

had a sense of honor enough to keep him from memorizing anybody else's production, so his Commencement address did not amount to much—he wrote it himself; dealt in dew-drops and birds' songs and autumn leaves, and the future; and he made his little graceful bow at the end, and went down from the platform. There were ten or fifteen bouquets sent up to him (laughter); exquisite. (Laughter.) And when Tom arose toward the close to speak, plainly dressed, broad-shouldered, knitted brow, face marked with furrows that told of thought and work and persistency and will and victory, and grappled his speech like a man, and analyzed it, and went through with it to a climax, and bowed a plain, unstudied bow and left the platform; and the old Supreme Court Judge present leaned over to the President and said, "Who is that?" and the President said, "That is Tom So-and-So, son of widow So-and-So;" and the leading professor from another institution stepped over to the President and said, "Who is that?" and half a dozen distinguished men on the platform said, "Who is this Tom So-and-So?" and four or five men said, "There is outcome there." And when he came from the platform, he received a little bouquet, and the flowers in it were familiar; had he not seen them growing in his own mother's sitting-room through the weeks, and was she not the only one to recognize him by such gifts on that day? What a blessing it was that Tom's teacher knew how to teach—(laughter)—and I tell you, far beyond your thought, good friends, these secular teachers have to do with our young people; and we Church people should see to it that we are in sympathy with them, that we learn lessons from them, that we co-operate with them in looking after the young people of our society. (Applause.)

We have on our side of the line American public schools; and so help us God we intend to continue the American public schools. (Applause.) We want no division of public school funds, to gratify ecclesiastical tyrants who hate religion. (Applause.) In the next place, we need to pre-occupy not only in lines of business, not only in lines of education, but in lines moral and religious. I see once in a while religious excitement with which I have too little sympathy. I see a young fellow coming into the inquiry meeting of a Congregational church, or to the altar of a Methodist church, and he has his anxieties; he would like to be a Christian; his mother wants him to be, and that real earnestness of his soul is aroused within him, and he says he does wish he could be, but he supposes he can't be. But he goes to that Congregational or Presbyterian inquiry meeting, or to that Methodist altar of prayer, and kneels down or sits up; and as he talks, and as he is talked to and reasoned with, and sees things in the talk he never saw before, and realizes the relation of the human soul to the Infinite Father, and to the Lord Jesus Christ, the Mighty Redeemer, and the communion of the Holy Spirit, and the life everlasting, and the control of this life by the powers of the world to come; and he surrenders his own heart with all the awkwardness

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