

detected and exposed; whereas, if they had taken the same pains to master the subject, they would have been successful. Many fall into a like mistake in life; to save appearances, they make efforts which would have secured the reality, which has always a good appearance. Be not so desirous to gain eminence as to gain character, so that they may say of you, "This is the honest lawyer, the honorable merchant, the faithful physician, the godly pastor"—this may turn out to be the best way to gain eminence. Let not your grand aim be to obtain riches, or fame, or honors; these may be as likely to come to you, not when you are seeking them, but seeking the sound principle and the good name which are best fitted to bring them.

Gentlemen of the Graduating Class: We send you forth with our imprimatur upon you. You will feel that you have to sustain the reputation of this ancient college. We send you forth with our good wishes. We send you forth with our earnest prayers that the blessing of the God of our fathers may rest upon you. "The Lord shall preserve thee from all evil; He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth, and even forever more."

LIVING FOR A HIGH END.

The Baccalaureate Sermon,

PREACHED BEFORE THE

COLLEGE OF NEW JERSEY,

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S E R M O N .

“Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God.”—I. Cor. X., 31.

What am I sent here for? What is the end of my existence? We can conceive that this was one of the first inquiries made by Adam as he awoke to consciousness in the bowers of Eden. As he surveyed with mingled feelings of wonder, awe and delight the arch of heaven above, and the lovely scenes around him, when the earth was a province of heaven visited by God and angels, and paradise its garden; as he contemplated his powers of body and faculties of mind, formed after the image of God,—we can believe his first inquiry to have been, who is the author of all this order and beauty; and the second to be like unto it, for what purpose hath the Creator given me life and being, and furnished me with such gifts and endowments?

What is the end which I am intended to serve, is a question which every reasonable and responsible man should still be asking. May not some in consequence of neglecting to put it, be failing of the very end of their existence? Nothing strikes us more when we look abroad on the world, than its incessant activity and noisy commotion. With sentiments as divers as the tongues at Babel, we see men striving amidst the bustle of business and the din of rivalry and contention, to build some high tower to raise them above the floods of this world and reach to heaven. We see them pursuing happiness in every quarter as eagerly as the messengers of Ahab sought for water, when the land was cursed with

drought, amidst the dry fountains and channels of the streams. But are all running and toiling in the right direction? Surely if all this energy had been directed in the proper channel it would long ere now have conducted to happiness and safety. May not some be disquieting themselves in vain and spending their labor for that which satisfieth not? May not some be running with uncertainty and fighting as one that beateth the air? Let us this day, so favorable for the purpose, take a breathing time in the midst of the bustle, that we may with the past behind us and the future before us, inquire what is the end of our existence, and whether we are fulfilling it.

Was man sent here to eat and to drink in the thought that to-morrow we die,—distinguished from the brute creation merely by having higher powers of animal gratification? Or is he in this world merely to search for amusements, resorting to every fountain and tasting of every stream, whiling away the tedium of life by constant excitement? Was this the end which God had in view when he made man a little lower than the angels and crowned him with glory and honor? Or is he placed in this scene that he may pursue the ordinary avocations of business in quietness and decency, and then depart when God summons him? Was it for this purpose that he is possessed of an immortal and responsible soul? Or is it that he may amass wealth wherewith to aggrandize himself in selfish superiority, and dazzle the eyes of his fellow men, till such time as he is torn from it by the stroke of death? Or is it rather that he may seek honor and gratify ambition, and live for a time in the memories and mouths of mankind, and then go out like an extinguished rocket? These are evidently the ends which many set before them, and in order to secure them they submit to much toil and encounter many difficulties. The question is, are they fulfilling the end of their existence?

I. What is the end of man's existence. The investigation is worthy of being prosecuted. Suppose that you wished

to know the end for which an ingenious machine was constructed, you might go to two quarters for information. You might examine the machine itself, or you might inquire of the maker. In order to discover the end for which man is made, we may look first to the nature of man, and then to the revelation of God.

1. Let us look at man's nature. We hear individuals often speaking of the dignity of man: and I do not object to the language provided it be properly understood. The truth is, man is a singular compound of greatness and littleness, of dignity and meanness. He has some properties which assimilate him to angels and to God himself; he has others which ally him to the brute creation.

If you show a skillful anatomist a single bone found in the dust of the earth—he will tell you the animal to which it belonged and the kind of life which it lived. In like manner we can find among the dry bones of our nature a clear evidence of what man was when he came forth from the hands of his Maker, and what he may become when the Spirit restores him to the image of God, and clothes him with flesh and sinews, and breathes into his nostrils the breath of spiritual life. We have only to look into these souls of ours to discover powers and desires, ideas and longings which show that man is destined for a high purpose. That he is conscious, that he feels, that he thinks, at once distinguishes him, by an insurmountable barrier, from inanimate nature and from the plant. Man may speculate and utter assertions without warrant; but science knows of no means of giving life or feeling to dead matter. The brutes have certain beginnings of intelligence, in instincts which fit them to their spheres of life; but man has powers which enable him to discover high truth; to discern between good and evil, and rise to the knowledge, the contemplation and worship of God, and aspire after a higher and better life. He has a memory by which he can live the past over again. He has an imagination by which, as by wings, he can mount above

the real into a loftier ideal world. He has a far-seeing sagacity which enables him to forecast the future and prepare for the evil to come. He has a conscience by which he discerns between moral good and evil, and fears the consequences when he commits the evil; which stands up as a breakwater in the midst of the torrent which it cannot stem. Why that shuddering at the thought of annihilation so characteristic of the human soul? Whence those hopes which mount to God and gaze into eternity? The beast looks to the earth whence he has sprung; man is made upright that he may look up to heaven, and strive to mount to it.

2. Looking to the Word we find that man is represented as composed of two essential parts, a body and a soul. As to his body, it is represented as formed of the dust of the ground. "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life." But as to his soul it is as clearly revealed that it is made in the image of God. "Let us make man in our likeness." "So God created man in his own image, in the image of God created he him." But it announces as emphatically, that man has fallen from his first estate, and has had that image defaced, though retaining prints of it which can never be effaced. Every faculty is good in itself, but may now be turned to evil purposes. The desires which should soar to heaven may now be centred on earth. We make what ought to be supreme ends subordinate ones, such as the love of pleasure, the love of gain, the love of fame. We forget God when we should cherish the remembrance of him, and it often ends in this, that "God is not in all our thoughts." Whatever other sins we may be free from, we are all guilty of the sin of ingratitude, the sin of ungodliness. And it is a fact that each man falls daily into innumerable actual sins, of pride, or vanity, or selfishness, or self-righteousness, or lust, or malignity, or deceit.

We discover all these evils to be the perversion of what is great and good. The ruin of a palace is different from the ruin of a hut. In the palace the destruction may be more complete: not a single part of the once splendid building may be devoted to its original use; every chamber may be defaced. Still you can discover here and there fragments of a column or statue of surpassing beauty to distinguish the ruins of the palace from the ruins of the hut lying near. Now such is the state of man. It reminds us of what we read in eastern countries of beasts of the field and poor outlaws nestling among the ruins of what were once cities where pride and pomp reigned predominant. The piece of money is lost in the dust; still we can discover that it is silver. "How hath the gold been changed;" still we can discover that it is gold. The crown of glory hath fallen from man's head, still upon his brow there are marks of the diadem once having been there.

Understood in this sense we cannot speak too highly of the dignity of man. He can claim God as the former of his body and the author of his spirit. But in thus honoring all men, as men, I am not to be confounded with those who in addressing man's sense of dignity are only addressing his vanity and his pride. Such men in pretending to elevate him are in reality degrading him by making him satisfied with himself and his present fallen condition. The thoughtless, the licentious, so far from being pleased with the dignity of their natures are apt rather to rebel against it. They wish to be allowed to remain as they are. They do not wish to be reminded of their pristine and pure estate. They have no desire to reach a better condition. Some would wish to degrade themselves to the level of the lower animals. But with all their efforts they can not succeed. Man may indeed indulge himself like the brutes in every animal lust; but he cannot like them do so with impunity: there is something within which tells him that he is doing wrong and thrusting its sting into him—

like the bee—when he would seize and enjoy the sweets. Man may make himself lower than the lower animals, he may make himself like the devils; but he cannot make himself exactly like the brutes. There is something within, there is a witness in behalf of God, which forbids. Man's soul made in the image of God never can take the image of the beasts of the field. He has eaten of the tree of knowledge of good and evil, and never can get rid of the knowledge of the good which may remain with him only to condemn him. The wicked are tormented in the presence of God and of the Lamb: in the presence of the holy God whose law they have broken—and on whom to look is as painful as to gaze on the full radiance of the noon-day sun; in the presence of the Lamb whose mercies they have rejected.

We cannot denounce too strongly man's present aims; we cannot exalt too highly the ends for which he was created. We cannot speak too lowly of man as he is, nor too highly of man as he may become. In thus speaking of man, we are not lessening his wickedness, we are presenting it in darker colors. The greater the height from which one falls the more awful the destructive effects. The greater the beauty of the structure the greater the criminality implied in marring it. I represent man as a dethroned monarch, justly dethroned; and I would keep this idea before him, and make him dwell upon it till he is shamed into humility, till he remembers his first estate and desires an opportunity to return.

II. Let us contemplate the christian learning to fulfill the end of his existence. The psalmist says of himself "I have set the Lord always before me;" and again "Mine eyes are ever towards the Lord." Moses is represented as acting "as seeing him who is invisible." We are exhorted to "pray always," to "continue instant in prayer." We are commanded, "whether we eat or drink, or whatsoever we do, to do all to the glory of God."

But is it possible, it is asked, to live up to such a standard? Have we not other work to do? other duties to discharge? Have we not to procure the means of livelihood; how is it possible then to have our eyes ever towards the Lord? Have we not to pay regard to immediate and pressing wants; how then can we act as seeing him who is invisible? Have we not the business of life to attend to; how can we be always praying? Have we not to look to our own interests, and the interests of some who are near and dear to us; how then can we be doing all to the glory of God?

In answering this question, let it be observed that it is supposed we are to eat and drink; but then we are to eat and drink to the glory of God. In order to understand how this can be let us look to the men of the world and notice how they are influenced. Let us look to the man whose heart is set on wealth: he may not be thinking of it every moment; but he is often thinking of it, thinking of it more frequently than of anything else; and even when he is not precisely thinking of it, he may be taking steps in order to add to it. Or take the case of one who is bent on pleasure; he is ever inquiring after scenes of excitement and revelry. Or the man whose ruling passion is human applause; he is ever hearing the sound ringing in his ears, and setting forth on deeds which may swell the sound louder and louder. Now change the object on which the heart is set, let it no longer be money, or pleasure, or reputation; but let it be the love of God; which is the highest principle which should rule in the breast; and we now have the man prepared, whether he eats or drinks, or whatsoever he does, to do all to the glory of God.

To make this more clear. Let us look at that mother doting on her new born son. She had the capacity to love the child before; but now she has the affection, and let us notice how it operates. It may with perfect propriety be said that this mother has this child ever before her; she is acting as if she were always seeing him, and is laboring for him

always and instantly. Not that every moment she is thinking of that boy; but even when not thinking of him precisely, she may be taking steps in order to ward off danger unseen by the infant, or to add to his comforts. Now suppose that this mother entertains another and yet higher affection, a love to her Saviour; this will not lessen, but rather increase, her love for her child—as there will be two streams instead of one; and she will love her child, and she will love her Saviour, and love her child for his own sake and the Saviour's sake. She may not just be meditating every instant on Jesus, just as she is not every instant musing on her boy; but prompted by love within her she is often thinking of both; and the two affections feed each other, and the higher love sanctifies and guides the lower, and as she performs acts of tenderness she does it to the glory of God.

The love of God when it is formed in the breast is of the nature of a new affection, it operates as a motive power. It is not like the filling of a pool, which may soon be exhaled by the sun's heat, or run itself dry; but it is the opening of a fountain which is ever to flow, being fed by rains from heaven; and the streams fertilize and make glad the region through which they pass. "The water that I shall give him shall be in him a well of water springing up into everlasting life." It is like the returning sunshine and heat of spring, calling forth myriads of buds, and blossoms, and leaves, evoking song, and cheering the very heart of man, and giving promise of a coming harvest. The same effect is produced as by the rising of the sun, which not only dispels the darkness, but rouses all living beings into activity and sets them forth to work and to enjoyment. So it is when the sun of righteousness rises upon the soul: it is to scatter the obscurity and to call forth every living thing into activity; and men eat and drink in order to labor; and whether they eat or drink or whatsoever they do, they do it in the light that has risen on them, and they do it to the glory of God.

This affection, being supreme, keeps every thing in its proper place, keeps the love of wealth, the love of pleasure, the love of applause, the love of parents for their children, and every other human motive, in its own place. Our earth and all the planets have an attraction to each other. But there is a grander attraction of all towards the sun, and this keeps each in its proper sphere circulating round the grand centre of light and heat. So christians have an affinity to each other and an affinity towards objects in this world in which they are placed. But the power which keeps them in their orbits, ever moving and ever steadfast, is the love of God; and other motives have their due influence, important it may be, being bonds of attachment and brotherhood, such as kindly feelings and obliging offices, all necessary to the stability of the system, but all subordinated to the grand attracting principle; and men do eat and drink, and carry on the business of life and perform their daily work, but it is all to the glory of God, which fills their eye as the sun, and canopies them as the sky does the earth.

Some represent this respect to the glory of God as too vague and loose a motive to be practically powerful. They forget how strong elements are found in it. For mark that the origin of the whole is love, which is after all the most potent power in the universe, stronger than heat, than chemical affinity, than gravitation, than electricity: it is the power which binds mind to mind and soul to soul. It is a mutual attraction, love on the part of God and love on the part of man—love which is of the very essence of God, for God is love; and love toward God, the good, the lovely, our benefactor and friend. "We love him who first loved us." Some feel as if it were a narrow and, if they dared to use the language, a selfish thing, on the part of God, to demand of his intelligent creatures that they should have a respect to his will in all that they do. But observe what is implied in this faith and love towards him. We love him because he

is lovely. As Plato long ago remarked, good is good, not because God wills it; but he wills it because it is good. So in loving God we are glorifying the good, the loving. In glorifying God we are as it were become one with him—our will becomes one with his good will; we love what he loves, we hate what he hates. We find pleasure in doing what he commands, in making known his will, in spreading abroad the savor of his name. We thus become identified with every good and gracious scheme for dispelling ignorance, and promoting knowledge, intelligence and love. As the soldier in obeying his general is taking the most effective means to gain the victory, as the scholar in following the instructions of his teacher is taking the surest way of securing his own progress, so the christian is in fact promoting the best interests of himself and of mankind when he ceases from his own wisdom and simply follows the mind and will of God.

This motive may become the most powerful by which men can be swayed. It is drawn from God, the source of all power. He who is under its influence carries with him wherever he goes the power of God. Its essence is love, love on the part of God in giving his Son to suffer and to die for us,—and having loved his own he loved them unto the end. It is love on the part of man, love towards God and clinging to him with a clasp which cannot be relaxed. This love is prepared to face every danger, and make any amount of sacrifice—many waters cannot quench it, it is a love which is strong even unto death. As the Russians are said to have set fire to Moscow to keep it from falling into the hands of the French, as the Dutch were ready to let down their dykes and let the ocean inundate their country rather than allow their enemies to get possession of it, so the believer will part with everything else, with a right hand or a right eye, rather than betray the cause of his Redeemer. The mother will lose sight of her own interests in thinking of those of her son, and will die herself rather than he should

suffer; so the Christian will suffer ignominy, shame, and even death itself, rather than endanger the cause of Him whom his soul loveth.

III. Let us look at the Christian performing the ordinary duties of life to the glory of God. When God brings sinners to the knowledge of the truth, and of the peace of the gospel, he does not therefore remove them from the earth. He may keep them here for a time for their own good, and the good of others. And as long as they are in this world, they have to engage in the common duties of life—just as they did before, and as their neighbors are doing. They must eat and drink and engage in business as they were wont. Parents have still duties to discharge to their children, and children to their parents. The Christian cannot if he would avoid performing these acts. He would not, even though he could. He does not feel himself at liberty to retire from the world—this would be to flee when he should fight. But while in this world he is not of the world. He performs the common acts of life under the influence of higher motives. Let us view the Christian under such a temper.

1. He partakes of the bounties of providence in a new spirit. A special reference is made to this: "Whether ye eat or drink or whatsoever ye do." When living at a distance from God, he may have partaken of God's gifts without any sense or feeling of obligation. He took what came to him without inquiring whence it came; he looked on it as a matter of course. He might have been entitled to complain if the comfort had been denied him, but he is not called on to be grateful because it has been bestowed. Possibly he may have been so long accustomed to it that he feels as if he had a right to it, and if he makes any inquiry about it, it is to refer the whole to the laws of nature or the course of things. When some peculiar favor is bestowed, there may be an evanescent feeling of gratitude, but there is no sense of the gift or of his unworthiness to receive it, or of the obligation under which he is laid by it

to love and serve the Lord. But now that he has had his eyes opened to discover his unworthiness, and the infinite love of God, he traces all up to the divine mercy, and connects all his blessings with the merits and sufferings of his Redeemer. "Blessed be the Lord who daily loadeth me with his benefits, even the God of my salvation." He feels as if he owed that food to the hunger endured by our Lord, that water to the thirst to which He was exposed, this refreshing rest and sleep to His toils, these social comforts to His desertion, this honor to His ignominy, and this very life to His death.

Of the three thousand converted on the day of pentecost, it is said that they continued daily with one accord in the temple, and then it is added, "breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God." How pleasing the description thus given of the domestic manners of the early Christians. It seems that their new spirit was exhibited even in regard to such acts as partaking of their meals. No gross bodily stimulants were needed to give zest to their social intercourse. There was something vastly more cheering in their gladness and singleness of heart—"a merry heart hath a continual feast." And whenever there is genuine religion, that is religion which influences the life, its power is felt and seen in our intercourse with our fellow men at home and abroad. A glad and a single heart will on these occasions communicate far more true cheerfulness than empty mirth or the boisterousness of intemperance. Let us carry with us wherever we go, whether in our own family, among friends or strangers, this gladness and singleness of heart, and it will vastly increase our own happiness and the happiness of others, and greatly recommend the doctrine of God and our Saviour.

2. He engages in the business of life in a new spirit. The young convert in the first outflow of his new born feelings may be tempted to look on the ordinary business of life as

earthly and secular in the highest degree, and feel an unwillingness to engage in it. He would rather dwell in the region of religious meditation. But it may be doubted whether on the supposition that it were lawful for him to retire from the business of life, he would thereby reach a higher spiritual state. Possibly idleness might have as many temptations as even worldly occupations, and his piety might not attain to so robust a frame, and take on so healthy a hue in a state of monastic seclusion, as in the fresh air of active duty. And in regard to the great body of Christians it would not be lawful for them to retire from their worldly avocations. No doubt they must take care not to engross themselves too deeply with earthly profits and losses. But within due limits, and as God in his providence may require, they are not to shrink from the duties of life. But while they do so it is to be from new and spiritual motives.

This is sometimes felt to be the most difficult of all the lessons which the convert has to learn. It does not consist in taking any new steps so much as in putting a new life into those which we were in the habit of taking before. It is being honest, not merely because honesty is the best policy, but whether it be the best policy or no, simply because it is right and because God requires it. It is being charitable, not with the view of being seen of men, or relieving a disagreeable feeling in our own mind, but from the outflowings of love which God has planted in the bosom. It is being zealously affected in every good thing, not from pride and party spirit or sectarian prejudice, but from a desire to promote the cause of truth, and righteousness, and love. What a difference is made in the act by the spirit in which it is performed, a difference like that between a lame man's step and a healthy man's step. Of a like nature is the difference between the man who discharges his duties from selfishness and the man who does it from the fear and the love of God.

These truths admit of an application to the members of the College. We set a high aim before those who are instructed here. We are not to be satisfied when they do their work in a dull, perfunctory manner, "with eye service." We seek to elevate the taste, to refine the sensibilities. We would effect this, by awakening a relish for the higher forms of literature, ancient and modern, European and American; we would do so by our fine buildings, our tastefully laid out grounds, and, if our friends will supply us with the means, by models of the fine arts—all that our students, as they are surrounded by them, may unconsciously catch a higher spirit. We labor to give a taste for knowledge, and give clearness and solidity to the judgment, by instruction in the sciences, by museums and collections. We strive to awaken thought and to cultivate a spirit of inquiry and independence, by discussing the highest problems, social and metaphysical. I am happy to be able to report that there is not a little of awakened thought in the higher classes of the college at the present time. Let our prayer be, that those who put the question, "What is truth?" may be ready to receive it from Him who is able to give it, and "lead us into all truth." We work and we pray to produce and foster a truth-loving and truth-speaking disposition, a spirit of honor and honesty, without which all our refinement, all our religious forms, and professions, will be "as sounding brass and a tinkling cymbal." We deal with God, and we deal with the youth under our care, in order to have all our work sanctified by motives drawn from the love of God and of Christ. It is for this end, and in order to break in upon the secularity which is so apt to reign predominant in every community, that we carry all through a course of instruction in the Bible, and meet daily to send up our petitions that the grace of heaven may descend upon us, as sunshine and showers do on the grass and grain, to keep us from becoming hard, selfish, and worldly. We thus seek to mould the character after a

higher type, and to send forth from us a body of young men under high motives, which may raise them above mere money-making and pleasure-seeking and fame-acquiring, and which may lead them to discharge the duties of honorable professions faithfully and honestly, and to spread around them a refining influence, as educated men ought to do, and to help on the improvement of the race in all that is "lovely or of good report." Alas, we do not succeed in thus elevating the tastes and aims of all; there are still some among us who are ever looking downward to the earth, like the brutes, instead of looking, like men, onward and upward. Still we keep this end before us, in encouragements and discouragements, with the help of some and the opposition of some; and I do believe that we this week send out a goodly number of young men who will fulfill the expectations of their parents in sending them here, of their instructors in laboring for them, of the public and of the churches of Christ which are countenancing us and demanding that Princeton College do a great work.

GENTLEMEN OF THE GRADUATING CLASS. You are the sixth class which has graduated since I have presided over this college. With no class have I had more pleasant relations, personal and collegiate. I do not remember a single unpleasant circumstance in my connection with you. You are the largest class, in all about 100, that ever graduated at this college in the one hundred and twenty-seven years of its existence. I could name half a dozen or a dozen who stand as high as any like number have done in any age of the institution. I have discerned in not a few an eagerness to pursue those higher studies which by our fellowships and otherwise we are seeking to promote. Upwards of seventy of the class are professing members of the church, and so far as I know have been living worthy of the profession they make. Many of them have been instant in prayer for themselves, for their class-mates, and for the college, and these prayers have brought blessings, I believe, and may

bring more. Altogether there has been a good tone in the class, in the spirit in which they have done their work, and their intercourse one with another. We look forward to your future career with much hope and expectation.

It is with mingled feelings that your Alma Mater parts with you. She feels in much the same way as the mother does when her daughter forms a new connection and goes forth to establish a new household. That mother may be pleased with the new relationship formed, may rejoice that her daughter has one to love and protect her. But she rejoices for the daughter's sake rather than her own; and a sigh heaves her bosom as she thinks that this loved one is now to leave her household; and in spite of all her efforts to repress them, tears will run down the furrows that have been made by smiles. It is thus we feel in parting with you. We are glad that you have finished your course with credit, and that you are prepared to enter on your professional careers and go on to a settlement for life. But we cannot escape a feeling of sadness when we reflect that we are no longer to meet you in daily intercourse.

In parting, we hold you pledged to remember us, and to visit us from time to time, and to promote our best interests wherever you go. On the other hand we acknowledge that we are under obligations to cherish the remembrance of you, and to inquire after you in the several places and spheres to which you betake yourselves. Understand that we will expect you to report yourselves to us from time to time; and we will rejoice to hear of your being well and doing well. Our inquiry will not be, whether you are rising to wealth or eminence—though when you are so we will rejoice—but it will be, are you walking in the path of integrity, adorning by your lives the lessons received by you in this College, and as educated gentlemen and Christians withstanding the evil around you and spreading a refining and a hallowed influence.

You have come to a turning point in your lives. From this spot you will be looking back on the past and forward to the future. From the past you may gather much instruction. Suppose you use this quiet Sabbath to take such a survey. You will be able thereby to discover wherein you have fallen short of your duty; wherein you have fallen beneath your own standard and expectation of yourself, imperfect though that may have been; whether you have been deficient in application, in perseverance, or consistency, or what else; what have been your sins of omission or commission, in respect to yourselves, to your fellow men, or to God. And as you see this you will form purposes, for the present and the future, to avoid the sins which have been besetting you. A day thus employed may be as profitable as any you have passed within these walls, more especially if you consummate and crown it all by an act of thorough dedication of yourselves to God for this life and the life to come. From this spot as from a mount you will look forward to the country lying before you. You will see but a very little way through these thick forests and overhanging clouds. But you may see the entrance, and see the end. The entrance is immediately before you—in that straight gate; see that you enter it. Some of you may have now to choose a profession; ask guidance, wait for direction, and follow the path of duty in singleness of eye and aim. Some of you may be entering on professional studies or on a profession itself. Enter, with a fixed intent to avoid all the meannesses and trickery of the profession, and do the work manfully, humbly, courageously.

From this Sabbath mount some may be picturing an ideal of their future lives. I am not sure that there is any thing wrong in this,—I suppose these imaginations were given us to lift us from the earth of clay into a more ethereal region. But see that you set before you what is truly a high ideal. I do not mean by this a picture of enormous wealth, of a succession of pleasures, of high fame coming

from a thousand tongues. If this is your ideal it is after all a poor one. For first, you may not attain your end. You may hasten to be rich, and find yourself poor; to pluck the rose only to be scratched by the thorn; to be famous only to have your name blasted. How wretched the man who has toiled all his life for wealth, only to find himself in poverty; for pleasure, to find himself in pain; for reputation, only to be neglected and exposed to unjust reproach. But there may be one still more wretched: that is the man who has labored all his life for money, to find that money cannot give happiness, that it cannot buy off pain nor bribe death; that it cannot give peace to a breast conscious of sin, a satisfaction to a soul formed in the image of God and still with immortal desires. About the most wretched men I have met with in this world have been of this sort: they count their money, and sum up their wealth, again and again, only to find that it can not fill the void. I have known some such envying the poorest of their dependents, who has food and raiment and is therewith content, and crying that they are ready to give up all their money to purchase what they have not. These men need above all to learn that there are some things which money cannot purchase, and these things are after all the best, for if the world cannot give them, neither can it take them away. In the same hapless condition are those votaries of pleasure who have gone the round to taste of every maddened joy, to find the issue disappointment, ennui and disgust. Equally wretched is the condition of those who have set their heart on applause, to find that in the end the shout of the rabble only irritates them, that the whispered compliment breathes only insincerity. I have known such say, "I would part with all this fame for only one genuine friend." "Vanity, vanity, all is vanity and vexation of spirit."

I would set you out from this place this day with your heart set on something which cannot be taken from you, something independent of time, place and circumstance,

something descending from above, but abiding within you, and which will stay with you. You see the entrance: go in at once while the door is open and march on with diligence and perseverance. Remember that no failures have been so great as those of the men who have set a high aim before them but who have been as "unstable as water," and left behind only a wrecked reputation, like the children of Israel who set out from Egypt to enter Canaan,—but left their bones to strew the wilderness. You see the entrance; but you may also see the end high above these intervening forests and mists. Keep your eye fixed on it and it will give steadfastness to all your course, as the pole star does to the mariner. All who run in the race of this world do not gain prizes. All who have striven in these collegiate competitions have not taken high grades. I know deserving young men in our institution who have wrought diligently and conscientiously, but have reached no honors, though they have gained the good opinion of their instructors, and have acquired habits of application and laid up stores of knowledge. But all who set out and continue in the course I am now recommending will gain the prize and be able to say in the end, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but to all them also that love his appearing."

PRINCETON COLLEGE, JUNE 22, 1874.

REV. DR. MCCOSH,

DEAR SIR:—

In appreciation of your Baccalaureate Sermon, the Senior Class respectfully request a copy for publication.

Very Respectfully,

A. R. WHITEHILL,
ALLAN MARQUAND,
DEL. NICOLL,
Committee.

PRINCETON, 22 JUNE, 1874.

DEAR SIR:—

I have great pleasure in placing my sermon at your disposal.

JAMES MCCOSH.

MESSRS. WHITEHILL, MARQUAND AND NICOLL.