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The Bible the Guide Book for the Young.

A Sermon and an Address to the Fourteenth Graduating Class of Western Maryland College, Delivered in the Methodist Protestant Church, Westminster, Md., June 15, 1884, by James Thomas Ward, President of the College.

SERMON.

Text—Psalms CXIX, 9—“Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word.”

The young mind is fruitful of inquiries. All its questions may not seem to be important to those inquired of, but they are all deemed to be so by the inquirer, at least for the time; and I doubt the wisdom of refusing to listen or of neglecting to attend to them. They are signs of intellectual life, and means by which that life may be nurtured and improved. To turn a deaf ear to them may result in injury, and when they are listened to they demand consideration before the attempt is made to answer them, lest even greater injury result from wrong response than would from indifference to them.

Any one, therefore, who undertakes to be an adviser of the young, should be “swift to hear and slow to speak” (James 1:19). He should tread cautiously, whose footprints are to mark the way in which others are to follow him, as it is presumed those who ask his guidance have a purpose to do.

Fortunate indeed is every young man or woman whose inquiring mind has found safe and sure guidance in all things. But I am persuaded that not one has ever realized such good fortune in reference to spiritual things from any human source alone, for the simple reason that no human being is capable of affording infallible guidance to another in these things, any more than he is of knowing how to direct his own way, and we have inspired authority for declaring him incapable of this. “It is not in man that walketh to direct his steps” (Jer. X:23), and again, “There is a way that seemeth right unto a man, but the end thereof are the ways of death” (Prov. XVI:25). We may be sure that these and like portions of holy writ do not relate to matters of minor importance, concerning which human wisdom, as generally understood, may be sufficient, but to that which is of essential importance to man in the highest view of his nature, and relations as a rational, responsible and immortal creature of God, who made him in His own image and for His own glory, and without conformity to whose sovereign will he could not at first nor ever can be in the way of life. That the first man and woman were at their creation placed in that way of life and endowed with full capabilities of voluntary continuance in it is clearly revealed, but not more clearly than it is, that through transgression against the divine law given them, they, at the instigation of the devil, voluntarily departed from that way, and, as a consequence of that departure, involved themselves and their posterity in what must have proved their everlasting estrangement from God and happiness, but for his own gracious arrangement, whereby they might return, through a Me-

diator, and only thus; so that the Mediator is in fact “the way, the truth and the life” to all that do or can return to God. Hence the words of the Mediator, “no man cometh unto the Father but by Me” (John XIV:6).

The question in our text was, in all probability, not propounded by a young person, but by a man of age and experience, and under the inspiration of God, *on behalf* of a young person, as if, I, to suggest **WHAT EVERY YOUNG PERSON SHOULD MOST EARNESTLY INQUIRE AFTER**, and, II, to give to every one that does thus inquire the **TRUE AND ONLY SATISFACTORY ANSWER**.

The question in the text is substantially the same in meaning with the old question of Job, “How should a man be *just with God?*” (Job IX:2), or with that of the young man (Matt. XIX:20) who came running and kneeled to Jesus, saying “Good Master, what shall I do that I may *inherit eternal life?*” (Mark X:17), or that of the Philippian jailor, who came trembling and fell down before Paul and Silas, saying “Sirs, what must I do to be *saved?*” (Acts XVI:29-30). It is a question that implies consciousness of heart-corruption, of a want of purity of life and conduct, of estrangement from God and happiness, of need of a change of heart and of salvation from the guilt, power and dominion of sin. “Wherewithal shall a young man *cleanse his way?*” Or, to take it as coming from the young man himself, and to paraphrase it so as to express his soul’s anxiety: “By what means shall I, young, ignorant, inexperienced, and yet vile and sinful, be made pure and holy? How shall I be enlightened to see and strengthened to pursue the path of the just, that like the shining light, shineth more and more unto the perfect day?” Certainly there is no other question that a young person (Rom. IV:18), or any person, young or old, could ask, that is of such intrinsic importance as this. Other questions there are, indeed, that are more frequently asked and ignorantly presumed, no doubt, to be of prime importance, such, for instance, as these: “How shall I find the easiest, quickest and surest way of gratifying the appetites and desires and propensities of my carnal nature?” or, “How shall I be able to acquire the most extensive worldly knowledge?” or, “What is the readiest way of becoming possessed of earthly riches?” or, How may I make for myself a great name among men.” But, even supposing it were possible to have these questions answered so as to make you sure of obtaining the things thus inquired after, your very success would be your ruin, for the plain reason that none of these things could, from the very nature of them, supply the needs and requirements of your *real self*, as a creature of God, endowed with power to reason, and made responsible and immortal. Those who seek after only those things that concern time and sense are pronounced to be fools, and of such it is written: “Their prosperity shall destroy them” (Prov. I:32). On the contrary, those who, by such inquiry as that in our text, indicate their desire for purity of heart, integrity of character and rightness of conduct, are everywhere in Scripture represented as being “wise” in the highest

and best sense—“wise unto salvation” (2d Tim. I:15).

As already intimated, the question in the text evidently teaches that young persons need the “wherewithal”—something which they have not of themselves—to enable them to find and walk in a pure and right way. Such a question would not be asked without consciousness of radical wrongness—of heart-corruption and proneness and pre-disposition to evil. Whether we attempt to account for it upon one theory or another, or settle down into the conclusion that we cannot account for it at all, the fact remains, which none can deny, that, in all times and climes, human beings, as soon as they come to have any knowledge of themselves and are able to tell of it, express in some way or other their consciousness of in-born depravity, and even in very childhood give proof of tendency to do what they feel and know to be wrong, showing that the very fountain of their nature, from whatever cause, is polluted. And, unless I have wholly mistaken the meaning of all traditions and records among men of every age and of every part of the world, they confirm what is so often affirmed in the Bible on this subject, amounting to this, namely, that in and of himself man is vile, and only vile; and that continually. Without attempting to present what might be said in illustration of this statement, I refer those who would fully investigate the subject to the Rev. John Fletcher’s “Appeal to Matter of Fact and Common Sense; or, Rational Demonstration of Man’s Corrupt and Lost Estate.”

That which I am most concerned about in this discourse is to consider the answer given in our text to the important question—Wherewithal shall a young man cleanse his way? By taking heed thereto according to God’s word.

Every careful reader will observe that the whole of the grand Psalm from which my text is selected relates to God’s word. The Psalm is, as a composition, acrostical. It contains twenty-two sections, one for each letter of the Hebrew alphabet, and in our translation each of these sections contains eight verses, the whole number of verses in the Psalm being eight times twenty-two, or one hundred and seventy-six in all, and nearly every verse makes reference to the word of God, either by this express term or some equivalent one, as His law, testimonies, ways, precepts, statutes, commandments, judgments. Taking the Psalm as a whole we may say that its doctrine is this: God’s word is the all-sufficient, satisfactory and infallible guide-book for every individual of the human family in every spiritual relation for time and eternity. Taking particular portions of it, we may say it commends the bible as such a guide-book for particular classes of persons; in our present text, for instance, the specialty is—*The Bible the Guide-Book for the young, inquiring after and desiring to walk in the way of purity, righteousness, truth, integrity; the way that leads to happiness and holiness and Heaven*. It is germane to our subject, therefore, that we endeavor to show what a sure and safe guide-book for the young the Bible is. I use the term Bible interchangeably with “word of God,” because it is the only book

in the world that contains God’s word as revealed and written originally. All other books that contain any portion of the divinely inspired revelation derive such contents from the documents which make up the collection which is, by way of pre-eminence among books, called the Bible, or *the Book*. While it is a sure and safe guide-book for all in every spiritual relation for time and eternity, it is peculiarly so to young persons for many reasons, a few of which I will give:

1. The Bible is peculiarly adapted to the instruction of the young from the fact that it is to so large an extent *historical and biographical in its character*, interweaving its great truths with human events so as to show their direct practical bearing upon the same, to impress the mind with their value and fasten them upon the memory, and to attract and win the heart to God, whose wisdom, power and goodness are so manifestly displayed in all His dealings with the children of men. No other kind of literature is so pleasing to young minds as that of “philosophy teaching by example,” and of this the Bible is full. It makes known God’s will, expresses His laws, commandments, counsels, precepts, not in abstractions or generalizations, but in immediate special application to individuals, and with direct reference to human needs and interests. The God of the Bible is not a myth, but a real personality, and, although not visible to the eye of sense—being a Spirit, yet so communicates Himself, self as to make His real presence felt, for “there is a spirit in man, and the inspiration of the Almighty giveth him understanding.”—Job XXXII:8. In every part of the Bible he is represented as “talking with man,” and “walking with man,” and so communicating with man as that he can be realized as actually present. I need not quote texts in proof of this; we can hardly open the Bible without finding them on every page. It is true that all forms of expression which might seem to denote the visibility of God in the anthropomorphic sense, are figuratively employed in condescension to the inadequacy of human language to deal with spiritual things, but still they are none the less indicative of the divine personality (which we speak of as threefold in one essence, or Trinity in Unity, because the manner in which he is represented to us in the Scriptures as a whole, justifies and demands that we so regard him). In all the Bible, from the beginning of the book of Genesis to the end of the book of Revelations, this Divine Presence may be recognized, communicating to man after man, in every variety of circumstances, all that man needs to know of his origin, nature and destiny. The Bible is the record of what was thus communicated, with a sufficient account of all the circumstances, written out by men chosen of God and moved and specially directed by Him (2 Tim. III:16; 2 Pet. I:21). Does the naturally curious young mind wish to know the history of the lives of the very first man and woman of the race, what were the circumstances by which they were surrounded at the beginning of their existence, whence that existence itself; what were their endowments and what their Creator’s

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A Want.

The value of a literary society to a college is not questioned. Though its worth may not be so patent, nevertheless, a good Reading Room is likewise a valuable adjunct. Possibly no one feels this more than the student himself. Education is not culture. "For culture," says Hurley in his address at the opening of Sir Josiah Mason's College, "Certainly means something quite different from learning or technical skill. It implies the possession of an ideal, and the habit of critically estimating the value of things by comparison with a theoretic standard. Perfect culture should apply a complete theory of life, based upon a clear knowledge alike of its possibilities."

In the text books the student finds that which is calculated to train his mental faculties, and bring out whatever be lying there dormant. He, however, feels the necessity of something else, of something more. "After having learnt all that Greek, Roman, and Eastern antiquity have thought and said, and all that modern literatures have to tell us, it is not self-evident that we have laid a sufficiently broad and deep foundation for that criticism of life which constitutes culture."

The student feels that the history of ten, twenty, thirty, forty, or fifty years is making right around him; and, unless he has access to good reliable newspapers for information, he is liable to get his news from cheap, sensational journals, gotten up to sell.

In addition to this there are living questions, which are too profound to be more than touched on by the dailies, which receive the attention of specialists and master minds in the Reviews and Quarterlies. If the student's inclination be toward literary pursuits he finds some of the choicest reading in our magazines, which include among their contributors many of the leading literary lights of our times. The scientific student will desire a scientific journal; and he has needs of something of the kind to keep him posted in his branch. So rapid are the strides of science, in these years, that one can, without trying, get far behind the times. In fact, this enumeration might go on indefinitely for there is now no department of learning, which has not its organ.

These periodicals usually cost three or four dollars per annum. Many of these journals, however, can be obtained at club

rates, which are generally some cheaper than the regular subscription price. The students would willingly contribute to this cause could suitable quarters be obtained for the purpose of a Reading Room.

For sometime the Irving Society has had a reading room, but has been compelled to use her hall for this purpose as there was no room elsewhere. We are happy to say that even the meagre advantages afforded by this nucleus of a Reading Room have been duly appreciated by our boys.

Nor will it do to be continually reading. There should be a gymnasium where the students can obtain the often much needed physical exercise. Too much stress can not be placed on the necessity of proper physical exercise, and especially by persons of sedentary habits.

A frame structure, say about two-thirds, or one-half as large as the Preparatory Department could be built on the college campus. This building fitted up with the usual calisthenic equipments would not cost much more than \$100 or \$200.

We would be greatly gratified if the Board of Trustees could see their way clear in these matters, at least in regard to a Reading Room. In the class-room the Board have given us admirable instructors, who have the welfare of the students at heart. Nor are the moral, or religious elements lost sight of at Western Maryland. In this respect we have reason to believe she would rank well among other colleges.

We know that the Trustees are not backed by the treasures of Inca, but we hope a move may be made in this direction. But, if the trustees can not aid the students in these matters, cannot the graduates and former students come to the assistance of the Trustees, and all work together?

The best conclusion that I can think of for this article I find in a Latin motto which I love so well. It is usually translated "Strength in Union."

A STUDENT.

Second Anniversary of the Philomathean Society.

Omitted in our May Issue.

On the evening of Friday, May 2, the people of Westminster and the vicinity were seen wending their way toward the College. Expectation was written upon every face and one could readily see that they were anticipating an evening of rare enjoyment. Suddenly the alarm of fire broke harshly upon the ears of the pleasure-seekers, and the sight of the leaping flames but a short distance from the college grounds changed the scene from one of peace and quiet to one of excitement and fright. Although after a short time all became again comparatively quiet, many were prevented from witnessing the entertainment. Nevertheless every seat was filled when the curtain arose upon the first scene of the Second Anniversary of the Philomatheans. Not yet two years old the society comprises much of the best talent at the college, and the progressive spirit shown by its members fully entitles them to write themselves "Philomatheans." Promptly at half past seven the entertainment began with an instrumental duet "L'Argentine," by Misses Madge Slaughter and Minnie Stevens. After this feature the curtain rose showing the whole society assembled upon the stage. Miss Mollie Stevens stepped to the front

and delivered the very neat President's Address welcoming the audience and showing the present prosperous and happy condition of her society. Miss Alma Duvall followed with a recitation, Little Rocket's Christmas, delivering it in that easy flowing style to which it is so pleasant to listen.

A Bunch of Buttercups was a musical farce showing how the operatic extract 'Sweet Little Buttercup' had invaded every clime and nation with its fascinating melody. First came a German frau in her peculiar habit singing the chorus with her German-English accent. She was succeeded by an ebon-hued negress after whom an almond-eyed celestial shuffled upon the stage followed by a brawny Mick, next a sweet little Highland lassie preceding a graceful French tambourine girl; finally Little Buttercup herself appeared and in a clear sweet voice gave the proper rendition of the melody. Each character sang in dialect and the whole was extremely amusing.

The Anniversary Essay by Miss Ida E. Gott was a fine piece of thought and composition, and was delivered in a clear unhesitating manner. Miss Madge Slaughter then read "Ticket O'Leave" in a manner deserving of much credit. A beautiful vocal duet "Onward Bonny Boat," sung in an exquisite manner by Misses Alma Duvall and Mollie Stevens closed the first portion of the programme.

The first feature of the second part of the entertainment was a play entitled the "Mystery of Muddlewitz." The cast of characters was as follows:

Madame Rosendorf.....Miss M. Nicodemus
Caroline Muller.....Miss H. Stevenson
Madame Spenhausen—Landlady of the Golden
Goose.....Miss C. Roach
Katrine—Cook and Waiter.....Miss Duvall
Madame Kruzibrod.....Miss Stevens
Madame Flutterman.....Miss Wilson
Gertrude—Her Daughter.....Miss Newman

The entire cast took their parts with great success. The three gossips taken by Misses Carrie Roach, Mollie Stevens and Ella Wilson deserve especial mention for their excellent acting. They kept the audience shaking with laughter through the whole play. Miss Mamie Nicodemus then took her place at the piano and played Mozart's Ninth Sonata.

A farce entitled "Two Ghosts in White" represented a scene in a female seminary, and portrayed some of the many amusing scenes incident to boarding-school life. The cast was—

Miss Praxis, Principal of young ladies' boarding
school.....Miss McKee
Mrs. Gushover—Visitor.....Miss Everhart
Miss Sourtop—Matron.....Miss Sappington
Belle, }Miss Bruce
Julia, } School Girls. }Miss Stone
Annie, }Miss Roach
Nettie, }Miss Price
Bridget—Chambermaid.....Miss Gott

The whole farce was filled with scenes of a character familiar to all who have "gone through the mill." The acting was exceedingly realistic and caused peal after peal of laughter and applause to burst from the audience.

When the curtain rose again the whole society was again assembled upon the stage which was beautifully fixed and decorated with pictures and evergreens. Near the front of the stage was a hanging lamp and beneath upon a table were arranged the many beautiful books and flowers presented by friends in the audience. The members joined in singing a chorus "The Flower Gatherers," and thus closed the delightful programme.

Prof. J. W. Reese, Ph. D., has been chosen to deliver the oration before the literary societies at Pennsylvania College during the Commencement next week. Prof. Reese has ably filled the chair of Ancient Languages in Western Maryland College for the past thirteen years.

The "Ward Hall" Enterprise.

A Remarkable Success.—What can be Done by Co-Operation.

In May 1882, the President of Western Maryland College, (seeing the necessity of additional accommodations for male boarding students of the institution, on the College premises, and knowing that the Trustees were unwilling to increase the College debt by borrowing money to build, and that even if they had been willing to do this, the friends of the College who had so recently contributed liberally toward the payment of the original debt, would not approve of making any new debt,) issued a circular appealing to those friends and others for *small contributions* which in the aggregate would be sufficient to erect the needed building without burdening any individual. That the plan proposed was feasible if co-operation could be secured no one denied, but very few persons besides the projector believe that co-operation to a sufficient extent could be secured. The President however firmly believes the plan would be successful if he should be allowed to try it with the sanction of the Trustees. This he received, and sent forth during the summer of 1882, over fourteen hundred copies of his circular, asking the friends addressed for donations of \$1.00 or more, and promising to return the money if enough could not be raised to the need.

On the 17th of August 1882 he reported that he had received 269 donations aggregating the sum of \$954, and that a number of the Trustees had advised him to commence the erection of one half section of the proposed building. Accordingly, on the 21st day of August 1882, the Presidents sixty-second birth-day Anniversary, the corner-stone of the proposed building was laid with religious ceremonies conducted by the Rev. J. T. Murray, D. D., and the name "Ward Hall" given to the building in compliment to the President. The work was at once begun. Oct. 25th 1882, the half-section was under roof and paid for, with \$1128 the aggregate of 331 donations received up to that time. During the next month the students of the College held a meeting, passed resolutions, and made contributions which greatly forwarded the enterprise. By the 8th of March 1883, 455 donations had been received aggregating \$1472. The pressing need of the building induced the President to venture upon completing the half-section, and this was done so that it was occupied by students. It was found however that the cost largely exceeded the first calculation. The class of '83 comprising 21 members, resolved to give \$5 each, and did so; the members of the Alumni Association also made special contributions; and other friends of the College continued to send donations, so that to this time (June, 1884) there have been 929 donations aggregating \$2239, and the half section of the building has been paid for within \$275 which the President expects to receive in time to meet the obligations he has personally assumed.

Rev. Thomas H. Lewis, A. M., President of the Westminster Theological Seminary of the Methodist Protestant Church, has accepted the invitation of the authorities of Adrian College, Michigan, to preach the baccalaureate sermon at the commencement of that institution, which takes place next week. Mr. Lewis is a graduate of Western Maryland College, class of '75. He is a minister of great ability, and well deserves the compliment which Adrian College has conferred upon him. We feel sure that his sermon will give more than ordinary satisfaction, and win for him many new friends. Success to Adrian College!

requirements of and dealings with them? Is it desired to know how they acted under those circumstances, and what results followed their action as to themselves and their posterity? Would we particularly wish to trace the history of the leading characters in the successive generations and observe God's method of dealing with them and their generations? Are we anxious to find out something satisfactory as to the origin of the nations, the varied events in their history, and the causes of the state and condition of mankind as we find it now? Would we know ourselves, what we are, and how we came to be as we are; what, if at all otherwise than as we are, we might have been; or whether, being as we are and not what we desire to be, there is any possibility of or provision for bettering our condition; whether there is any ground for expecting or way of knowing that our existence is to be perpetuated beyond the present life, and whether, and to what extent, our future condition is to depend upon our present conduct? Especially would we acquaint ourselves with the Author of our being, and His will concerning us. The Bible, and the Bible alone, will enable us to find satisfaction on all these points, and that, too, in connection with the interesting study of the lives and experiences of individuals of our race, who had the same, or similar, surroundings with our own, and were subject to like passions, and of individuals who were taught of God Himself, and whom He chose as instruments through whom to convey knowledge to mankind.

2. The Bible is peculiarly adapted as a Guide-Book for the young, because of the many things in it which were *evidently intended especially for them*. Just as young people are attracted toward their elders who take notice of and have something for them, so they are apt to desire a book that treats of matters that specially concern them. I well remember the avidity with which I sought in early life to possess myself of any book whose title indicated that it was for the young. The very titles—"The Boy's Own Book," or "The Girl's Own Book," or "The Young People's Magazine," have a charm in them. With the utmost propriety we may call the Bible "The Young Person's Safe and Sure Guide-Book to Knowledge and Virtue—to Fadeless Riches and Undying Glory—to Wisdom, Purity, Usefulness, Happiness, Heaven." In its biographies will be found the most beautiful models of excellence of character, as well as the most significant warnings against wrong living of every grade. I need only mention its story of Isaac and Rebecca, or of Joseph, or of Moses, or of Ruth, or of Samuel, or of Josiah, or, chief of all, of the Holy Child Jesus, and of the young Timothy, who is especially referred to for his attentive study of the Scriptures, even in his childhood. And the historical, poetical, prophetic and perceptive portions of the Bible abound in passages directly for the young. One whole book—the Proverbs—was especially designed "to give to the young man knowledge and discretion," and the Gospels, Acts and several of the Epistles have many passages that are thrillingly interesting to young people who are inquiring after true wisdom. The most delightful of all considerations in this connection is that our Lord Jesus Christ gave so large a share of His attention to young people.

3. The only other point upon which I shall dwell in presenting the claims of the Bible as the guide-book for the young especially, is the *advantages arising from an early acceptance of it as such*. These are too numerous to be given in detail in a

single discourse, and they are so important that it is impossible to over-estimate them. Perhaps the best of all methods of illustrating them is by the testimony of those who have taken the Bible as their rule of life; and to show that the earlier its principles are embraced the more abundant and satisfactory are the results, we have only to observe that while those who earliest embraced them have ever rejoiced in the fact that they did so, those who postponed their acceptance to a later period have always regretted their delay. An old man, dying, clasped his Bible with his emaciated fingers, and said: "This blessed Book has been the guide of my youth, my instructor in riper years, and my comforter until now; and even here it assures me, though I walk through the valley of the shadow of death, I shall fear no evil, for God's rod and staff shall comfort me." Then, addressing his son, who stood weeping at his bed-side, he said: "I have no worldly goods to leave thee, my son; but I bequeath what is of more value than houses and lands—thy father's Bible." Then, as his son leaned towards him, he gave up the ghost and fell asleep in Jesus. Hear the testimony of Sir William Jones concerning the Bible:

"Before thy mystic altar, heavenly truth,
I kneel in manhood as I kneel in youth;
Thus let me kneel till life's dull form decay,
And life's dull shade be brightened by thy ray;
Then shall my soul, now lost in clouds below,
Soar without bound, without consuming glow."

"In the conduct of my studies," said one who had devoted his life to literature, "I have reason to repent of nothing more than that I have not perused the Bible with more frequency." Another student, dying, said to his youthful brother: "Oh, Walter, you are very fond of books, almost as fond as I have been; but, my dear Walter, don't follow my example, in opening every book except the Bible: take the copy I now give you as a brother's last gift; make it your chief study." "I have been too fond," said Rev. James Hervey, "of reading everything valuable and elegant that has been penned in our language, and have been particularly charmed with the historians, orators and poets of antiquity; but were I to renew my studies, I would resign the delights of modern wits, amusements and eloquence, and devote myself to the scriptures of truth. I would sit with much greater assiduity at my Divine Master's feet, and desire nothing in comparison of Jesus Christ and Him crucified." It would be easy to multiply such testimonies to almost any extent, but I shall close with one more, which treats especially of the influence of the Scriptures upon the lives of those who follow their guidance. It is from the pen of Rev. James Davies of England. "Between the covers of the Bible," says he, "can be found nothing to corrupt, but everything to purify; nothing to injure, but everything to benefit; nothing in the form of fiction merely to entertain, but truth and reality designed to bless; nothing to deteriorate the head or the heart, but everything to improve both; nothing to alienate man from God his Maker, but everything to destroy the alienation that already exists, and to reconcile him to the greatest and best of Beings; nothing to make man unjust and unkind, but everything to promote justice and goodness; nothing to tempt us to indulge our passions, to the enslavement of our reason and conscience, but everything to induce us to crucify the flesh with its affections and lusts, and to give reason and conscience the mastery; nothing to render us worldly minded and selfish, but everything to loosen our worldly attachments and to expand our social feelings. In short, no man can deny that if he read and follow the Bible, he will be the wiser, better and happier person; a better relative, friend, neighbor, lead a better life and die a happier death; that

if any community upon earth thoroughly possessed the spirit of the Bible and fully acted out its principles, it would be a community of saints in the fullest sense of the term; that is, of persons perfectly enriched with every personal excellence and habitually exemplifying every social virtue; and that if the entire world—the millions of the human family—were imbued with its spirit, and literally and implicitly yielded themselves to its guidance, the golden age of poets, the amelioration contemplated by philanthropists, the millenium of Christians, would be realized, and earth indeed resemble heaven."

Every encomium that can be justly pronounced upon the Bible is an argument in favor of the adoption of it in early life, for that which is so valuable cannot be reasonably neglected even for a day. And when we consider the in-born proclivity of men to sin and the amazing and ever augmenting power of habit, we must see at once the danger as well as the unreasonableness and folly of delaying to accept the counsels of God's word. Dr. Watts wrote wisely—

"Tis easier work if we begin
To serve the Lord betimes;
For sinners that grow old in sin
Are hardened in their crimes."

That was a grand example for our imitation set by the psalmist when he thus addressed the Most High: "When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek," (Psl. xxvii 8). He who obeys the *first call* is the wisest. The youthful Samuel's words, "Speak, Lord, for thy servant heareth," (1 Sam. iii 10) are most commendable. "Remember now thy Creator in the days of thy youth" (Eccles. xii 1) was the advice of the wisest man of his time, after an experience that ought particularly to impress us with the value of such advice as coming from him.

ADDRESS TO THE CLASS.

My Dear Young Friends of the Fourteenth Graduating Class of Our College: The sermon to which you, and your fellow-students, and relatives and friends, who are assembled here to-day, have so attentively listened, might seem to indicate that the preacher was aiming to turn you away from a wrong course which he presumed you to be now pursuing, or at least to inform you of a possible course of life of which you had no previous knowledge. But I had no such aim in reference to the class or any member of it, for I have every reason to believe that you are not only perfectly familiar with the ground over which I have gone, but also that you have embraced and are striving to live according to the counsels of God's word. All that I have preached in this discourse you have, in substance, heard many a time, before you ever saw our college, from pulpits near your homes, and it may be from the lips of dear parents, or relatives, or ministers within your homes; and since your coming to college, from this and other pulpits of our city, and from teachers, and even from fellow-students in the religious exercises in the college chapel. No, I rather aimed to repeat what I felt sure would be recognized by you as the same counsel you have always had given you by those who have the deepest interest in your welfare, and to establish in you what I believe to be your purpose to be guided by those counsels. And I say the same in reference to many of those joining with you in the services of this hour, at the same time observing, however, that if among my hearers there are any (and I am compelled to presume there may be some in so large a congregation as that before me) who have never duly considered or heartily embraced the counsels given, my aim as to these has been, by the aid of the Holy Spirit, to warn them of the error of their way and win them to the

Saviour of sinners, your Saviour and mine, ever ready and willing as well as able to "save unto the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. vii 25).

But now, as to even those who appreciate the value of the counsels of the sermon and are of fixed purpose to govern their lives by those counsels, and especially to you, my dear young friends of the class, to whom I am expected to give some advice adapted to this hour of peculiar interest and importance to you, what shall I say additional to what has been said in the sermon and in this beginning of my address? Having prayerfully considered the matter, asking God to direct me in the discharge of the responsible duty of this moment, I have been led to the conclusion that I should *warn you of a danger* to which you are exposed, and of which you may not be aware, namely, the *danger of being enticed away from the love and service of God*.

It is very likely that when you left your homes for college some kind friend whispered this very same warning to you, if indeed you had embraced the Saviour previously. Not unfrequently do Christian parents, who have tenderly trained their children in God's fear, feel the most serious apprehension of danger to them from the new associations into which they will be thrown when they enter college. A copy of the Bible is the treasure which is placed in the youth's hand, with the injunction to read it daily and remember the tears and prayers of those who remain at home. Perhaps while at home the youth seemed to the parents hardly to need warning, and upon entering college they report the child to the authorities as one that will give no trouble if only kept in the good way learned at home. No doubt parents are perfectly sincere in all this; but college authorities know, from larger experience with young people, that parents are often mistaken. The new associations at college soon put to the test the real character of the child, which is indeed sometimes found to be just what the fond parents represented, but in other cases far different. And when a youth that seemed to parents to be so good at home, after being at College awhile develops a different spirit, how apt are parents and others to take it for granted that college life has spoiled the child, when in fact it has only acted like fire on invisible ink—bringing out the writing which was there before and unseen, because not put under circumstances calculated to make it apparent. Must it be said then that the home training that seemed to work so well was wrong? The case does not necessarily imply this, but it certainly does imply that even with the best home training, there may be an omission of something not less important, namely, an over-looking of the fact that from the very nature of the human heart in a fallen world, it needs a power to act upon it and a wisdom to guide it that not even the tenderest human care can provide. Only the regenerating and sanctifying power of the Holy Spirit is sufficient to make and keep any human heart in the love and service of God. It is from its fallen nature, from the powers of evil in league against its welfare, and from its surroundings in a fallen world, ever in danger, from which it needs to be warned continually; and it is under no circumstances to be taken for granted that it is or can be in a condition to embrace or to hold on to right principles without divine aid and sustenance. A child's safety, therefore, whether at home or at college, is in obedience to the counsel: "Take heed to thy way according to God's word," and it is by this that the really good character is formed and maintained. If a boy or a girl only

seems to be good when father or mother is present, or only under home surroundings, but is bad when removed from these, the plain fact is that the heart is yet in estrangement from God, that it is *not* "taking heed to its way according to God's word," and this it must do, whether at home or at college, to be right and safe. And doing thus, it will stand any test.

College surroundings do, unquestionably, expose a young person to forms of temptation which might never have presented themselves under home surroundings; but this remember, that had the going forth, after so much of life had been spent at home as is usually spent at college, been directly into the wide world, these and even perhaps other and more formidable temptations would have to be encountered, and that without the help so far as continued instruction and good advice are concerned, which all properly regulated colleges afford. Wherefore, I think it may be fairly concluded that, all things considered, there are great advantages in a college life super-added to a proper home training—I mean, of course, in a moral point of view, to say nothing of the matter of gaining knowledge merely of a secular character, which all admit to be promoted by the work of the college. And just here I would put you on your guard against placing an undue stress upon what the college may have done for you in this latter respect. I would not depreciate it, but I warn you not to overrate it. Socrates was a wise and good teacher for his time, but there is a wiser and better teacher than he for all times. Mere knowledge is not the all in all of virtue, nor of true wisdom. Of this "the fear of the Lord is the beginning, (Psl. cxi 10) as it is also the principal part of knowledge (Prov. i 7 margin). Happy is he that seeks after knowledge with the aim of becoming truly wise, especially in the highest sense, namely, "unto salvation." We are in this sacred place and employed in these religious services to-day with the very object in view to impress this lesson upon you. True, the business of our college is to promote literary and scientific education, but not for mere learning's sake, or without reference to practical ends. We look at all human needs and interests, and especially at the highest; we cannot, therefore, stop short of religion, and, therefore we make our last resort to the sanctuary, sit at the feet of Jesus to learn of Him, and lift our voices in prayer and praise to the throne of divine grace. We would consecrate ourselves and all we have attained by the blessing of God on our endeavors, to Him and His services; we would recommend the same course to you, dear young friends.

"Study to show yourselves approved unto God" (2 Tim. ii 15), even more diligently than you ever studied to gain your good record at college. And "if sinners entice you" to turn aside from the counsels of God's word, as doubtless they will do in many ways, "consent not" (Prov. i 10). Maintain and improve upon your scholarly attainments, but even more sedulously "take heed to your ways according to God's word." Whatever you may gain or lose in other respects as you come in contact with the new experiences that you are now to have, allow nothing to divert you from faith in and obedience to God. Live to serve Him and your fellow creatures. "Be courageous and be valiant" (2 Sam. xiii 28). "Be strong in the Lord and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. vi 10, 11). "Stand up for Jesus," for Truth, for Righteousness; in your homes, in your business, in your literary pursuits, in social and public life. Modestly, but decidedly and firmly, "hold fast the profession of your faith" (Mat. x 23).

Let it regulate the choice of your places of residence, your companionships, and your employments. Make everything subservient to it. The authorities of your Alma Mater will presently give you what I am sure you will value, their testimonial of their good opinion of you; and, cherishing sweet recollections of pleasant intercourse with you during your college years, the blessing and the prayers of us all go with you. We have confidence that your future will prove your worthiness and reflect honor upon our institution. And we have hope in God that when all earthly scenes are ended, you and all your friends who join in this service to-day, will, through the riches of divine grace, share in the immunities of heaven.

LOCALS.

It is always darkest just before dawn. So reads the old proverb, and so it is in regard to our Commencement week. All the latter part of last week the rain poured down with almost unceasing violence, and seemed a gloomy outlook. But glorious old Phoebus came dashing up in his blazing chariot and scattered asunder the evil-minded clouds. The gloom passed away, and Baccalaureate Sunday was an almost perfect day.

The programme for the exercises in church yesterday was, in the morning:—Responsive readings, by President Ward and students; music, choir; prayer, by Rev. B. F. Benson; reading of the lesson, Dr. J. T. Ward; music, congregation; sermon; prayer, Rev. C. B. Middleton; music, congregation; benediction, Rev. J. D. Kinzer.

For the evening it was—Music, choir; prayer, Rev. T. H. Lewis; music, choir; reading of the lesson, Rev. J. D. Kinzer; music, congregation; prayer, Rev. J. D. Kinzer; sermon before the societies, Rev. C. B. Middletown; doxology, congregation, benediction, Rev. C. B. Middletown. Rev. Mr. Middleton is a former student of Western Maryland College, and is now stationed at Alexandria, Va. His sermon will be published in our issue of Tuesday.

One of the neatest programmes of Class-Day Exercises we have ever seen is that of the present Senior Class. It is as follows:

GRAND OLYMPIC CONTEST OF THE CLASS OF '84.

Apollo Tunes his Lyre and Soars to Realms Ethereal—Clio Asserts Herself Again the Goddess of the Past—Program of the Exercises with List of Competitors.

PROGRAM.

Not as in olden times with sword and spear and fleetness of foot, will these contend in martial array; but it is a contest of the mind where reason holds the sway and thought directs the sport.

At precisely 10½ A. M., the procession of combatants, terrible to see, will reach the bright Olympian Campus, and ascend the lofty pavilion from whence, after a few minutes are allowed to claim the uproarious applause, the master of ceremonies, Franklin Bensonides will, in a few well chosen remarks, inaugurate the games and announce himself Clio's youngest son, "her fairest progeny and best." He will disclose in language musical and thought sublime, the hidden motives and impulses of great and noble characters whose names are enrolled in the class of '84.

Immediately thereafter fair Ella, dread rival of Pythia, and Apollo's sacred oracle with "far-seeing eye," will draw aside the veil and expose to light the future life, and actions of her companions in the royal race.

At this point of the contest the annals in which are recorded the past and future of

the class will be handed down to posterity, who will in future contests disclose to you the lives of coming generations.

Now all the combatants will unite in a parting ode, written by a bard of the class, somewhat distantly related to Apollo, God of song. As the last note of this becomes lost in the spacious canvas of the pavilion the master of ceremonies will declare the games at an end.

Zeus and attending deities will proceed immediately to Mount Olympus where they will feast on ambrosial sweets. You are all invited.

Vice-President Benson has been hard at work and the grounds are as neat as a new pin. All the grass has been mowed again. We notice with pleasure also that the stage in the pavilion is just twice its usual size. This is a great improvement. We should have it as large as possible or the seniors, trying to make up the fault of number, with dignity will swell up in their importance until they would be unable to stand up on a smaller stage.

Irving Hall has been refitted for the reunion on the coming Wednesday, and all of our ex-actives are cordially and earnestly invited to attend.

Those who did not attend the two sermons yesterday missed a treat, and the only way to gain any part of what you lost is to peruse the sermon which will both appear in the paper, Dr. Ward's to-day and Mr. Middleton's to-morrow.

Joint Exhibition.

This evening will be given one of the most enjoyable entertainments of Commencement week.

BROWNING LITERARY SOCIETY PROGRAMME.
Instrumental Solo—"Une Nuit D'ete"..... Miss J. Wilson.
President's Address.....Miss Annie Ames.
Reading—"Whistling in Heaven"..... Miss A. Shriver.
Vocal Duet—"Hither We Come"..... Misses J. Wilson and L. Bell.
Essay—"A Land Without Ruins"..... Miss Boyde
Recitation—"Tom's Little Star"..... Miss Sadie Kneller.

CALISTHENICS—Misses Ames, Pollitt, Bell, J. Wilson, Trenchard, E. Richardson.
PHILOMATHEAN SOCIETY PROGRAMME.
President's Address.....Miss Ella Wilson.
Reading—"The Fishing Excursion"..... Miss Everhart.
Essay—"What Good".....Miss McKee.
Vocal Duet—"Tuscan Girls Crowning the Sea"—*Glorer*.....Misses Stevens and Newman.
Recitation—"The Ride of Jennie McNeal"..... Miss Stone.
Instrumental Solo—Polonaise—"Militaire"
Chopin.....Miss Nicodemus.
CALISTHENICS—Misses Duvall, Gott, Sappington, Price, Slaughter, Minnie Stevens.

Arrivals.

The visitors have been arriving, and we see quite a number of strange faces on the street. Among those who favor us with their presence we noticed—Miss Bertha Earnest, Rhinebeck, N. Y.; Miss India Cochel, Washington, D. C.; Miss Florence White, Whiton, Md.; Miss Emma Abbott, Annapolis, Md.; Miss Carrie Clayton, Catonsville, Md.; Miss Shoemaker, Taneytown, Md.; Miss Katie Boyd, Baltimore, Md.; Mr. L. Davis, Pittsville, Md.; Mr. L. A. Jarman, Greensboro', Md.; Mr. J. R. Hunt, T. B., Md.; Miss Rosa Blessing, Baltimore; Miss Emory, Baltimore; Miss Lida Temanus, Woodberry, Md.; Miss Lizzie Powell, Pittsville, Md.; Miss T. Cannon, Pittsville, Md.

FOR SALE.

Irving Literary Society have recarpeted their hall, and now have on hand 75 yards of **FIRST-RATE COCOA MATTING**. We will sell it very cheap, and invite attention. Ask to see it when you come to College, it is a **BARGAIN! BARGAIN! BARGAIN!**

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