

THE TAR HEEL.

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OFFICIAL ORGAN OF THE UNIVERSITY OF NORTH CAROLINA ATHLETIC ASSOCIATION.

COMMENCEMENT EXERCISES

The One Hundred and Ninth Annual Commencement.

GRADUATING CLASS OF FIFTY-SEVEN.

Commencement Address by John Huston Finley, Ph.D., LL.D., of New York—Sermon by Rev. James I. Vance, D.D., of New Jersey—Alumni Address by F. D. Winston.

Commencement Exercises for the year 1904 began at 11 A. M. Sunday, May 29th, with the annual baccalaureate sermon delivered in Gerrard Hall by the Rev. James I. Vance, D.D., pastor of the Dutch Reformed church, of Newark, N. J. Dr. Vance is a Southern man, having been pastor of the First Presbyterian church in Nashville, Tennessee for several years. He is well known throughout the South and the University was fortunate in securing him.

At 11 o'clock the college bell ceased to ring. The Senior class preceded by Dr. Venable, Prof. Williams, Rev. Dr. Vance, and Rev. Mr. Moss, led by Chief Marshall Haywood, marched up the long aisles of the Hall, and were seated in a group just in front of the rostrum. The morning prayer was offered by Prof. Williams. Dr. Venable then presented Dr. Vance. Dr. Vance preached such a sermon as one seldom hears and its effect was added to by the fine presence and voice of the speaker. It was a great effort and made a distinct impression.

Text: "A man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place; as the shadow of a great rock in a weary land."

My theme is "A Man". Not society but a man; not a nation, but a man; not a church but a man; not men but man; not a scholar or a poet or a soldier or a jurist or a statesman or a preacher, but a man; "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." Such is the prophet's ideal and on this field gathers the loftiest spirits of the race.

The text is a philosophy, a portrait, a prophesy, a promise and a plea.

It is a philosophy of life, and that philosophy is that the development and control of the world are in the hands of its best men. The key to the situation is not a machine, or a constitution, or an organization, or a dogma, but a man. The man is more important than his tools. It

is the man that makes the age, rather than the age the man. Back of all else stands the man, the original force dowered with intelligence, and as goes the man, so goes the world. The prime and constant need of the world is not for more men, but for more man.

Great men are not all of the world, but they make life possible for little men. They lift the race on their shoulders. They are like the rock that stands between the drifting sands and the oasis sheltered behind it. They stop the drift and conquer the desert. Here and there a great man has stood, rock-like in his principles and convictions, sheltering smaller and weaker lives, and on him, the storm meant for them and which would have destroyed them, has broken and spent itself.

Thus it comes about that it is possible to write human history with the names of men. This is the true philosophy of events. God is in the business of making a man. Primarily, he is not forming governments and founding schools and leading armies and thrusting out reformations. He packs himself into a man and the man does the rest. The glory of a nation is not its laws, its trade, its institutions, its resources, but its people; and a college education that does not make a student more a man is a curriculum of wind.

My text is also a portrait of the world's best man. What is he like? Suppose you were asked to paint the picture, what face would it be. Would you paint the face of a scholar, a discoverer, a statesman, an orator, a scientist? Isaiah names no calling or age. His ideal is not a provincial. He is a true cosmopolitan, a citizen of the world at large, and his greatness does not depend on locality or dates. Two things characterize him. He is self resourceful, and he uses what he is and has for others. His glory is not in repression, but in expression of his great powers.

He has the strength of the granite. The winds blow, the storms rage, the suns beat, but he is unmoved and immovable. But he is as gentle as he is strong, and as

considerate as he is resourceful. He uses his great strength, not to glorify himself, but to bless those whom he may help. The weak lean on him, the frightened flee to him, the weary lie down in his presence and rest, the thirsty are refreshed, the hungry are fed. Such is the ideal man. He has learned the divinity of service. Life has been consecrated with the sacrament of ministering. He is an hiding place from the wind, a covert from the tempest, a fountain of refreshment to the thirsty, and to the tired the shadow of a great rock in a weary land.

The text is a prophesy as well as a portrait. It is a declaration of what shall come to pass. It is the announcement of a man that shall appear. The world shall look upon his face and be blessed. He shall stand among his fellows and realize the ideal. This is no fancy sketch, but a picture of real life. The man will arrive, the prophesy will come to pass. The man has arrived, and the prophesy has been fulfilled. It was fulfilled in Jesus of Nazareth. Christ was the human life of God. When God was about to do his best for our world he became a man. Instead of taking some august throne in this celestial world, and summoning the seraphic and angelic court, God became a man. Does the sublime significance of that fact break on us? It is enough to fire stupidity with the soul of genius. It is enough to pulse a clod with inspiration and stir life beneath the ribs of death.

It looks as if God envied man his opportunity and would say: "Let me stand in your place for awhile; let me live your life, and have your chance." Since the day God became a man in order to do his best work, how can any man think life stale or life's opportunity tame? The topless heavens are at your very door, and eternity invites you to adventure yourself.

The kind of man Christ became is related in the text. It is the biography of Jesus. He was an hiding place from the wind and a covert from the tempest. He stood where the currents are strongest and checked the drifts. The most dangerous drift in human life is sin, and Christ at Calvary was the "Rock of Ages," checking the sin-drift and making possible the redemption of mankind.

The text is also a promise. It is a promise of what a man shall be. It is a divine commission for the common, average life. Just an ordinary man shall rise up out of littleness and parsimony and mediocrity into the grandeur and glory of the portrait. Jesus is a revelation of the higher and finer possibilities there are for every man who trusts him. Man never knew how high he could climb until Christ came. Jesus has scaled the heights of character and service for humanity, and he is calling us up the heights. To be saved is to become

Christ-like. Salvation is vastly more than a scheme to keep out of the medieval gehenna or to get into a mechanical paradise. To be saved is to become like the man Christ Jesus. The mission of the gospel is to produce men and women made in the image of Christ, armed with his mind, permeated with his spirit.

Such are to be the Saviors of the world. The World's best man is a Christian man; not in the narrow dogmatic sense, not in the silly ritualistic sense, not in the bigoted, ecclesiastical sense, but in the large and glorious Christ-like sense. To become such is possible for every man.

Finally my text is a plea. It is a plea that you become what it portrays. Your best clamors for recognition. It is thundering at the door of your life and saying, "Let me in." You have no right to be a worse man than the very best man you can possibly be. The world's need pleads for men on whose strength it may lean, in whose integrity it may rely, by whose sympathy it may live, and in whose labors it may hope. It needs good men to make faith in goodness possible, and men in truth to make truth currency.

It is within your power to call up this text from the cold type of the printed page and make it instinct with the life-best of your own purpose. There is a chance for you to call back the historic Christ from the gospel story and reincarnate him in the life of the modern world. The fact that you may plead that you do. With such a sublime station possible, what shame to live a lower life!

Be a man!

If in the years that are to come, you shall exploit through the calling of your choice and in the community where you live the measures of a real man, the University will never rue the day it sends you out with its name on your forehead and God will not disown you in the day of life's finals.

SUNDAY NIGHT.

At 8 P. M. the annual sermon before the Young Men's Christian Association was preached by the Rev. G. H. Detwiler, D.D., presiding elder of the Charlotte District of the Methodist Church. Gerrard Hall was again full and the audience listened with the closest attention. Dr. Detwiler came with a reputation behind him and lived up to it fully in his impressive sermon on "The Function of True Manhood."

Text: "He that believeth on me, as the scripture hath said, out of his inner being shall flow rivers of living water."

Personality is one of the fundamental facts of Divine revelation. The opening statement of the record is, "In the beginning God created," and the closing statement, "I am Alpha and Omega." The lowest level of Divine inspiration

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