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NO. 5.

Poetical.

THE WORLD FOR SALE.

BY RALPH HOYT.

The world for sale!—Hang out the sign,
Call every traveller here to me;
Who'll buy this brave estate of mine,
And set my weary spirit free?
'Tis going!—yes, I mean to fling
The bubble from my soul away;
I'll sell it, whatso'er it bring;—
The world at auction here to-day!

It is a glorious thing to see!—
Ah, it has cheated me so sore!
It is not what it seems to be!
For sale! It shall be mine no more.
Come, turn it o'er and view it well;
I would not have you purchase dear;
'Tis going—going!—I must sell!
Who bids?—who'll buy the splendid tear?

Here's Wealth in glittering heaps of gold;
Who bids?—But let me tell you fair,
A baser lot was never sold.
Who'll buy the heavy heaps of care?
And here, spread out in broad domain,
A goodly landscape all may trace;
Hall, cottage, tree, field, hill and plain;
Who'll buy himself a burial place?

Here's Love, the dreamy potent spell
That beauty flings around the heart;
I know its power, alas! too well;
'Tis going! Love and I must part.
Must part!—what can I more with Love?
All over the enchanter's reign;
Who'll buy the plumeless, dying dove,—
A breath of bliss,—a storm of pain!

And Friendship,—rarest gem of earth,—
Who e'er hath found the jewel his?
Frail, fickle, false and little worth—
Who bids for Friendship—as it is?
'Tis going—going!—hear the call;
Once, twice, and thrice!—'Tis very low;
'Twas once my hope, my stay, my all—
But now the broken staff must go!

Sweet star of Hope, with ray to shine
In every sad forboding breast,
Save this desponding one of mine—
Who bids for man's last friend and best?
Ah, were not mine a bankrupt life,
This treasure should my soul sustain;
But Hope and I are now at strife,
Nor never may unite again.

Ambition, fashion, show and pride,
I part from all for ever now;
Grief, in an overwhelming tide,
Has taught my haughty heart to bow.
By Death, stern sheriff, all bereft,
I weep, yet humbly kiss the rod;
The best of all I still have left—
My Faith, my Bible, and my God.

BACCALAUREATE SERMON.

BY PRESIDENT WARD.

Yesterday's sun appeared, illuminating a cloudless sky; all nature seemed basking in her glorious light, and the tree-tops, fanned by the gentle breeze, were nodding a welcome once more to the glowing Ruler of the Universe. The rain of Saturday served admirably to lay the dust and cool the atmosphere, making it as pleasant to those attending the exercises as could be desired. The ladies exulted in their new costumes. At about 10 o'clock the students assembled in the chapel, preparatory to forming in ranks, and were soon arranged in order by Prof. G. W. Devilbiss for the purpose of marching to the M. P. Church—where the sermon was to be delivered—which is situated not more than a mile from the college

grounds. Very near the entrance of the church, a halt was made by the male portion of the students, their ranks were opened as a salutation to the Faculty and ladies who passed through. As the students were entering, Prof. C. B. Cushing performed on the organ a beautiful harmony. After the students were seated the choir rendered with fine effect the anthem, "Wake the Song." Then Dr. Ward read the hymn, "High in the Heavens, eternal God." This having been appropriately sung by the choir, Dr. Murray led in prayer, and after this Dr. Ward read the morning lesson. Following this was an anthem—"By the Rivers of Babylon," beautifully rendered by the choir. The whole musical programme was excellent, reflecting much credit upon the participants, and was much enjoyed by the large congregation. Misses Emma Yingling, Noel, Murray, Harbaugh, Bixler, Norment, Mr. and Mrs. Spurrier supported the soprano; Miss Belle Norment and Miss Taylor, of Baltimore, the alto; Mr. Gernard and Wm. Seabrook, jr., the tenor; Messrs. Herr and T. Murray the bass. Miss Annie Yingling performed on the organ, and Mr. Spurrier led the choir. After the above anthem was rendered, Dr. Ward announced the text which is recorded below, and proceeded with his sermon as follows:

Text: John VI. 68. "Lord to whom shall we go? Thou hast the words of eternal life."

Think of a little child, weak and helpless, or of one who has wandered from his home and cannot find his way back; or of a man or woman in suffering and destitution, or forlorn and friendless; think of one who is hungry and has no food, or of a traveller in an arid clime wearied from long journeying and famishing with thirst; think of a prisoner longing for release, or of a drowning man eagerly casting about him for some means of rescue; or of an invalid slowly wasting away and panting for some breeze of hope; or of one who has become suddenly ill and finds himself alone; or of a stranger in a strange land, bewildered and in distress. Think, indeed, of any imaginable case of human need, and ask concerning the party affected; what is to be done? or, To whom shall he go? Manifestly there is but one sensible answer in every case, namely: To any one who is able and willing to supply the need. It would be utter folly to think of relief from any other source; and even in cases where there is no power to go on the part of the needy, if relief be brought to them it can only come from such a source. The weak can only be relieved by the strong; the wanderer be led back by a competent guide; the sufferer comforted by a sympathizer; the destitute be supplied from some storehouse of fulness; the sick and dying must have a physician, and in every case there must be willingness as well as ability on the part of the helper.

The cases we have supposed all relate to temporalities, and to physical supply of physical necessities. The human mind, too, has its needs and its cravings, intellectual, emotional and moral. It needs strength and light, and nourishment and guidance, and is constantly dependent upon helpers for the supply of its needs. Many of its

demands relate also to temporalities, and in so far as these are concerned may, as in physical needs, often be supplied by fellow creatures, who are both able and willing to help; and to such, for such supply, the wise will go, or if they cannot go, will gratefully receive aid kindly proffered. That there are differences, both in kind and degree, of natural endowment, intellectual as well as physical, among men, cannot be disputed, and the law that "the strong shall help the weak" seems to be adapted to universal application. But careful observation will confirm the statement, that, in intellectual as in physical affairs, there are some respects in which every one has need to apply to others of his race for help. One may possess more than another in some respects, yet that other may be the one to whom he needs to go for the supply of what he himself has not. There is an interdependence among mankind for intellectual and moral as well as physical help. Teachers and the taught are constantly changing places in the common intercourse of society. As no rich man is so rich in all respects that no poor man can help him in any, so no learned man knows so much of everything that the unlearned in many things may not instruct him in some. The answer to the question "To whom shall we go" for the supply of mental need is just as obvious as in the cases cited before as to the supply of other needs, namely: "To any one who is able and willing to supply them."

But there are needs of humanity that are higher and more important than any that have yet been referred to, and which humanity of itself is not able, even if it were willing, to supply. Up to a certain point, this may not be so, as to physical or even intellectual needs, and perhaps to a low point as to moral; for there are instincts and powers in our constitution that, up to these points, enable man, when willing, to help his fellow man. But beyond these points it is useless and foolish to go to any man, or to all men, or even to angels if we had access to them. These are needs which only Divinity can supply; needs which, although many of them begin in time and are connected with time-interests, are also connected with, and, some of them, reach into eternity, and all of them have a bearing upon our eternal interests. I have no doubt that Simon Peter had this in mind when he uttered the language of our text; indeed, the language itself plainly indicates that he had. "Lord, to whom shall we go? Thou hast the words of eternal life." It is as if he had said, "There is something we need that only the words of eternal life can supply, and these words Thou hast, and going from Thee we can find them nowhere else." Thus he acknowledges need which only the Lord Jesus could supply.

We observe from the previous context that our Lord had been propounding doctrines which some of those about Him called "hard sayings," and which yet they were required to believe if they would be partakers of the benefits of His kingdom. And "from that time many of His disciples went back and walked no more with Him. Then said Jesus unto the twelve, "Will ye also go away?" to which Simon Peter responded in the words of our text and the

additional words of the next verse, namely: "And we believe and are sure that Thou art the Christ, the son of the living God." Peter's position seems to have been about this: What we know of Christ's life, sayings and doings, proves to our satisfaction that He is the Son of God, and hence it is entirely reasonable to believe and act upon what He teaches and requires of us, whether we fully understand or comprehend the entirety of its meaning or not. Others may go away from Him, but they will not be able to find any such sayings as His anywhere else, and even any sayings they may find, inferior as they will be, will not have any less of mystery in them, and certainly not be uttered by any one at all so able, even if willing to unfold mysteries as he to whom we cling.

[The preacher here introduced a most interesting and instructive account of the life and experience of the celebrated Justin Martyr, and then proceeded as follows:]

As with Justin, so with "a multitude whom no man can number," complete satisfaction for all the highest needs of the soul for time and eternity have been found through acceptance of, faith in, and obedience to the Lord Jesus Christ; while we scan in vain the pages of all history to find a single instance in which any soul of man obtained "solid ground to rest his hopes upon" from any other source. Christ is the only essentially true light. Whether we are able to explain the statement or not we must receive it and believe it, that "no man cometh unto the Father but by the Son," and all that are saved are saved through Him. In the high sense in which we now use the word, Gotama was not the "Light of Asia," nor Zoroaster of Persia, nor Confucius of China, nor Socrates and Plato of Greece, nor Mohammed of Arabia; nor is any teacher of religion or philosophy now the light of his age on any subject involving the highest interests of the soul for time and eternity. Whatever of truth on these subjects was ever possessed by, or is to be found in the sayings of men of any age or clime could have come but from one source. All the saved in heaven alike and with unbroken unanimity ascribe their salvation to Him who is the "Faithful Witness," "The Prince of the Kings of the earth," "The Lamb of God, who loved them and washed them for their sins in his own blood." In Him alone is essential spiritual and eternal life; and of all reasonable things nothing can be more reasonable than to join heartily with Simon Peter in exclaiming: "Lord, to whom shall we go? Thou hast the words of eternal life!"

[The remainder of the sermon was devoted to an enumeration and illustration of the most important of those higher needs of the soul, for which the Gospel of Christ provides, and an earnest appeal to all to abandon the idea of finding such provision anywhere else than in the Gospel.]

Address to the Class.

*My dear young friends of the Twelfth Graduating Class of our College:—*In coming up to the duty which now devolves upon me of offering to you some words of especial counsel suited to this occasion, my heart warms with interest in you. I feel the weight of my responsibility in refer-

[CONTINUED ON THIRD PAGE.]

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LINTHICUM & NORRIS, EDITORS.

DEWITT C. INGLE, ASSOCIATE EDITOR.

WESTMINSTER, MD., JUNE 12, 1882.

It is proper at this time, when our Alma Mater is celebrating her fifteenth anniversary, when our societies are assembling their members from all parts of our country, when some who have been with us for years as active workers are about to bid farewell to scenes which have become familiar and endeared to them by long association and enter the busy, bustling world to earn for themselves a name and a place in the estimation of those who have long passed through the same trials and conflicts which await them, to indulge in a few reflections which naturally arise on this occasion. During this week many old students will attend the various exercises of Commencement, will renew (with all sincerity, no doubt) their pledges of love and affection to Western Maryland, and will return to their homes with renewed determination to do all in their power to advance the interests of our college and the particular society that claims their allegiance, and there is no less doubt that many of them will soon become absorbed in business or pleasure and their good resolutions will pass from their minds not to be recalled until another similar occasion shall have rolled around and the opportunity has been lost. We refer particularly to old students not because we wish to find fault with them particularly; but because we belong to that class and are able to speak concerning it from experience. The same remark will apply with equal force to those who are about to graduate and to our numerous friends who are present at this time. A better opportunity has rarely, if ever, presented itself for our friends to show themselves friendly. Our President, Dr. Ward, has sent out circulars setting forth in plain and simple terms our need of an additional building and an equally simple plan for raising the money for that purpose, provided each one will do his or her part.

Now, let me say, dear friend, don't put this matter off till you get home, but take your dollar and give it to the Doctor yourself and the smile that will illumine his benevolent countenance will amply repay any sacrifice that you may make in so doing, to say nothing of the saving in postage. One other matter we would mention as deserving your particular attention. We have been publishing for nearly two years a monthly journal, second to no college paper within our knowledge, at a price within the power of all to pay. College news

is always acceptable to anyone who has had any experience in college life, and anything relating to his own college is read with the same interest that a letter from home receives from the absent boy in a strange land. Now, the IRVING GAZETTE is just such a paper and we would urge every one who has ever been a student within these walls to subscribe immediately and thus obtain the information that will be pleasing to him in his distant home and at the same time help on a worthy enterprise of our students. Much more might be said in the same strain but we do not think that more is necessary. Our purpose is simply to endeavor to induce you to act at once and not defer so important a matter to a later day. To all who may read this sheet we extend a happy greeting with the hope that our college and all its interests may continue to prosper abundantly.

Our circulation this issue amounts to eighteen hundred copies. We solicit from those receiving a copy of the same their kind co-operation and donation, however small it may be, in behalf of the new building which the college authorities have now in contemplation. Our present arrangements, in way of accommodations, are very inadequate to meet the actual needs. The records of the college show a gradual increase of students for several years past, and the time has now come when it is necessary, resulting from this increase, to have an additional building for the more permanent success of the college. Those attending school here will be amply rewarded both in comfort and advantages, as enjoyed in other institutions of a like character, by giving them more inviting accommodation. Our chapel, recitation rooms, and halls are becoming too small for the numbers, and the purpose of the proposed building is to remedy this. The plan of structure if successful, is intended to be simple, neat and to be erected at as little expense as possible. Let it not be understood that the building spoken of in the circulars sent out by the president of the college has anything whatever to do with the Theological Seminary. The college itself is an institution in the state for public good and is depending largely upon outside charity for its support.

Programme of Exercises.

This evening at 8 o'clock—Anniversary of the Browning Literary Society. Tuesday at 10 o'clock, a. m., Class-Day of the Senior Class, and at 8, p. m., Oratorical Contest between the Irving and Webster Literary Societies. Wednesday, at 9 o'clock, a. m., Annual Meeting of the Alumni Association; at 10½ a. m., Distribution of Certificates of Distinction and Reading of Grades; at 8 p. m., Annual oration before the Literary Societies, by Major John I. Yellott. Thursday, at 10 o'clock a. m., Commencement; at 8 o'clock p. m., Reunion of the Alumni Association.

For information concerning the college see advertisement on fourth page. A catalogue will be sent to any one desiring further particulars by addressing the president of the college.

The number of contributors to the plan for new building on college ground up to June 10th, 1882, is 131. Amount of receipts from these persons is \$419. Every mail brings further contributions. The more prompt our friends are in sending in their donations the sooner the building will be commenced. The success of the plan is certain if the returns continue at the present rate until September.

We solicit subscriptions from our friends receiving this number who are not yet regular subscribers to the GAZETTE. Our regular issue published monthly during the scholastic year is an eight page periodical instead of four. Subscription price seventy-five cents for the year.

We desire to publish all the exercises occurring during the week as full as our space will allow.

Local Briefs.

Among the interesting incidents connected with the closing exercises of the High School at Salisbury, Wicomico county, Md., was the presentation to Prof. Ingle, the principal, a former graduate of Western Maryland College—a very handsome silver cake basket and an individual silver castor, with silver butter plate and salt stand lined with gold.

Miss Lou Wampler, of this city, took the character of Elvira in Pizarro, at Salisbury, Md., on Thursday night of last week. The play was rendered by Salisbury talent, and the proceeds were given to the fire department of that place. Mr. G. W. Todd, a former student of Western Maryland College; and well-known here, took the character of Alonzo.

One of our students a few days ago was called upon to saddle a horse; when he had accomplished the task, and was told that he had put the saddle on backward; to the lady who was waiting, he innocently replied—"I didn't know which way you were going."

The following from the Chestertown, Md., News, of June 10, will be read with interest by some of the former students of this College, Prof. Zimmerman having been connected with this institution in 1868-69:

Prof. Wm. H. Zimmerman, of Washington College, delivered a lecture in the College Hall on Friday evening of last week before the Mt. Vernon Literary Society. His subject was "Matter and Force; or Energy conserved and kinetic." The lecture was illustrated by interesting experiments, and a large audience was present. The Excelsior Band discoursed good music and Rev. W. S. Hammond offered a very appropriate opening prayer. Mr. A. C. Crothers, president of the Society, presided, and Messrs. J. Y. Todd, W. L. Hopkins, C. P. Lankford and G. M. Catlin assisted the professor in the experiments. Prof. Zimmerman is an enthusiastic scientist and seems well qualified to teach. As a lecturer he is eloquent at times and always happy in illustration, but we think is most too profuse in the use of long words to express thought for the ready comprehension of ordinary minds. Some of his illustrations on this occasion may be thus summarized: 1st, production of vermilion, illustrating exchange of atoms among molecules; 2, production and destruction of ink, do.; 3, fire under water, illustrating the nascent energy of atoms; 5 and 6 illustrated the expansion of metals; 7, burning a steel watch spring by means of the electric current, illustrated the conversion of electric

energy into heat power; 10, the exhausted receiver at the air pump illustrated the pressure of the air on bodies—energy of position; 14, decomposition of water by the electric current illustrated the rending power of the physical forces; 15, recombination of water, showed the power of the physical forces to effect chemical combinations; 16, the explosion of mixed hydrogen and oxygen illustrated the latent energy in atoms and molecules; 17, coves of sulpho-cyanide of mercury illustrated evolution. The omitted experiments were equally as interesting as those given.

Arrivals.

Walter S. Amoss and brother, Baltimore; William Archer, Baltimore; Miss Bettie R. Braly, Hagerstown; Miss Janie M. Bratt, Oxford, Md.; Miss Annie Clark, Denton, Md.; Miss Ida Cunningham, Frederick; Miss Bessie Miller, Elkton, Md.; Miss Miles, Marion Station, Md.; Rev. A. D. Murray, Baltimore; Miss Mamie M. McKinstry, McKinstry's Mills, Md.; Miss May Nicodemus, Wakefield, Md.; Miss Susie Robertson, Westover, Md.; Miss Laura C. Saulsbury, Denton, Md.; Miss Mamie V. Swormstedt, Washington, D. C.; G. W. Todd, Salisbury, Md.; Miss Glenn Taylor, Baltimore, W. I. Todd, Salisbury, Md.; Miss Lizzie Trump, Manchester, Md.; Miss Florence Wilson, Johnsville, Md.; John Williams, Philadelphia.

The Senate Committee on Education has reported in favor of granting an appropriation of \$95,000,000—\$15,000,000 the first year, \$14,000,000 the second year, \$13,000,000 the third year, and thereafter a sum diminished \$1,000,000 each year until ten annual appropriations shall have been made—which sums shall be expended to secure the benefits of common school education to all the children of the United States, the distribution being made upon the basis of illiteracy. Southern men favor the measure, and if the bill passes it will have a marked effect on the education of the country.—*Christian at Work.*

Dr. J. M. Toner, of Washington city, has given his entire library, composed of historical and scientific works, estimated to amount to 20,000 books and pamphlets, to the Congressional Library on the condition that it shall be kept separate, and known as the Toner Collection. A joint resolution accepting it on these terms, passed the House of Representatives May 15th, and it will undoubtedly pass the Senate. The collection is one of the most valuable remaining in private hands in Washington, but needs care and immediate attention to its preservation.—*Stoddart's Review.*

Mr. John F. Slater, of Norwich, Conn., has given \$1,000,000 as a fund for the education of colored people in the South. The trustees to whom the distribution and management of the fund is committed are ex-President Hayes, Chief-Justice Waite, President Gilman, of Johns Hopkins University, Gov. Colquitt, of Georgia, James P. Boyce, of Kentucky, Rev. Philips Brooks, Wm. E. Dodge, Wm. K. Jessup and John A. Stewart, of this city.—*N. Y. Exchange.*

Gov. Hamilton's refusal to approve the Western Maryland College subjects him to censure by all friends of that institution. The bill we believe was passed unanimously, and the college is justly entitled to the relief proposed in view of like aid to other such institutions and why the Governor should thus antagonize its future success is another of the inexplicable acts of his inexplicable administration.—*Kent News.*

ence to you at this moment. If there be in me any power to draw from any source at my command lessons worthy of your consideration and adoption, and so to impress them that they may abide with you and be cherished as the best gift of one who sincerely loves you and desires to promote your highest welfare for time and for eternity, I am sure that power should be used now. "Power to draw from any source at my command"—this mode of expression is employed because of my profound conviction of the necessity of going away from myself to find such lessons for you, just as I had to do to find them for myself. Of course you will understand from this that the counsel which I wish to give you is that which is the result not merely of my own observations, reflections and experiences, as if it were, to this extent at least, original with me; but the result of help afforded me from other sources, human and divine—human, in so far as consultation with my fellow creatures could avail to aid me; divine, as to whatever these counsels may contain that neither myself nor my fellow creatures could have reached.

You are about to take your places in society in a new, and, to you, untried relation to it. The experiences of boyhood and girlhood are to give place to those of manhood and womanhood. Saint Paul said, "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." It seems hard to realize it. We linger fondly in the border land that has on the one side the known and loved scenes of our youth, and on the other the feared and unknown possibilities of after-life. And yet time does not linger; the years go on and push us to the verge and over the line. The rills that playfully trickle down the mountain side, and then laugh in the valley, soon become the streams that form the rivers and flow on to the bay and the ocean. But, poetry aside, when the child becomes a man what should he do? If the apostle was right, and he was, for he spake as moved by the Holy Spirit, he should "put away childish things." "Put away"—how? By forgetting? This is impossible, nor would it be desirable if possible. It is as useful as it is pleasant to remember all the way which God hath led us in the past. By "put away" we understand "pass on from," that is, to the higher things that an advanced state demands, carrying with us whatever was valuable and of an imperishable nature we may have acquired in early years; and leaving behind us all that was worthless in itself or only of temporary worth, and going on to add to the former—the imperishable, thus laying up in store a good foundation for the future still stretching away before us. Now, to do this, it is manifest that we must have wisdom that is beyond any that can be imparted by man. We intuitively feel that we have no such wisdom in ourselves, and we look in vain for any human being who is able to impart it. Yet we cannot rid ourselves of the sense of the need of such guidance, and the chief longing of the heart is to have such. Therefore, my aim in the sermon to which you have listened was to prepare you for the counsel I would now give you, which, as the sum of all, is this:

Cling to Christ as your Great Teacher, your only Saviour, your Truest Friend and Surest Guide. This takes for granted that you have already embraced Him, but if in any case it be otherwise, I must first meet the exceptional case by saying that no other such Teacher, Saviour, Friend and Guide can be found, and urging anew all that was said in the sermon, in the hope that, by the blessing of God, any member of the Class before me who has not already done so, may at this moment lay hold by faith upon the

grand provision so freely offered, that the counsel given may apply to you all, without a single exception; that I may address you as St. Paul addressed the Colossian Christians: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him and established in the faith, as ye have been taught, abounding therein with thanksgiving."

You will of course observe that my counsel relates directly and chiefly to your spiritual and eternal interests, but in the largeness of meaning which I wish you to attach to it, it embraces everything that is important to you, physically, intellectually, morally, for time as well as eternity. "Religion is the chief concern of mortals here below" as well as of spirits destined to an endless life. "Godliness is profitable unto all things having the promise of the life that now is" as well as of "that which is to come." When I say, "Cling to Christ as your Great Teacher," I am sure that you cannot suppose that I advise any contraction of your intellectual powers or any neglect of the aids and appliances for intellectual attainment. A moment's thought upon the fact that He said to those who would follow Him, "Search the Scriptures," will convince you of the grandeur of discipleship to Him. There is no subject that is worthy of thought or in any way of permanent interest and value that is not embraced in the range of His teaching as therein exemplified. Astronomy and geology, history and geography, anthropology and ethnology, antiquities and languages, laws and letters, architecture and sculpture, painting and poetry, all possible arts and sciences, and all kinds of useful knowledge and culture that relate to man as an inhabitant of this world, as well as the grand special divine things that belong to eternity, and which only God can reveal, are presented to the consideration of those who take Christ for their Teacher, and they are encouraged to exercise their minds upon all these themes. The greatest thinkers of all the ages have been those who have looked upon and embraced Christ as the Great Teacher. Basking in His splendor as the Light of the World, they have become lights of the world. Nothing can be so conducive to intellectual attainment as devout appreciation of and acknowledged dependence upon Christ as the Great Teacher. If there is a sense in which it may be said that learning is the handmaid of religion, there is a still more manifest sense in which religion—Christianity—is the inspiration of learning. I venture to assert that whatever you have gained by the assiduity and toils of study during the years of your College life, it will be enhanced a thousand fold by the sanctifying influence of devotion to Christ as the Great Teacher, while any thought of advantage from any attainments in human learning without such recognition of Christ, would inevitably be unrealized.

Therefore I repeat and emphasize the counsel, "Cling to Christ as your Great Teacher." This is not to say ignore all other teachers, but it is to say, prefer Him above all others, heed none that heed not Him, and test all others by Him. "Count all things but loss for the excellency of the knowledge of Christ."

With equal emphasis would I impress the counsel, "Cling to Christ as your only Saviour." It was by coming unto Him that you found rest for your souls, and it is by abiding in Him alone that you can retain and perfect holiness in the fear of God. By his atonement provision was made not only for the forgiveness of all sins that are past to the penitent and believing soul, but also for regeneration, purification and sanctification, so that we may, as without His grace we could not, cease to do evil and learn to do well. The inspired

answer to the question, "Wherewith shall a young man cleanse his way?" is, "By taking heed thereto according to God's word." We can no more do without Christ in the progress of a religious life than we could at the beginning of it. The Holy Spirit sanctifies us by bringing continually to our remembrance the things of Christ. He is the bread of life, and upon Him we must feed daily, hourly, momentarily, or we grow not in grace, we pine away and die. By the strength that He supplies, and by it alone, can we control our passions, regulate our appetites, establish ourselves in virtuous character, rise to the true dignity of sons and daughters of the Most High, serve Him faithfully in our day and generation, and become meet to be partakers of the inheritance of the Saints in Light. If we depart from Him, there is none other to whom we can go that is either willing or able to do for us what He is both able and willing, and has even pledged Himself to do. He is the good Shepherd who hath laid down his life for the sheep. "They hear my voice," saith He, "and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." Cling to Him again, then, I say, as your only and All-Sufficient Saviour.

And your Friend, your Truest Friend, cling to Him as such. He is the Friend that sticketh closer than a brother. I advise not that you despise other friends, if you be so fortunate as to find those among your fellow men who deserve so noble a title; but you will find none so true as Jesus, and none true at all except in so far as they are imitators of Him, who having loved, loves unto the end; for every true friend loveth at all times, but for obvious reasons human friendship can never be so true and reliable as the friendship of Him in whom dwelleth the fulness of the Godhead bodily.

And your Surest Guide, cling to Him as such. In Him are hid all the treasures of wisdom and knowledge. There is no way with which he is unacquainted, no desert that is trackless to Him, no dense gloom that His eye cannot penetrate; the darkness and the light are both alike to Him. What wonderful words are those he speaks to all who trust in Him? "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with Mine eye?" With such a promise before us may we not, ought we not, with confident assurance and holy consecration, to adopt the language of the Psalmist, as we look up to God's throne? "Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in Heaven but Thee? and there is none upon earth that I desire besides Thee."

And now, my dear young friends, I must bring my address to a close. Within the present week it will be my prerogative in the name of the Trustees and Faculty of our College to confer upon you the first scholastic degree, and dismiss you with our approbation and benediction, to go forth and take the places which divine providence may assign you in the world of human activities. There you will develop the results of the training you have had during the years spent with us, and become in a sense representatives of your Alma Mater. The public will form their opinions of her from what they discover in your lives, teachings and actions. If it be seen that the knowledge you profess to have gained has been so thoroughly acquired as to enable you to satisfy the reasonable inquiries of those who would learn of you, and that your course of procedure in life is such as to give proof to all that your character has been formed upon principles worthy of the adoption of those under your influence,

your very names will be an honor to the institution, and shed lustre upon society, and you will be happy in the consciousness of making others happy. Sanctified learning is a grand instrumentality of practical usefulness, in whatever sphere of life its possessor may move. The man or woman whose mind is well stored with useful knowledge, and whose heart is in union and communion with Jesus Christ, will not cannot be a drone in society. No intelligent Christian lives to himself alone. The ignorant and depraved neither rise themselves nor light up others. Those who have cultivated their God-given powers—the educated in the high and true sense—are at once the thinkers and workers by whom, as instruments in His hands, God has ever been and is accomplishing the world's redemption. Physical forces are subservient to the moral and spiritual. Muscle is commanded by brain and heart; these being filled with the light and love of the Gospel, all the bodily powers will work in harmony with its grand design, and men will even "fling down their gold to take the world for Christ"—give the results of all their labor to this end—to bless and save mankind.

That each of you may be the recipient of the choicest blessings of God's providence and grace; that in the use of whatever He may bestow upon you, you may honor Him and benefit mankind; and that, when you come to die, you may have the sweet satisfaction of knowing that you have not lived in vain, and the comfortable assurance of everlasting portion with the redeemed in heaven, is my sincere and earnest prayer.

Dr. Murray closed with prayer, Dr. Ward pronounced the benediction, and the congregation dispersed. The ushers were as follows:—Messrs. Dumm, Elgin, Norman and Willison, who performed their duty admirably.

The sermon before the Literary Societies, on Sunday, June 11, at 8 p. m., by Rev. Chas. Giffin, will be published in full in to-morrow's issue.

LARGEST BOOK PUBLISHED.—The edition of Webster's Unabridged Dictionary recently issued, in the quantity of matter it contains, is believed to be the largest volume published.

It will surprise many readers to know that it contains eight times the amount of matter contained in the Bible, being sufficient to make 75 12mo. volumes that usually sell for \$1.25 each! Its vocabulary comprises over 118,000 words (4,600 of which have recently been added).

It has a new Biographical Dictionary, giving brief important facts concerning 9,700 noted persons.

There is a Memoir of Noah Webster, a brief history of the English language, Principles of Pronunciation, Lists of 4,000 Scripture Proper Names, 10,000 Geographical Names, 700 common English Christian Names, several pages of Proverbs, &c., a vocabulary of Names of Noted Fictitious Persons and Places, and many other valuable features,—all of which, in a volume of 1,928 pages, embellished with 3,000 Engravings, go to make up a great store-house of useful knowledge.

The total number of newspapers and periodicals published throughout the world is estimated at 37,274, with an aggregate circulation of 116,000,000 copies. North America has two-thirds as many as the whole of Europe.

The Library of Congress now numbers 420,092 volumes, which is a gain of about 23,000 volumes over the past year. The accessions by copyright alone were 11,372. The Library contains a total of 146,000 pamphlets.

The Sweet Girl Graduate.

"Can I see the editor?" she asked, looking around for him, and wondering what was going on under the table.

"Eh! yes, I'm him," responded the editor, evolving himself and slipping a cork into his vest pocket. "What can I do for you?"

"I am a student at Packer Institute," responded the blushing damsel, "and I have written a little article on 'Our School Days' which I would like to have published in the Brooklyn 'Eagle,' if you think it good enough."

"Certainly" replied the editor, gazing in unconscious admiration upon the beautiful face before him. "Does it commence: 'Our school days! how the words linger in sweet cadences on the strings of memory!' Is that the way it runs?"

"Why, yes," responded the beaming girl.

"Then it goes on: 'How we look forward from time to time when we shall look back to them!'"

"How did you know?"

"Never mind," said the editor, with the engaging smile which has endeared him to the citizens of Brooklyn. "After that comes: 'So sunshiny, so gilded with the pleasures that make youth happy, they have flown into the immutable past, and come to us in after life only as echoes in the caves of sweet recollection.' Isn't that it?"

"It certainly is," answered the astonished girl, radiant with delight. "How could you know what I had written?"

"Then it changes from the pianissimo and becomes more tender: 'The shadows gather around our path. The roses of friendship are withering; but may we hope that they will bloom again as we remember the affection that bound us here and made' Is it, Hope on, hope ever?" asked the editor.

"That comes in further on. You had it nearly right. It is 'The dun shadows close around us. The flowers of friendship are sleeping, not withered, and will bloom again in the affectionate remembrance of the claims that bound us so lightly.'"

"Strange that I should have made that mistake," said the editor, musingly. "I never missed one before. From there it goes: 'Schoolmates, let us hope all our days shall be as radiant as those we have known here, and may we pluck happiness from every bush, forgetting never that the thorns are below the roses, and pitying those whose hands are bruised in the march through life.'"

"That's it!" exclaimed the delighted girl. "And then comes 'Hope on, hope ever.'"

"Sure's you're born!" cried the editor, blushing with pleasure, and once more on the right track. "Then it runs, 'And as for you, teachers, dear!'"

"Yes, yes, you are right," giggled the girl. "I can't see how you found me out. Would you like to publish it?" and her face assumed an anxious shade.

"Certainly," responded the editor. "I'll say its by the most promising young lady in Brooklyn, the daughter of an esteemed citizen, and a lady who has already taken high social rank."

"That finishes the school commencements at one swoop," sighed the editor gloomily, as the fair vision floated out.

"Can't see how I made that blunder about the shadows, and roses, and friendship. Either I'm getting old, or some of these girls have struck something original. Here, Swipes, tell the foreman to put this slush in the next tax-sale supplement," and the editor felt in his hair for the cork, and wondered what had happened to his memory.—*Brooklyn Eagle.*

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