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LAST ACT IN DRAMA

One Hundred and Eleventh Commencement Goes into History.

A Strong Baccalaureate Sermon by Dr. H. P. Dewey, of Brooklyn, N. Y. Eloquent Sermon Before Y. M. C. A. by Dr. S. C. Mitchell—Alumni Address by Shepard A. Bryan, of Atlanta, a Great Effort

Sunday morning, and the campus as if awakening from the slumber of the two days previous, was alive with people. Gathered round the well, the center of the gathering, were thirty-nine Seniors, clad for their first time in the scholastic garb of cap and gown, the emblem of presumed culture. None were more conscious of this fact than they, and they busied themselves with questionings, "Is my cap on straight?", "Don't I look cute?" and other important matters.

At 10:30 came the word to "Fall in". The unsteady group fell into line in double file, the doors of the crowded chapel were thrown open, the newly-born alumni marched in and the Commencement of 1906 was on.

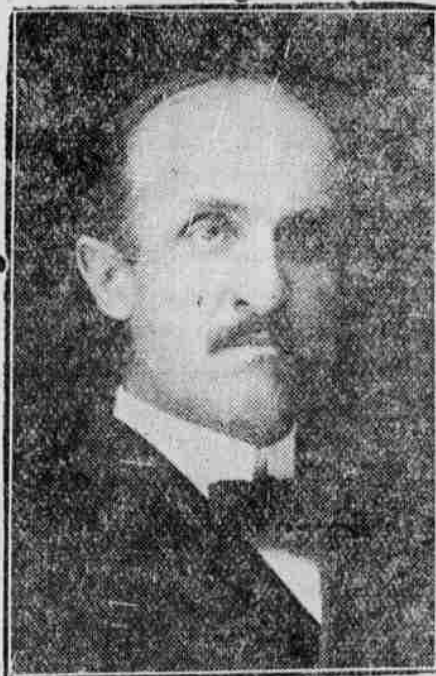
Professor H. H. Williams conducted the devotional part of the service. After the singing of a hymn, he offered an eloquent and enlightened prayer for the graduating class. Dr. Venable then presented to the audience Dr. Harry P. Dewey, pastor of the Church of the Pilgrims, Brooklyn, N. Y.

He chose for his text: St. John I, iii:5. "And ye know that he who manifested to take away your sins, and in Him is no sin."

Despite the wide separation which the barriers of position, circumstance, race and locality effect in the lives of the various elements of society, certain basal facts operate on mankind to bring humanity to common ground in their recognition. Among these are the universal religious instinct, the inevitable inter-dependence of one class on another, the elemental emotions making for a kinship of sympathy, the common proneness of men to err the common danger of weakness and temptation. This last is the most fundamental of the traits of human kinship.

And of all basal facts that level the barriers, perhaps the one that most directly apprises us of our democratic standing, that most unequivocally declares our essential equality, is the fact of our moral infirmity. How wide-spread the malady is. Every philosophy of life in the brains of great thinkers has taken account of it. Every sociological movement looking toward

the betterment of society has reckoned with it. Every government has dealt with it, and there is no state in which valuables are not kept under lock and key and policemen do not patrol the streets. Art, too, bears witness to this curse upon human life. The last Judgment upon the walls of the Sistine Chapel, the symphonies of Beethoven, the oratorios of Handel, the operas of Wagner, are in testimony that the master painters and musicians have felt constrained to wrestle with this baneful factor. What philosophy has called evil, sociology has called vice, and government has called crime, and art has called ugliness, religion has called sin; and whatever the form of the faith, Christian or Pagan, its supreme ef-



REV. H. P. DEWEY.

fort has been to find some escape from this malignant power, some means of curing the wounded heel of the giant who has gone limping through the ages because of the bite of the serpent.

Nor do we look on merely as spectators. We are not in a playhouse watching a drama. We are ourselves participators in the performance and it is intensely real. The blight of sin is upon us all. And with the reality of sin is inextricably mixed that other reality of guilt. The confession is forced from us of its own motion. The result? Separation. This is not mere theology, but the philosophy of life. It requires but little sinfulness in life to darken the face of God from our eyes and to obscure and confuse our beliefs.

Sin, guilt and separation! For-

givenness remains the one refuge. There is no fixed theory of atonement, but the path lies over Calvary, in which exists the supreme witness that sin is the same for all time and to the universal moral principle that purification and uplift are attained only at the price of the sufferings of innocence.

But forgiveness is not the end. It frees, but it needs watchfulness to protect also. Man forgiven is still in danger. A word trembled in the prayers of Jesus and fell from the pen of Paul, "Sanctification"—the indication of a life long progress. Those who are added to the church are "being saved". We are in a process of becoming. What then are the means by which we may accomplish our sanctification? First is the steadfast gaze at Christ. Bring the Christian ideal into the shop, the office, the store, the schoolroom, the parlor, the club, the street; keep before you in your life the life of Christ.

Again we must take the divine life indirectly through these personalities which refract the rainbow hues of beauty as through a prism.

In conclusion Dr. Dewey pleaded for prayer as a means to sanctification: that it was difficult to understand prayer, how the One who beholds end from beginning can be influenced by a human petition. But if prayer is a great mystery it is also a great reality.

SERMON BEFORE Y. M. C. A.

Sunday night Gerrard Hall was again filled with a large and appreciative audience to hear the annual address before the Young Men's Christian Association. Dr. S. C. Mitchell, of the faculty of Richmond College, Richmond, Va., was the speaker of the evening. He is prominent in the religious and educational life of Virginia.

After a scriptural reading by Dr. James D. Bruner, and prayer by Dr. Thomas Hume, Dr. Mitchell was introduced by Dr. Bruner. He took as his text St. John 9:4, "I must work the works of Him that sent me, for the night cometh, when no man can work."

Jesus was an extremely busy man. He busied Himself, however, not with things for selfish ends or material gain, but with things which are universal, concerning and involving the welfare of all men. The unity in His work springs out of a conscious principle.

We think of the will of God as an external, unchangeable, inexorable, law. Christ conceived it to be purpose. He merely asks of us that we co-operate with the divine purposes which are at work in the world, in history, in art, in science. Such co-operation will set free all our dormant self-initiative and crown our efforts with the dignity and power of purpose.

There are two conceptions of the world, fixity, and fluidity. When the man passes to the conception of fluidity he steps to the world of fresh and vigorous creativeness,

Here boundless possibilities await one. Jesus wanted to arouse in us the spirit of energy. He was surcharged with it himself and affected all who came in contact with him, inspiring them to action.

All these reasons for Christ's activity are equally applicable to you and me. Christ did four things for the blind man: he restored his sight, opened to him the possibility of a noble career, sacrificed business interests to go to his aid at once, in spite of the fact that the Jews had cast him out and it took moral and physical courage to have dealings with him; he revealed to him God in his own person. These were the works of God which were to be made manifest.

Can we, then, draw from Christ's works an idea as to the relative value of the efforts which we are to put forth with varying aims? God's schedule of occupations in order of value would probably be, first, the pursuit of truth. Truth is different from traditions, which can accomplish and sustain nothing. In the South party solidity and slavery have crushed out spontaneity. The second occupation in God's schedule would be the exertion of personal influence. Third would be deeds of mercy. The pursuit of truth should come first. Fourth, and last comes business. Most of us, it is to be feared, place business first. Christ would reverse that order.

The race-problem, which is facing the Southern people is admittedly the most nearly insoluble of the problems existing today. Its solution will demand all the patience, all the forbearance, all the statesmanship which Christianity can give. By the use of these we cannot fail. But victory and success will come not by might or by the sword, but by justice, sympathy, and mutual helpfulness.

INTERSOCIETY BANQUET

Save for the giant contest on the diamond between the Seniors and the faculty Monday lived up to its reputation as a day unmarked by stirring events. The only other feature was the inter-society banquet Monday night.

At 8:15 a long line of hungry individuals, both intellectually and physically, was loitering patiently in front of Commons Hall and when the doors were thrown open two hundred and fifty filed in.

Down the entire length of the hall two long tables stretched, joined by another at the farther end of the hall. And never in staid old Chapel Hill was there just such a banquet as the one which followed. The attendance of alumni was noticeably smaller than usual, but this was atoned for by the doubled attendance of the students.

Mr. John A. Parker gracefully acted the part of toast master.

Four student speakers endeavored to overcome the obstacles of unlimited space and speak to one hun-

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