

privilege to baptize into brightness and warmth and courage the neighbor moving by our side. We marvel that the booker, speeding in the express train across the continent, may catch, from the electric wires, as he passes, the rise or fall of stocks in the market that most concerns him.

It is not less a marvel, this subtle power that reports itself in its influence upon others. I would not burden you with a sense of responsibility concerning it, but I would have you remember, in this closely associated college-life, that you hold in trust this almost limitless power of personal influence. It is a grievous thought that it may chance that in the meeting of two stranger students is the beginning of harm to one that the whole earthly life may not undo; that an indifferent distrust, impure nature coming among us unawares, may be like a blighting poison to noble aspiration, and worthy endeavor in the weaker ones about him. Again, it is an inspiring thought that this same marvellous power, proceeding from sincerity and purity and nobleness, may touch the secret springs of many an upward-looking life. To you who have come back to us, as to a home, does not this thought recall a bright soul who was with us when last we met in this place, and has just now entered upon the heavenly life, her feet set in a "large room?" Her companions have named her comforter and wise counsellor. Not more real is the diploma testifying to her scholastic work, than the feeling that comes back to us, accented now by her translation to another garden of God, of the strong, sincere, helpful personality. Henceforth she will shine for us, a star leading us onward and up.

This element of personality fills a large place in the large room in which our feet are set. While college life has for its chiefest aim the doing of intellectual work, the results in spiritual growth are not secondary. I would leave with you the thought of the largeness of life, and how it invites us to

every noble activity, physical and intellectual and spiritual, and this other thought—that no moment of our lives can be lived apart from the Divine presence, in whom we live and move in harmony with that presence; to try to live sincerely and pure!, and faithfully as unto our Father and not unto ourselves, this it is to live the religious life.

THE SIN OF IGNORANCE.*

It has been on my mind for some time to present to you a few thoughts. The subjects I intend to take up you are familiar with, but some thoughts connected therewith may be new. I have entitled it the "Sin of Ignorance," which title has already, no doubt, aroused the curiosity, and even the scepticism of some who may think that such a thing cannot be, drawing your conclusions from the oft quoted expression that where there is no law there is no transgression. I have heard you defend Saul from sinning when he was persecuting the Christians, with the excuse that he did it in all good conscience. Some just as reasonably think that because Jesus on the cross asked his Heavenly Father to forgive his persecutors, for they knew not what they did, think that their ignorance screened them from the consequences of their acts. Some think that if you do the best you know you will not be responsible, or suffer for anything you may do amiss. You maintain that the Jews who believed in and followed the imperfect laws of Moses stand equally in divine favor with those who believe in and follow the perfect law of Christ. Now I want to make you see that such a view is fatal to your highest happiness.

The falsity that underlies these errors is in the belief that God rewards and punishes according to the judgment of man. We do not consider how our judgment has been warped by tradition and education, and by the

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