

sense, is entirely compatible with, and even promoted by, a strict adherence to these principles.

I might mention many striking examples of this among the living, some of whose names are as familiar to you all as household words, but their career is not yet finished, and I forbear. Yet among those who have, in comparatively recent times, been called to the higher life, I would mention the honored names of Amos and Abbott Lawrence, the successful merchants and well-known philanthropists of Massachusetts, who not only accumulated their vast wealth by the most honorable means, but during their lifetime, and subsequently in their wills, distributed it in munificent benefactions to literary and benevolent institutions, and in providing comfortable homes for the poor of their adopted city of Boston.

And to these names let me add the equally honorable name of George Peabody, the result of whose vast accumulations, both in this country and in England, is seen in the Peabody Institute and Library in his adopted city of Baltimore, and in the liberal provision made by him for the education of the masses in our Southern States. Each of these men was eminent in his day, not merely for his successful business operations, but equally so for his high sense of honor, and the unswerving integrity with which these operations were all conducted. Mark their career, and if you aspire to the highest success in whatever calling you engage go and do likewise.

And in the selection of the especial avocation which you are to pursue for life, as well as in the manner in which that avocation is to be followed, I would have you less solicitous about its direct bearing upon your own personal convenience and comfort, and upon purely selfish ends, than about the amount of good that you may thereby be enabled to accomplish in the world, the benefits that you may through such avocation be enabled to confer upon your fellow-men. May you never be-

come of the number of those whose chief object in life is the pursuit of enjoyment for its own sake. Indeed, the truest and most lasting pleasure is never thus to be acquired. To secure this treasure most effectually it must not be directly sought. By seeking first the good of others, and making this the chief end of your lives, your own best good is most surely promoted. There is a profound philosophy underlying the words of our Saviour: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." No lesson is more easily taught in words than that of unselfishness, and no lesson is more difficult to reduce to daily practice. But to acquire such a command over self, as this practice implies, is the greatest of moral victories. When such a victory is fairly won all of life's experiences have a new and glorified meaning. How it sweetens and purifies all intercourse in home life, college life, in all our communication with our fellow-creatures, when the first thought which arises in considering any course of conduct is not how it will affect ourselves—our own narrow, petty and selfish interests—but how it will affect our relatives, our friends, those by whom we may be surrounded. Less than this can scarcely be required of those who are influenced by a truly Christian spirit, which enjoins upon us to love our neighbor as ourselves. Any education which does not impress this lesson and does not hold up prominently before the mind of the student the beauty of a truly unselfish life falls short in one of the vital essentials of all true education. May it never be said of the Swarthmore College that she has failed in her duty in this respect.

If, then, in this matter of character-building you fully realize that none of the stones of the foundation or the superstructure are laid by chance, but that all must be placed by the line and plummet, with the utmost precision, you will indeed come to realize more and more that your lives are what you make them. And in this careful build-