

Such enthusiasm, if doing some good, does also more harm. Such enthusiasm is the enthusiasm of the colt, spurring it to its death. Such enthusiasm requires control, guidance. The college gives control and guidance, forbidding its fantastic exhibitions, compelling it to run in proper channels toward proper results. The controlling of such lawless enthusiasm gives the impression of its diminution, and of its diminution to a degree greater than the fact indicates.

But Christian enthusiasm is also mental, intellectual as well as emotional. This enthusiasm is loyalty to Christian principle. It is willingness to follow the star of duty, however remote the spot to which she leads or precipitates the path along which she gleams. It is the surrender of the whole man to the purposes of Christ. It is obedience to "the heavenly vision." It is the confessed obligation to preach "the Gospel to them who are at Rome also," even if Rome is to prove to be one's Calvary. This Christian enthusiasm is as silent as the movement of the stars and as resistless, burning with the steadiness of the planets. It has a sense of the fitness of things. It is not boastful. It puts forth no platform; it marches to no crusade; it flaunts no flag, banner, ensign. Its onward goings are not thunderous, but of the still, small voice of truth. Such enthusiasm the college not only does not lessen but does develop, increase. If a college training means anything in America, it means loyalty to Christian duty—a loyalty as steady as time's flow, to as hearty as the needs of humanity are desperate, as wise as a trained discrimination can teach, as mighty overcome obstacles as are the obstacles great. Such loyalty the colleges, in the personal character of their officers no less than in the wisdom of the books studied, are daily teaching. Such loyalty is a principle more controlling of the Senior receiving his diploma than of the Freshman receiving his certificate of admission. Such loyalty is the larger and more precious part of Christian enthusiasm. Christian enthusiasm, therefore, in its essential and permanent elements is not lessened but magnified by the education of the college.

I know that thousands of Christian parents are at this hour in distress by reason of fear that their sons and daughters in college are losing their warm and vigorous love for Christ. From time to time as these children return home fathers and mothers think they detect a waning interest in things of the Spirit. May I be suffered to assure such parents that (if no immoral offending have occurred) their distress is unnecessary, that their fears are groundless. The manifestation of the love of their children for Christ and for Christian things is changing, but the love itself is rather deepening than becoming shallow. Like the brook becoming the river, it is more quiet because it is deepening. The older children grow the slower the kisses they give their parents, but the more they love those parents; loyalty to them is more loyal at the son's age of twenty-five than at fifteen years. The loyalty of the college man to his Christ in his Senior year is less effusive, less emotional, than in his Freshman, but it is deeper, stronger, steadier, less selfish, more profound in its hold on principle and wider in the application of its forces. Such loyalty to Christ is a Christian enthusiasm, like the great river.

Strong without rage; without overflowing full, which the college thinks it a duty, as it is a delight, to develop.—The Independent.

Three Great Rocks.

"There are three great rocks ahead of the practical young man who has his feet upon the ladder and is beginning to rise. First, drunkenness, which, of course, is fatal. There is no use in wasting time upon any young man who drinks liquor, no matter how exceptional his talent. Indeed, the greater his talents are, the greater the disappointment must be.

"The second rock ahead is speculation. The business of a speculator and that of a manufacturer or man of affairs are not only distinct, but incompatible. To be successful in the business world, the manufacturer's and the merchant's profits only should be sought. The manufacturer should go forward steadily, meeting the market price. When there are goods to sell, sell them; when supplies are needed, purchase them, without regard to the market price in either case. I have never known a speculative manufacturer or business man who scored a permanent success. He is rich one day, bankrupt the next. Besides this, the manufacturer aims to produce articles, and in so doing to employ labor. This furnishes a laudable career. A man in this avocation is useful to his kind. The merchant is usefully occupied distributing commodities, the banker in providing capital.

"The third rock is akin to speculation—indorsing. Business men require irregular supplies of money, at some times little, at others enormous sums. Others being in the same condition, there is a strong temptation to indorse mutually. This rock should be avoided. There are emergencies, no doubt, in which men should help their friends, but there is a rule that will keep one safe. No man should place his name upon the obligation of another if he has not sufficient to pay it without detriment to his own business. It is dishonest to do so. Men are trustees for those who have trusted them, and the creditor is entitled to all his capital and credit. For one's own firm 'your name, your fortune, your sacred honor,' but for others, no matter under what circumstance, only such aid as you can render without danger to your trust. It is a safe rule, therefore, to give the cash direct that you have to spare for others, and never your indorsement or guaranty."

—Andrew Carnegie.

It Lasts.

The peculiarity of Christianity is the strong personal tie of real love and intimacy which will bind men to the end of time to this Man that died nineteen hundred years ago. We look back into the waste of antiquity; the mighty names rise there that we reverence; the great teachers from whom we have learned, and to whom, after a fashion, we are grateful. But what a gulf there is between us and the best and the noblest of them! But here is a dead man who to-day is the object of passionate attachment and a love deeper than life to millions of people, and will be to the end of time. There is nothing in the whole history of the world the least like that strange bond which ties you and me to Christ, and the paradox of the apostle remains a unique fact in the experience of humanity: "Jesus Christ, whom, having not seen, ye love." We stretch our hands across the waste, silent centuries, and there, amid the mist of oblivion, thickening round all other figures in the past, we touch the warm, throbbing heart of our Friend, who lives forever, and forever is near us. We here, nearly two millenniums after the words fell on the nightly air on the road to Gethsemane, have them coming direct

to our hearts. A perpetual bond unites men with Christ to-day; and for us, as truly as in that long-past paschal night, it is true, "Ye are My friends."

There are no limitations in that friendship, no misconstruction in that heart, no alienation possible, no change to be feared. There is absolute rest for us there. Why should I be solitary if Jesus Christ is my friend? Why should I fear if He walk by my side? Why should anything be burdensome if He lays it upon me and helps me to bear it? What is there in life that cannot be faced and borne—aye, and conquered—if we have Him, as we all may have Him, for the Friend and the home of our hearts?

A Plea for Your Wife.

Do you know the secret anxieties and sufferings of your wife? If you do not, you should. For years she has toiled indoors. She has cooked, and washed, and sewed, and dusted, and swept, and waited and watched for the small pittance you have doled out to her. That pittance has not been simply a contemptible trifle in money, but a more contemptible trifle of genuine outspoken sympathy and tenderness.

You are buffeted and crowded in the business places of life, you have learned, amid hard usage, to grow sturdy and muscular; you are accustomed every day to dealing with things which require from you the voice of authority and decision. In all this there is nothing to cultivate tenderness of feeling, of tone, or of manner. When you come into your house you meet a timid, retiring woman, who has been shut in all the long hours, struggling against despondency. She has waited for you. The tears are already in her eyes. If the husband cannot sympathize, who will? Now, can you not drop your gruff manner and voice for the few moments you must spend at home, and be tender, gentle, and confiding? Why do you not sit down and draw your wife to you, as you did when you sought her in that home which you robbed her of, but never replaced? It is not enough that you mean all this. She sees your look and manner, and hears your voice. If those are gentle, and tender, and wooing, she will open her heart to you; but if otherwise, she will repress the tear for the moment, but it will flow when you are gone.

The world is full of unspoken bitterness—all because men take things for granted. Of course, the wife can have money if she will ask for it; of course, she will find sympathy if she will bring her burdens and unravel them; of course she is loved, and thought of, and planned for. All this is not enough; but thousands never find it out until the black horse and the hearse convey the tired and worn out body of the long-waiting one to the only rest she has ever had.—Selected.

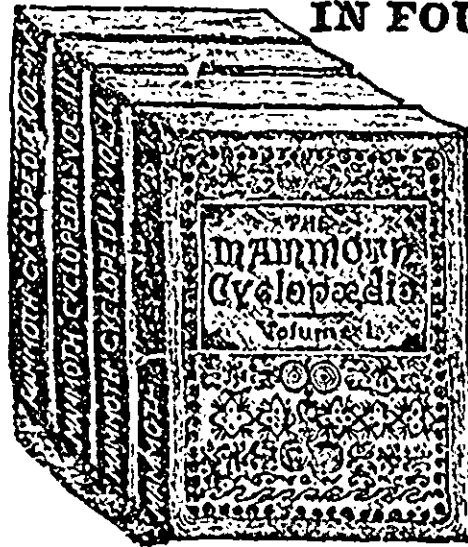
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