists, and (3) the manner in which the contest must be conducted. The president then addressed his words of farewell to the graduating class.

DR. WHEELER AT ALLEGHENY.

THE DYNAMICS OF HUMAN LIFE.

Meadville, Penn., June 22 (Special).—The president of Allegheny College, Dr. D. H. Wheeler, preached the baccalaureate sermon to-day from the text I Corinthians, ii, 27-28, and in the course of his remarks said:

"Christianity triumphs because it is the divine expression of the dynamics of the moral universe, because it makes men capable of resisting the seductions of ease, pleasure, wealth, honor and life under the pressure of the engines of spiritual desire, through the visions of the divine better and best, through the allurements of participation in the divine nature. It towers still above the plain of our living, a holy mountain too far and too sacred for our poor feet, but all eyes look wistfully upward and every real advance bears up these rugged slopes. That way the multitudes lean still to catch the invitation of the Christ; that way the saints travel with bleeding feet, but beaming eyes. The wiser we are the more certain we become that if this mountain of holiness be only a mirage of way-worn travellers, then is all life but vanity and vexation. If we may not climb up to God, then we are but as bits of volcanic dust tossing a moment on the ocean wave. The last and most intimate verity of humanity is this divine dynamic energy in man or no other verity has the least value. We know nothing if we may not know that we are the sons of God. We can work out the beast and let the ape and tiger die, or we can only be graceful apes and sleek tigers. The feeblest throb of a moral pulse in us is the promise and potency of an endless life, or life is a delusion so cunningly wrought that it makes chance wiser than God. These alternations compel us to condemn all we have ever praised and our entire vocabulary of moral worths, or frankly to accept our faith.

"We have outlived the age of admiration for sheer physical strength. Even our athlete must be skilled and stout of heart. We like him best with the finer atmosphere of a college, and the theory, at least, that he is a student enveloping his strength. We realize the uplifting power of all the decencies and moralities which give perfume and savor to life. Do we realize as we ought that we do really require some saintliness in our heroes, some self-abnegation, some devotion to the unseen, some fragrance blown out of the gardens of the Lord into the heart of the good man? If the worldling sees it not, yet does the wise man see it and find a steadfast rule of the arithmetic of life in the Saviour's law, that the good treasures come out of the heart of a good man. And this good man—let me define him anew—is a man striving to be better than he is, reaching out for the best in his range of effort, trying to build on rock, with rock, a house of himself which no elemental storms and no passions can shake. That man is the coming man, the perfect man, the victorious man, wherever and however he is now abased and unknown; he is God's choice, and he will rule this lower world, and the kingdoms of eternity are his, as the younger brother of Jesus Christ."

PRESIDENT KNOX AT LAFAYETTE.

THE DIVINE DISPENSATION OF GRACE.

Easton, Penn., June 22 (Special).—The commencement exercises at Lafayette College began to-day with the baccalaureate sermon by President Knox, who preached from Hebrews xii, 28, 29: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear. For our God is a consuming fire." He said in part:

"The purpose of the Divine dispensations toward the sinner has been to bring him back to the knowledge of God, that he might love and serve Him. This work was complete when Christ, having been crucified, rose from the dead. We have, therefore, a kingdom that cannot be moved. Nothing more can be expected in the way of revelation. Our lesson for time and eternity has been appointed. What has become known of God since the resurrection of Jesus Christ has been no new revelation, but only a fuller and clearer discovery of what was long since made known. Our duty is thankfully to accept the grace manifested—the utmost God can do in consistency with His perfection—and serve Him with reverence, not making light of Him, but realizing its enormity, as seen in the work of Christ, repenting of it and receiving by faith the wonderful provision made for its expiation; not being carried away with the notion that because God is love He will not and cannot do terrible things in righteousness, but, assured that the Divine love is only in Christ, who suffered the just for the unjust and that there remaineth no more sacrifice for sin; yielding ourselves to the service of God, as not our own, but bought with a price. This will induce fear, not a slavish dread, but an experience of reverence for the Divine Holiness, which, so far from being inconsistent with confidence and love, encourages and promotes these gracious affections. Only then can we say to Him who dwells in light inaccessible, full of glory, "Abba—Father," when we are made nigh by the blood of Christ. This removes the barrier of separation, and we are no more strangers and foreigners, but children beloved, at home in our Father's house, with an undoubted right to its provisions and privileges."

In addressing the graduates directly, President Knox said: "It would be folly for me to try to tell you what lies before you in this life. Youth is buoyant, and I wish for you the happy and prosperous careers you naturally anticipate. My hope is that tidings of success in your different callings will be borne to me constantly. But it matters little whether this shall be so or not, if first you seek the kingdom of God in its righteousness, for then all things needful for you shall be added. You will live lives of godliness which has the promise not only of this world, but also of that which is to come. This is my concern for you to-day, not merely that you shall win the respect of men, nor that you shall obtain the prizes of earth, what the world calls virtue is a name and a dream without Christ. The foundation of all human excellence must be found in having Christ formed within us. God has but one method by which to save men, the cross of Christ. He can only have one, for the cross of Christ means death to evil, life to good. There is no other way to salvation but that. That in itself is, and alone is, salvation. Out of Christ it is woe to the man who dares to pass his days in the midst of privileges which you and I enjoy so richly.

"You have heard, perhaps in weary iteration, that it is a fearful thing to die. Let me say not this, but that it is a fearful thing to live, having received the kingdom that cannot be moved, without interest, without identification with it. Go forth, then, from these halls living men, because crucified with Christ, and be the lives you live in the flesh lives of faith in the Son of God, who loved you and gave Himself for you. In this way let your profiting appear and all shall be well with you, whether you rise to earth's eminences or dwell in its lonely vales."

This afternoon the Young Men's Christian Association held a reception to the alumni and a farewell exercise for those who were leaving college. This evening the Rev. Dr. Charles E. Robinson, of the Second Presbyterian Church, Scranton, delivered the sermon before the Brainerd Missionary Society in the First Presbyterian Church. To-morrow will be class day.

DR. McKNIGHT AT PENN-SYLVANIA COLLEGE.

THE DREAM OF LIFE.

Gettysburg, Penn., June 22 (Special).—The baccalaureate sermon to the graduating class of Pennsylvania College was preached to-day by President McKnight in Christ Lutheran Church before a large audience. The Doctor chose for his text Joseph's dream, as recorded in Genesis xxxvii, 9, 10, 11, and spoke in part as follows:

"This record of a young man's dream of life has peculiar interest for us at a time like this. Joseph was but seventeen years of age when he had this vision of pre-eminent power, honor and renown; but in Oriental countries seventeen years implied a maturity which brought him to the threshold of independent life. It was a startling dream, calling forth the rebuke of his father and the envy of his brethren; for it was contrary to Oriental respect for age and experience, and did violence to the patriarchal custom which designated the elders to be the rulers. But it had this merit, that it was true, being a revelation of God's purpose and plan for his life. This is the fact of chief importance in the record before us, and the one, young gentlemen, upon which we would fix your earnest attention as you stand at 'the parting of the ways' and face outward toward the duties and responsibilities which await you. Like Joseph you have doubtless had your own dreams of life, visions of possible greatness and success, of deeds brave and noble, of good to be gotten and done, of happiness to be enjoyed and given, of gifts and attainments, of power, influence and joy—of all that is included in that one charming word, life. Are these visions true? Do they correctly interpret God's thoughts of you and for you? Whether true or false they will tend as all human experience has attested, to take on form and to become actualized in what you are and do—to be translated more and more into your life and destiny.

"All the interests with which this day is fraught, therefore, conspire to give supreme importance to the inquiry: 'What must a true dream of life include?' In answering this inquiry the Doctor presented suitable cautions and counsels in the discussion of the following propositions:

"No dream of life can be true which pictures it as an end in itself.

"No dream of life can be true which has not God as its radiant and inspiring centre.

"Young gentlemen, we have no desire unnecessarily to disturb your brightest anticipations and deprive you of hope and happiness, but rather to guard you against such fundamental error as has blighted brilliant careers in the past and must, if adopted by you, ere long cloud your way and shut out the light intended for your guidance and joy. But we would not have you suppose that the truest dream of life is itself enough or that you may hope for the realization of it without toil and trial, willingness to work and patience to wait. It took thirteen dark, disappointing years to fulfil Joseph's dream—years which had in them little promise of the pre-eminence and renown included in his brilliant vision. And the instances are few in which worthy achievement has not been the result of plodding effort and patient endurance."

In the evening the Rev. H. B. Wile, of Carlisle, delivered the annual address to the Y. M. C. A. of the college.

PRESIDENT WEBSTER AT UNION.

THE LAWS OF MAN'S SPIRITUAL NATURE.

Schenectady, N. Y., June 22 (Special).—The baccalaureate sermon at Union College was preached this evening by the president, Dr. Harrison E. Webster, who spoke in part as follows:

"In what I have to say to you to-night it will be assumed that man has a spiritual nature; that this spiritual life is as real, as distinct, as certainly a part of man as the animal life or the intellectual life; in other words, that man is not merely an animal, that he is not merely an intellectual animal, but that he is something more and something higher. One school of ethical writers would have us believe that man neither does nor can act from any other motive than that which controls the brute, viz., self-gratification, and it is probably true that no human action is entirely free from the self-regarding element; but the question is which predominates, regard for self or regard for others? It must be admitted that in many men the moral nature is very weak. Such men approximate to the normal condition of the brute; and this idea finds expression in the language of everyday life when we designate conduct as brutal, and even say of a man that he is a brute. We know that this deficiency in conscience may be accompanied with wonderful intellectual power, even with genius. The first Napoleon was an example of such an unbalanced nature. It has already been intimated that man is distinguished from the brute only by the possession of a spiritual nature. Using other language we may say that he is so distinguished only by the possession of a conscience; for without conscience there is no spiritual life. Conscience is not intellectual. Conscience gives us the sense of right and wrong in general, the apprehension of duty, and calls upon the intellect to decide as to the right and wrong in particular cases. The decision rendered, conscience urges to do the right, to refrain from doing the wrong, and finally approves or blames our action in the given case. The conclusion of the intellect may be entirely erroneous. Many elements enter into such judgments—time, place, education, in fact environment in general—but conscience will act upon such erroneous decisions, exactly as if they were entirely correct.

"We have spoken of man as composed of body, mind and spirit; the common form includes only mind and body; it does not matter which expression is used, provided only that all the phenomena of life are included. Both expressions are likely to be misleading unless care is taken. Man is a unit, and must be so regarded. Water is composed of oxygen and hydrogen, but you cannot ascertain the properties of these gases by studying water, nor of water by studying the gases separately. Water, however, is composed of gases always combined in certain definite proportions, while in man the physical, the mental and the spiritual exist in all possible proportions, not only in different men, but even in the same man at different times. Notice also that the feeble condition of one does not necessarily affect the others. An insane man may be strong and vigorous. Many men weak in body are strong intellectually. Others, weak in body, not strong in mind, have given clearest proof of a spiritual nature at once delicate and powerful.

"Just as men are distinguished from brutes by the possession of a spiritual life, so are men distinguished from men by the value they assign to spiritual realities, by delicacy of conscience, by clearness and strength of moral ideas and purposes. All this is plainly a question of character. But what, then, is a man's character? What do we mean by the word, and what ought we to mean? In the practical affairs of every-day life the question, What is a man's character? when applied to any particular individual, does not seem difficult to answer. We decide offhand that the character of such and such a man is good or bad. We only wish to know what a man has done, the tenor of his life, then the decision is readily made. But are we certainly right in so deciding? Do not men differ much from each other even in infancy and all through life? Are we sure or can we be sure that heredity has no controlling power, that environment does not determine some elements in character, as we commonly and carelessly use the term? We are not sure and we can never be sure in this matter. If we grant, then, that such influences have some, more or less, of a coercive effect, the question recurs, What constitutes the true character? Obviously, only that which the man himself, under conditions of freedom. And what this really is, no man can tell in regard to himself. God knows, and God alone does know."

DR. RAYMOND'S SERMON AT WESLEYAN.

SUCCESS NO BETTER THAN FAILURE WITHOUT GOD'S SPIRIT—IN MEMORY OF DR. CUMMINGS.

Middletown, Conn., June 22 (Special).—The exercises of commencement week began this morning with the baccalaureate sermon by President Raymond. The large auditorium of the Methodist Church was well filled with the students and their friends and the people of the city. For Scripture lessons Dr. Raymond read the second Psalm, second chapter of Paul's Epistle to the Colossians, and then taking for his text the tenth verse of this chapter—"And we are complete in Him"—he spoke in part as follows:

"This letter to the Colossians looks in many directions to the practical side of life; toward the heavens, warning against the worship of angels; toward the world, warning against the delusions of philosophy; toward the universe as created in Christ. It looks always from the one point of view—that of Christ and the completeness that can flow only from Him. It requires little to complete the life of the savage; but when he raises himself, it takes the universe to satisfy him. The heart goes out after love; the social nature after society; the moral, after law; the aesthetic, after beauty; the religious, after God. The Scripture assumes that only as man is brought into contact with Christ can he be satisfied. It assumes that when brought into this relation every base desire will be suppressed, every emotion purified, every task dignified. Man is complete in Him and complete only in Him. Young men and women are now going out from American colleges, and the question arises what should be their preparation for the work of life. The whole life and work of Christ point to the time when He shall be King of kings and Lord of lords. This is not an exceptional thought in the Scriptures. Abraham, the Psalmist and Isaiah taught it. It is a fundamental precept of the New Testament that Christ is somehow essentially related to the final salvation of every human soul.

"There is another assumption that belongs with it—that the Holy Spirit comes into the world and moves upon the heart and the will of every creature. This, too, is not an exceptional thought. Samson, the Psalmist, Isaiah grasped it. The scriptures go on to teach that this spirit is to be poured forth upon all flesh—not exceptionally, but upon all flesh. Christ taught that his followers were not to go forth to their work until they had received this. This encourages the expectation that God will take hold of every man who will yield himself to God's spirit. These two great truths, Christ's essential relation to the soul's salvation and the presence of the spirit, are fundamental teachings of scripture.

"As young men and women go out into life's work, let them remember that living in them takes them out of the isolation in which they would otherwise be left. The value of a man is increased by putting another beside him. His opportunities for usefulness are multiplied. There is in man something of infinite worth. This is both philosophical and scriptural. He may sacrifice health, limb, life, but he may not sacrifice his central self, where God reigns, if God be honored by him. He may not be permitted to dethrone God in himself. Scripture and philosophy are at one in the thought of man's worth in the world. He is prepared for this usefulness by coming into contact with the Christ. Every man is wanted, and is wanted much, when he is thus in contact with Christ. It awakens all that is best in him. Look into history. In the first century Greek philosophy did not conquer the Bible, but the Bible conquered Greek philosophy. The greatest works of literature have drawn their inspiration from the Scripture. The greatest works of painting, sculpture, music, whence come they? From the ideals of the Word of God. So God is now working to subdue the college life and work to His purposes. For, with this left out, the college work would not be worth the doing. God is as present to-day as He was in the days of Moses, Samson and David. So teaches the scripture. The richer and higher the spiritual life the greater the opportunities of the Holy spirit. In olden times gifts of the Spirit were external. To-day they are subjective, internal. God has been preparing the world for His purposes.

"There are three peculiar responsibilities resting on scholarly men. If this spirit works in the hearts of the young men and women of to-day, and they are responsive to it, what may we not expect from them?" The class of '90, Dr. Raymond said, if they should succeed in the worldly sense, and not take this spirit with them, at the end would feel that life was thrown away. Life is not a pleasure-voyage. It is upon the great ocean, full of dangers, where a cable and anchor are needed. May they be inspired by Him and walk with Him.

At 3 p. m. a service was held in memory of Dr. Joseph Cummings, whose presidency was so intimately related to the material prosperity and growth of Wesleyan. Addresses were delivered by Dr. W. V. Kelley, of St. John's Church, Brooklyn, and Professor W. N. Rice, of the faculty.

The elections from the senior class to Phi Beta Kappa took place last night. The following members of the class will be admitted: Stockton Axson, F. A. Bagnoll, E. A. Bowden, J. A. Bergstrom, C. M. Childs, C. F. Eggleston, F. S. Goodrich, J. A. Hulse, W. E. Morse, W. P. Parker, E. S. Tasker, L. G. Westgate, Miss M. J. Beach, Miss C. M. Coggshall, Miss L. B. Conn, Miss H. L. Raymond.

DR. HANLON AT PENNINGTON.

DISCUSSING THE BATTLE OF LIFE.

Pennington, N. J., June 22 (Special).—The baccalaureate sermon to the graduating class of Pennington Seminary was preached to-day by the president, the Rev. Dr. Thomas Hanlon. He chose for his text Ephesians vi, 10, 11: "Finally, be strong in the Lord, and in the power of His might. Put on the whole armor of God that ye may be able to stand against the wiles of the Devil." The preacher's theme was the battle of life and how to win it. "The field of conflict that lies before you and upon which you are already entered is," he said, "the stern and ceaseless battle for good against evil, for right against wrong. The assault made by Satan in Eden has been waged by him with a relentless hostility for these 6,000 years. Never was it more fierce than now. If at last you shall be victors in this the Battle of the Ages it will be because you have been strong in the Lord and in the power of His might. Put on, therefore, the whole armor of God that ye may be able to stand against the wiles of the Devil, and in the end hear the welcome plaudit of the Lord Jesus: 'Well done, good and faithful servant; enter into the joy of thy Lord.'"

This afternoon a testimony meeting of the Young Men's Christian Association was held in the seminary chapel, and this evening Mr. George A. Hall, of New-York, made the annual address before the Y. M. C. A. The class day exercises will occur to-morrow; the annual athletic contests and the prize speaking on Tuesday; the alumni reunion and banquet and Philomathean anniversary on Wednesday, and commencement on Thursday.

COUNSEL TO NORMAL SCHOOL STUDENTS.

Carlisle, Penn., June 22 (Special).—The baccalaureate sermon before the graduating class of the Cumberland Valley State Normal School was delivered this evening in Shippensburg by the Rev. Dr. E. L. Deck, of Hagerstown, Md. His subject was "Redemption from an Endless and a Fruitless Scholarship," and the text was from II Timothy, 3: 7: "Ever learning but never able to come to the knowledge of the truth." The preacher said in part:

My purpose, to-night, is to set before you, first the hierarchy of Truth; second, its blessings and victories; thirdly, the methods of its attainment. Walking in this way, there shall come redemption from an endless and a fruitless scholarship. Truth psychological, ethical, sociological, personal, is the completion of the creative programme. Truth incarnate is the highest efflorescence of nature. The hierarchy of truth finds its headship in the highest moral personality. Christ stands as the realization of the highest truth.

The graduating class is composed of fifty-three members. Class day is on Wednesday, and commencement day on Thursday.

CHANCELLOR SIMS AT SYRACUSE.

Syracuse, N. Y., June 22 (Special).—The baccalaureate sermon before the graduating class of Syracuse University was preached here this forenoon in the Crouse College Hall by Chancellor Sims, before a large audience composed of relatives and friends of the graduates. The text was from Proverbs, viii, 36-37: "Whoso findeth me, findeth life; and he that sinneth against me wrongeth his own soul." He said in part: "It is a beautiful custom that we are here for worship and counsel before we break ranks for the last college roll-call. Members of the graduating class, love truth, live for truth, work for truth, grow in wisdom, in knowledge and in love; and may you enter into the broad and perfect life which words cannot describe, and which the world cannot know; but which is life eternal."

GOVERNOR BEAVER HEARS THE SERMON.

Bellefonte, Penn., June 22.—The baccalaureate sermon at the State College was preached to-day by George W. Atherton, LL. D., the president. The subject was taken from Matthew x, 13—"Who do men say that the Son of Man is?" The church was crowded and Governor Beaver was present.

CLOSING THE COLLEGE YEAR

YALE'S NEW GYMNASIUM.

CLASS REUNION—GLEE CLUB PRIZE.

New-Haven, Conn., June 22 (Special).—Work on Yale's new gymnasium will be begun to-morrow morning. The delay has been occasioned by the changes that have been made in the plans. It was originally intended to build the front of the building of stone, but it has now been decided that the front shall be of terra cotta with trimming of yellow brick, and the cost of the entire structure will be over $200,000. A year ago it was decided to spend $150,000 and $30,000 for the site, but the contributions have been more generous than was expected, hence the increase. The agreement is that the building shall be completed by the commencement of 1891.

The class of '50 will hold a reunion Tuesday evening. The class numbers among its ranks Professor Newton, of this city, the Hon. Robert Colt, of New-London, E. H. Roberts, United States Treasurer at New-York, Colonel Malory and C. J. Hillyer.

The glee club has offered a prize of $15 for the best words for a college song and a prize of $10 for the best words for a humorous song. Competition will be open until next October, to all members of the university.

Verner Kenerson, '91, will publish "The Yale Banner" next year, and many improvements will appear.

One of the chief social events of the season was the german given in honor of New-York ladies by J. D. Ireland, of the senior class, at the Yale boat-house, Thursday evening. A special train of drawing room cars brought guests from New-York. A diamond favor was presented to each guest and in all respects the most lavish expenditure of money was indulged in.

Seats for the grand-stand for the Yale-Harvard game have all been sold. The game will be called at 3:30 and undoubtedly the crowd will be immense. Stagg is in bad condition to pitch, but he expects easily to do up Harvard.

C. H. Sherrill, the sprinter, sailed for Europe yesterday.

ROCHESTER'S NEW ADMINISTRATION.

BRIGHT PROSPECTS OF THE UNIVERSITY.

Rochester, N. Y., June 22 (Special).—The University of Rochester closes the first year of the new administration with every prospect of future success. The board of trustees is apparently alive to the necessities of the case, and at their annual meeting on Tuesday last made abundant provision for the coming year. After adopting the new curriculum, the board decided to appoint two new professors, one in biology and another in English, to assist Professor Gilmore. Commencing in the fall of 1891, Professor Mixer will have an assistant in the modern languages. An appropriation of $5,000 was made for the chemical laboratory and a like sum is to be divided between the library and the purchase of physical apparatus. It is probable that the Anderson bequest will be used to endow a new chair. The petition for co-education which has been in circulation was not presented. According to the annual report of Treasurer William N. Sage, the total value of property, funds and endowments in the possession of the university is now $1,005,325 41. The value of buildings, campus and other investments yielding no direct income is estimated at $500,598 48.

The following are the new officers of the New-York Iota of Phi Beta Kappa: President, Joseph O'Connor, '63; vice-president, Professor W. C. Morey, '68; secretary, Professor George D. Olds, '73; treasurer, Joseph T. Alling, '76. Sixteen alumni were initiated at the annual meeting.

The alumni gatherings on Wednesday were large and enthusiastic. At the business meeting the following officers were chosen: President, Hon. A. W. Tourgee, '62; vice-president, George F. Slocum, '78; secretary, A. G. Warren, '83; treasurer, H. K. Pinney, '77; executive committee, Charles M. Williams, '71; John Faily, '65; W. B. Hale, '85. The report of the Anderson Memorial Committee was presented by Martin W. Cooke. It favored the erection of a statue of Dr. Anderson, the expense to be met by subscriptions from the alumni and from citizens generally. It was the general opinion, however, that the alumni should build a memorial themselves, and the plan of a physical laboratory on the campus was received with favor. The matter was referred to the officers and the executive committee.

At the alumni dinner on Wednesday afternoon covers were laid for 240. Joseph T. Alling presided and addresses were made by President Hill, the Rev. Dr. A. H. Strong, president of the Theological Seminary; the Rev. Dr. Edward Bright, of New-York; Dr. S. A. Lattimore, Dr. A. C. Kendrick, Mayor William Carroll, the Rev. Dr. William Dean, President Truman J. Backus, of Packer Institute; the Rev. Dr. Philip S. Moxom, of Boston; Dr. George S. Foy, of New-York; George H. Stedman, of Albany; Franklin S. Lyon, formerly of the University of West Virginia, and Garrett B. Hunt, a representative of the graduating class. At the dinner it was announced that an alumnus had offered to give one-tenth of $10,000 for a gymnasium, providing the remainder could be raised. This offer will form the basis of future effort.

The year's prizes were awarded by President Hill at the close of Wednesday evening's graduating exercises and were as follows: Sherman and Townsend scholarship for an examination in German and French, Clement D. Child, '90; Hull prize for essay on "The Influence of the Study of the Natural Sciences on Style," Charles S. Brown, '90, with honorable mention of James B. Mormon, '90; Stoddard prize medal for an examination on the history of mathematics, with a dissertation on "The Methods of Determ