nation forever meet the unyielding opposition of commandment? Why must desire be controlled by the heavy hand of law? Why must sacrifice be the inexorable condition of noblest life? And the answer is, because God wishes us to become like unto that pattern of the perfect man whom the world sees in Jesus Christ. It is when the ideal is clearest that delight in whatever helps us to reach the ideal is deepest. Then there is nothing in all the world with which a man would not gladly part rather than lose his consciousness of being a true man through and through. And when a man is wavering, when his weakened will is on the brink of consenting to the fatal plunge into the godless deep, how grateful is he for the uncompromising commandment which cries out, "Thou shalt not;" and the man stands up and says, "I cannot do this thing and go into the presence of God."

Again, it is worth our while to recognize that when we complain that serving God is hard, when we resist His laws, we are really fighting against the permanence of truth and goodness. For God is not a "languid dilettante, a magnificent Laodicean, a somnolent potentate, who is half-hearted in His care for distinctions between right and wrong." He has not chosen that truth should be a whim, or goodness a fancy dependent upon the shifty inclinations of men. He has grounded them in eternity, made them imperishable by the law which utters His own life and nature. The law certifies that truth is truth for ever more; that goodness is from everlasting to everlasting. The punishment which smites disobedience certifies that the truth which the commandment guards is eternal; that with God and the life He is disciplining there is no perhaps. It admonishes that no man can disobey and be safe according to his own notions of safety. It disarms the fascinations of sin, rouses us from the dull narcotic of pleasant, respectable, easy-going wickedness, and bids us recognize that to miss the reward of obedience is to bear the penalty of wickedness, and bids us recognize that to miss the recognition of being a true man through and through. And when a man is wavering, when his weakened will is on the brink of consenting to the fatal plunge into the godless deep, how grateful is he for the uncompromising commandment which cries out, "Thou shalt not;" and the man stands up and says, "I cannot do this thing and go into the presence of God."

Out into the world you go with the instruments of power in your hand. The Church of God bids you resolve to use them in obedience to His commandments, for you are going into the world with the power to bless or curse it. It stands in sore need of your ripe knowledge and expert skill. What will minister to bless or curse it. It stands in sore need of your ripe knowledge and expert skill. What will minister to its hunger for the exact knowledge which shall prepare it to its yearning to its eager wish for the machineries through which unused force shall serve its growing needs, and to its hunger for the exact knowledge which shall prevent its ignorant blundering, is only yet discovered.

You are the discoverers of the future. One of you will outdistance a Bessemer, an Edison, a Howe, a Whitney. You are the discoverers of the future. One of you will outdistance a Bessemer, an Edison, a Howe, a Whitney. Yes; but the world is in sorer need of more men and women who to cleverness, skill, and invention shall add unbroken obedience to that law of God which bids us exalt truth, justice, reverence, sacrifice, and compassion above invention, skill, and cleverness, that these last may be man's blessing and not his curse. That you may so exalt God's law and find it a delight, is the prayer which the Church of the Living God prays for you as you clasp hands, break ranks, and fare forth into the tumult of the world.