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## Original Poetry.

### LEAD ME.

Written for the Irving Literary Gazette  
BY J. S. G.

Dear Saviour, take me by the hand  
And lead me through the day;  
By Thee be all my actions planned,  
And hold me, lest I stray.

Lead me when tempted to depart  
In Folly's dangerous train;  
Lead me when throng within the heart  
Thoughts sinful, impure, vain.

Lead me when Mammon spreads around  
Her net with gilded baits,  
Lead me when music's witching sound  
Zeal for Thy truth abates.

Lead me when Passion, harsh and strong,  
Would my best thoughts control;  
Lead me when, yielding to the wrong,  
I would debase the soul.

Lead me when evil men suggest  
A course Thy word condemns;  
Lead me when flatterers are dressed  
In virtue's stolen gems.

Lead me in every step I take,  
In every deed and thought;  
Lead me that only for Thy sake  
The web of life be wrought.

Lead me whate'er I do or speak;  
Lead me at morn and even;  
Lead me that truth divine I seek;  
Lead me from earth to heaven.

New Oxford, Pa.

### Westminster Theological Seminary Commencement.

The Westminster Theological Seminary held its second annual commencement this month, commencing on Sunday, the 3rd, and closing on Tuesday night, the 5th.

The Seminary was established in September, 1882. One graduate emerged from it last year, and six more this year. The institution, from a small beginning, bids fair to grow to large proportions and destined for a great work in preparing candidates for the ministry. "The experience of the year," says Rev. Thomas H. Lewis, principal, in his report to the Board of governors, made on Tuesday, "fully justifies your expectation that the institution would prove to be the response of a want on the part of the large proportion of young men preparing for the ministry," and adds that the number of pupils enrolled in the Seminary exceeds the number of young men applying for admission into the itinerancy in all the conferences contiguous to the school, thus showing that young men no longer look for preparation for the work of the ministry in the itinerancy, as was the case heretofore, but they feel the imperative need of preparation before they enter.

The Seminary building was erected at a cost of \$4,000, and is nearly free from debt. The second Sunday of October has been designated as Seminary Day, at which time a collection will be taken up to aid the institution. The number of students enrolled this year was 22—13 from Maryland, 6 from Virginia, 2 from North Carolina, and 1 from Alabama. There were 6

in the Senior class, 5 in the Junior, 9 in the Introductory, and 2 attending classes from Western Maryland College. The institution has a corps of five professors, and every winter there is in addition to the regular instruction a course of lectures on special subjects pertaining to the ministry.

#### Commencement Exercises.

Commencement exercises were all held in the Methodist Protestant Church, and opened on Sunday morning by the annual sermon, by Rev. Thomas H. Lewis, principal of the Seminary, before a large audience besides the students. The choir of the church rendered a beautiful voluntary, under the lead of Prof. C. H. Spurrier, Miss Florence Hering organist. Prayer was offered by Rev. J. T. Ward, D. D., of Western Maryland College, and the usual services of the church were held. Mr. Lewis' sermon was an able one, and well delivered. We give it in full:

#### PERSONAL PURITY.

In the immediate context Paul exhorts Timothy to exercise caution, to proceed with deliberation and impartiality in the administration of his office as a minister of Jesus Christ. And particularly must he avoid haste in authorizing men to preach the gospel, for he who endorses a man becomes a partaker in that man's deeds, be they good or evil. Timothy must therefore beware, lest, sending unholy men to use his sanction to facilitate their own sins, he come into condemnation as responsible in part for those sins. "Keep thyself pure" by caution, prudence, wisdom, and be free from every entanglement with wicked men. So much is proper to be said to set before you the obvious meaning of the text.

But two things are to be noted. 1. The obvious meaning of a text is not necessarily its full meaning, and this text has evidently a wider application than is given it here. It belongs to all who find themselves in positions like Timothy's; and more, it belongs to all in every position. I am preaching before you, dear brethren of the Seminary, because you are Christian men and as Christian men. I know but one gospel. That gospel makes but one way of life, both in doctrine and in morals, for all, whatever the calling, the race, the gifts, the circumstances. The solemn injunction addresses itself with impressive individuality to every soul—"Keep thyself pure"—so I humbly trust this congregation may receive the message of the hour. Because we are servants—all of us—let us be holy as our Master is holy. Because we are children—all of us—let us be perfect as our Master is perfect.

2. Not only is the application wider as to persons, but the significance and inclusiveness of the text is greater than that which is obvious. Nay, we would do violence to the text to confine its meaning within its local surroundings. We must, I know, be faithful to the Apostle's position and present intention, but we must also be faithful to the Apostle's reach. The true and natural expansiveness of every word of God must not be lost sight of. "Keep thyself pure" is a good maxim for business or official life to guide a man in his relations with man; but it is as much larger than all these as the sun is larger than the light it gives us. It is the gospel principle

of conduct, of life. It is this principle we desire to discuss before you this morning. You, dear brethren, so soon to enter upon your holy work; and you, dear brethren of this Christian congregation, are invited to dwell upon the nature, the necessity and the attainments of personal purity.

I. What is the purity commanded of every man in the Word of God?

a. I think we are scarcely on debatable ground when we say that personal purity covers the whole of life's expression. What we do and what we say ought to be pure. Christianity slights no obligation—not even the refinements of the moral philosopher. Christianity has not repealed nor in any way depreciated the ten commandments. So far from this, it establishes the law, it finds new meanings and applications of it. It sets watchmen upon the walls to declare that heaven and earth shall pass away, but this law of conduct shall never pass away. So that a Christian must say of those seeking purity by other systems, "Are they true? So am I. Are they honest? So am I. Are they just? So am I. Are they pure? I am more. Whereinsoever any is bold, I am bold also." The idea that religion—Christianity—can be divorced from morality is blasphemous. If the teachings of Jesus are not productive of pure conduct, then they are immoral. It is to say that Christ died to produce an emotion; that the Holy Ghost ministers in us to no further purpose than to make us know right and feel right. God forbid!

b. No doubt our enemies have pressed this point against us because we have not been satisfied with their standard of purity. It is not that Jesus demands too little, but too much, that has led to this flank movement; for Christianity goes behind life's expression, and demands that purity shall cover all of life's intention. "Thou shalt not kill," and more, thou shalt not hate, which is the murderous intention. "Thou shalt not commit adultery," and more, thou shalt not lust, which is the adulterous intention. Now, to cover a man's intentions is what no human tribunal can do, for it cannot discover them. Yet, by so much as purity omits the intention, it is an imperfect purity, and the tribunal an impotent one that cannot search it out. This world can furnish the Christian neither with the standard nor the tribunal of purity. Our calling is of God. The intention to do wrong brings us into the condemnation of conscience as surely as the overt act. The absence of the opportunity is a cause for thankfulness in those who would have been injured, not in us who cherished the intention. A famous novelist gives us the world's standard of purity. In administering consolation to a woman who is stricken with remorse at the sudden accidental death of a man she had armed herself to kill, George Eliot supposes a clergyman to say: "We mean to do wicked things that we never could do, just as we mean to do good or clever things that we never could do. Our thoughts are often worse than we are, just as they are often better than we are. God sees that you could not have committed the crime." Whereas our Teacher says, "Except your righteousness exceed the righteousness of those who are only fair or weak without,

yet within are full of malice and uncleanness; whose hands are clean of blood because they are impotent, but whose hearts are full of hate, ye shall in nowise enter into the kingdom of heaven."

c. We are called further than this. The Christian man groans under the burden of feelings, passions in his heart, which never shape themselves into intensions and yet are foul, and his ideal of purity lifts him to the expectation of freedom from these. He exults in the glorious faith that the blood of Jesus Christ shall cleanse his heart to the uttermost and so deliver him from corrupt imaginations and defiling thoughts and passions as well as from evil intentions and unrighteous deeds. And so does Christian purity cover the very pulsations of life as well as its intention and expression. Consider, my brethren, how sublime a conception is this! We call him a public benefactor who by useful inventions and mechanical skill multiplies the forces of man's physical powers and prevents the waste of energy. We count him worthy of public remembrance who opens new fields of knowledge and so widens the area and prolongs the vision of intellectual research and enjoyment. Jesus Christ has revealed to the world a perfectly new and perfectly sublime conception of personal purity. Not action alone, as the best of the world thought before his time, but even intention and not only intention, but the thought, and passions of the heart are included. Shall we not say that He, along with life and immortality, hath also brought purity to light?

II. To describe personal purity as the Christian understands it, is to argue its necessity, its obligation upon us. True, we may rest its obligation upon the plain commandment of God. And doubtless we should never awake to righteousness, never begin the pursuit of purity, did not this voice call us from on high. But to seek purity with this commandment upon us alone is to seek to do as slaves what can only be done by free men. The very slavery is impurity. God commands us: if we take that alone we shall never discover that his command is not grievous. We shall walk in an unlovely path and work out our salvation in discouragement if not despair.

And so there is the ground of expediency. Purity is the best policy. The minister can hold the influence of splendid talents only by a pure life. The eloquence of an angel, the perseverance and industry indomitable are all vain, and precursors of more grievous disaster if the man ever descends even to the plane of suspicion. What care I for the impressive exhortations to purity from him whose breath is laden with the odor of hell? How can his eloquence move me whose truthfulness I would not trust? And equally so in business, in social relations. We can have nothing but the wild anarchy and loathsomeness of crime and lust unless we can persuade men in some degree to be pure. But what purity is that which arises from such compelling reasons? It has lost its finest aroma under the coarse handling of self-seeking. It is not by either of these forces that the world of impurity is overcome. The law thundered and the symbol



played before Israel, and the end of it was Pharisaism. The imperial power of Rome crystallized into legal enactments and moral philosophy reached its flower in Seneca, and the end of it was Nero.

The true necessity of purity is found in man himself. It must be lifted before him and his eyes opened to it as an ideal before he can be well started in the way of it. If we ever become pure, my brethren, it will be not because some one else desires and commands us to be pure, but because in our own hearts there burned an irrepressible longing to be pure in heart and see God. But if you have no Christ how can you desire purity? And if having Christ you have yet not cherished that longing which he implanted; if you are satisfied to be as you are, and can even find it in your heart to disparage those who are reaching after the spotlessness of Christ, O, my brother, what shall the end be?

The struggle is sufficiently hard, the issue sufficiently uncertain with the desire present and active, but how can you hope to reach the goal with this dormant? Gird up the loins of your mind then, and hope to the end for the grace which is to be revealed in Jesus Christ. Man is such a creature that he must be pure or be lost. Impurity ruins his physical forces; there is not a single member of the body that can endure without loss and final ruin impure food or impure conduct. No man can read, much less write an impure book, without receiving in his brain the miasma that memory may at any moment distil into pestilence and mental death. And the forces of sin working in the soul: what picture do we need of this now that Jesus has shown us the leper! Here then is the ultimate reason why we should be pure: we must be pure or die. The way of purity is the only way of life; and the chaining of the necessity and desire of our being is the perfect melody of heaven.

III. How shall we attain personal purity?

The question of method has ever been an exciting one; all the more so, perhaps, because it is of secondary importance. The great thing is to be pure, and any method is good that leads to that desirable result. The idea that only one method can lead us thither is contradicted by many facts. For instance, the constitution and disposition of almost any two men make it impossible for them to arrive at the same result by precisely similar processes. The court of last resort in the matter of personal purity is the personal conscience, which we know to be far from uniform. Yet it is wise to listen to experience, to listen to those learned in the word of God, and choose the best way for us, while at the same time we gratefully recognize any other way guiding to holiness as a highway of God.

Still, I think it is possible for us to designate some great principles which must be found in any way that is likely to lead us to purity of life.

1. We have a right to demand the express authority of the Bible for a good way. This must be such testimony as comes naturally from the Scriptures, without strain or refinement. We are sure that not only the fact, but the way of personal purity, would have been forever closed to us unless God had revealed them to us. Therefore to the law and the testimony. If any way speaks not according to these, it is because there is no light in it.

2. It must be a way in Christ. In Him alone is life. Any effort to purify ourselves in forgetfulness of the blood of the everlasting covenant will only cover us with shame and contempt. And here I must say I am afraid many Christians err who are far from supposing that they are wrong. Sometimes we rest content with our slow

progress in the way of holiness by holding fast to the doctrines of growth in grace, and understanding this to mean the slow process of gradually reforming ourselves. Having begun in Christ, we forget that we are to grow up in Him, and are trying to make ourselves complete. Now, any way must be not only wrong, but pernicious, that leads the soul for one moment away from Christ as the sole fountain and energy of purity. Whether you hold to instantaneous or gradual entrance into purity, you are bound to show that the way is in Christ and of Christ and through Christ.

I offer now, with great deference, two marks of a negative character that seem to me decisive of the excellence and effectiveness of a good way to purity.

1. It would make me distrustful of any way if it should promise me the absence of all uneasiness on account of sin. As long as it stands written, "What I say unto you, I say unto all, Watch;" as long as the gracious provision is made that "if any man sin, we have an advocate with the Father," so long must I not expect to reach a place of refuge so complete as not to call for watchfulness; so long must I not suppose that I have no need of the Saviour in His capacity as the Advocate for sinners. Whether a condition of such soul complacency is possible, I will not discuss; but having attained it, is it a matter for congratulation? I greatly doubt it. It seems to me the finest sense of the soul, this quickness and sensitiveness to sin, continually keeping the faith and love of the Christian irritated, so to speak, and throwing him with entire abandon on Christ. It is this which keeps the soul alive unto God. When the eye loses its sensitiveness, it loses its faculty. Security in any of our members is death, I fear, rather than life.

2. I would distrust any way that promises purity without spiritual combat.

Christian life, as I read it in the Bible, is throughout its whole length and breadth a warfare. The soldier is the familiar type presented to us everywhere in the New Testament. We are provided with armor, we are given our orders, we are shown the enemy, we are exhorted, encouraged, cautioned to fight the good fight of faith. Any idea that we are to dream ourselves into purity, or even believe ourselves into purity, is discountenanced by the stern and warlike tone of the trumpet that peals to us from on high and bids us endure hardness as good soldiers and war a good warfare. No; we have entered as Christian men upon a contest which shall end only with life. We must fight ourselves, fight our circumstances, fight the world, and having done all, stand, but stand with our loins girded, our armor on, ready to renew the attack daily and confident of winning daily triumphs through the Captain of our salvation.

It is so when we consider our own nature. Purity is not a negative thing; not the mere absence of evil, but the overcoming presence of good. Do we imagine that we are to be taken out of our own natures? Is the blood of Jesus to perform some mysterious cleansing in us independent of our co-operation? It is vain so to believe. In this, as in every other phase of the Christian life, we are workers together with God. We cannot have character unless we build it, and purity is character. Whether it come slowly or at once, it is the result of spiritual forces in combat. Out of the fire comes the pure gold, out of temptation comes the power of resistance, out of the death, the killing of meaner passions rises the pure flame of consecration. "He that overcometh shall be clothed in white raiment." Virgin purity applied to Christian life is a misnomer. We may not be pure

from murder until the rage and fury of hate and envy have spent their strength against us and we have conquered. We are not pure from lustful passions until the hot breath of desire has burnt in us and against us, leaving a deep scar perhaps, but leaving us knowing what lust is and knowing its defeat. The pure among the hosts on high are not virgins, not those who have known no contamination with evil. Ah, no. "These are they which came up out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

It is this which makes heaven something more than a scene of peaceful contemplation. The joy of deliverance, the exultation of triumph from hearts that have known the full significance of deliverance, make heaven one tumult of ringing shouts of "Victory" and "Glory to the Lamb."

You will not expect me now to outline for you the way by which to attain personal purity. For reasons already mentioned this seems to me impossible. But I am far from supposing that therefore we are left to distraction. All the more surely, I think, every ardent Christian may reach the goal. I can only, in conclusion, point out what is the brightest and steadiest light I can discover. It is this: hold fast to the contemplation of personal purity as an ideal. Purity to an infinite conception is doubtless an absolute thing; but our relations to it in the growth of a Christian life are so constantly changing that it appears to us a relative thing. It is like the scholar's conception of wisdom. To the boy beginning to read and the matured mind standing before the ocean of knowledge, how vast the difference of conception! So, as we advance in purity, the vision expands and recedes. It is always becoming a larger and fuller glory, and always intensifying its power to attract us towards it. Nor, let us fear that our Christian experience will thereby evaporate into thin dreams, "while we look not at the things which are seen, but at the things which are not seen." This ideal will work most practically in the furthering of your whole religious life. When you stand an armored soldier in the dark and damp of the earthly conflict, your ears shall be open to music yielding you fresh courage and inspiration. When you are in the shadows of trial and distrust, a light shall greet you illumining all the dark pictures of this ugly world and lifting you into its effulgence. And if you follow on to know, you shall know. The realization coming daily to bless you in your hunger and thirst after righteousness shall come to its glorious consummation at last. And one day you may stand on the outskirts of this mortal life with Tennyson's pictured saint breathing out such aspirations and sudden realizations as these:

"Break up the heavens, O Lord! and far  
Thro' all yon starlight keen,  
Draw me, thy bride, a glittering star,  
In raiment white and clean.

"He lifts me to the golden doors;  
The flashes come and go;  
All Heaven bursts her starry floors,  
And strows her light below,  
And deepens on and up! the gates  
Roll back, and far within  
For me the Heavenly Bridegroom waits,  
To make me pure of sin.  
The Sabbath of Eternity,  
One Sabbath deep and wide—  
A light upon the shining sea—  
The Bridegroom with his bride."

Sermon by Rev. J. L. Killgore, D. D.

On Sunday night Rev. J. L. Killgore, D. D., of Hampden, Baltimore county, Md., preached the annual sermon before the Missionary Alliance of the Seminary.

Dr. Killgore's effort was a fine one, but he was feeling unwell and closed before his discourse was half delivered. We give it in full below:

THE GRACEFUL MISSIONARY PREACHER AND HIS THEME.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. III. 8.

I have stood in imagination and gazed upon that scene in the ancient city of Ephesus. Paul has preached the gospel, and mightily grew the word of God and prevailed. So mightily, indeed, that the converts, formerly the victims of superstition and false teaching, brought their books and cast them into the fire. The Apostle would encourage this and rejoice in it; the books blazed and burned away; costly ones were consumed there, and I suppose that, as they committed those valuable but lying parchments to the fire, the Holy Spirit comforted them with the promise of a better book, full of true, sublime, divine teaching. This Epistle may be regarded as the fulfilment of that promise; it seems the special compensation of those who parted with their unholy literature; it is a grand Epistle, full of grace and truth. Did you ever read it as a remunerative letter? It must be such. What texts the preachers have found here; what watchwords the saints have caught here, what music the sorrow-stricken have heard here; what life and victory the dying have obtained here!

In the study of this chapter you perceive a designed and peculiar contrast; the writer evidently feels the advantage of this contrast, and claims a triumphant grasp of the Ephesian mind. All the converts to Christianity in the city of Ephesus realized a great difficulty ever before them. In their midst stood the great Temple of Diana, and Ephesus claimed the proud distinction of being its keeper.

This temple was first among the seven wonders of the world. It was 425 feet long, 220 feet broad, upheld by 127 columns, 60 feet in height; its decorations were superb and invaluable, and the interior was so dazzling and resplendent that the doorkeepers continually called to the worshippers as they entered, "Take heed to your eyes."

The secret contrast running through this chapter shows that God had taught Paul to master this difficulty. He knew that the priests of Diana, walking to the door to show themselves, were proud and haughty mortals; that her wealth was trash, and was kept on the floor uncounted to deceive the worshippers, while the priest carried much of it away at intervals; he knew that the public mind was deluded by the supposed impenetrable mysteries of the place, which the priests dare not mention, even with bated breath, such mysteries being but base and cunning lies. Having such knowledge of this infamous, idolatrous system, by a few strokes of his inspired pen he brought to the ground before their eyes the fabric of pride and superstition. In opposition to the vanity of their priests he "is less than the least of all saints." Contrasting their sordid, uncounted, pilfered wealth, he declares himself graciously appointed to announce that there is a wealth in Christ beyond all estimate; a wealth unfingered by pilferers, uncounted by men, unknown to angels, unmeasured by the cashiers of eternity. Indeed, writes Paul, instead of pretended mysteries, not to be mentioned on pain of death, I am "to make all men see what is the fellowship of the mystery which from the beginning of the world has been hid in God." This is contrast with effect; it is chivalry, victory, glory; it handed down Diana and lifted up Jesus forever. In the text we have the fulness of Christ proclaimed.

I. THE GRACEFUL MISSIONARY PREACHER.

"Unto me, who am less than the least of all saints." This acknowledgment of his



work, of his feelings and his resources, is evidently designed to show—

### 1. That he magnified his office.

Paul regarded himself a preacher. "We preach Christ." He did not go to talk to the people; he *reasoned, declared, defended, denounced, declaimed*; he sought to deliver himself and all those that heard and obeyed. The writings and sermons of Paul clearly show that all that was true in divinity, sublime in philosophy and sweet in love, combined by the power of logic, and presented with the beauty of rhetoric, subserved and strengthened his ministry. He made full proof of his ministry. The picture of that majestic life has not faded yet—

"There stands the messenger of truth! there stands The legate of the skies! His theme divine; His office sacred, his credentials clear. By him the violated law speaks out Its thunders; and by him, in strains as sweet As angels use, the Gospel whispers peace."

### 2. He humbly performed his work.

He was "less than the least of all saints." This is the most remarkable expression of humility ever made. "*Less than the least*," weaker than the weakest, more undeserving of this commission than the most unworthy. Now, this was not a mere hyperbole to hide a boast. No, no! There is an egotism of experience which is not egotism. This sweet humility was the crowning glory of his Apostleship; it was his secret power, his unknown strength, his seal of triumph, his sign of victory; it was his unknown strength and sign of victory that led him to become "all things to all men," and placed him in position to say, "I can do all things through Christ who strengtheneth me." This beautiful and expressive statement of humility was made in memory of his past career. He had sinned greatly, was the chief of sinners, had been the champion of Judaism; now, with all that forgiven, he "feels less than the least of all saints." He would thus display the divine condescension. God had stooped to take up the persecutor; he was now elevated to the grandest work ever committed to mortals; he felt the immense stoop of grace that could choose him the straw to smite the nations, the worm to thresh the mountain. He would thus exhibit and extol the dignity of Christ. "I am less than the least of all saints," do not look at me; behold my Master! Glory in Christ! "God forbid that I should glory save in the cross of our Lord Jesus Christ." William Dawson, of blessed memory, when preaching from "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins," would say, "I now proceed to preach Jesus to you, and I want to set Him forth so fully before you that you shall not so much as see my little finger." Paul was more deeply absorbed even than this; he hid himself entirely in the flowing robes of his glorious Mediator; he was lost in the glowing shadows of his Sovereign's throne.

### 3. He acknowledged his preparation to be of grace.

"This grace given." This statement reveals the secret of true preaching power; "grace must be given." Paxton Hood, in "Lamps, Pitchers and Trumpets," writes upon the "Preaching Passion." Paul would discount a mere fondness for preaching as a polite or popular profession. His only passion was the love of Christ constraining; his inward power was longing and travail, begotten by the "grace given." There should be gifts appropriate for preaching—a strong and symmetrical body, a clear and decided mind, a large and sympathetic heart. But there *must be grace given*. All men have not been entrusted with preaching grace who have been endowed with gifts for the bar and senate.

The statement that men are born poets, painters, preachers, may be very improperly applied. There can be no true preaching without a treasured provision; the grace must be supplied; the true preacher must be *graceful, full of grace and truth*.

## II. THE GLORIOUS THEME.

"The unsearchable riches of Christ."

### 1. The Theme was Christ.

What a man Paul was for Christ. "Christ in you the hope of glory, whom we preach." "Christ is preached, and I therein do rejoice, yea, and will rejoice." "For I determined not to know anything among you save Jesus Christ, and him crucified." Paul made every line point to Christ; every argument ended there. It is a painful sign of deterioration of soul and depreciation of subject when the preacher is not palpably struggling to get into that part of the sermon where he can fully and freely proclaim Christ. What virtue as well as value is there in Christ? He is the first of all possessions—the true resource of life. The Martyrs sang, "None but Christ to us be given; none but Christ in earth or heaven."

A poor, suffering, persecuted saint, in a class meeting in London, drew her shattered shawl around her bruised and shivering frame, and telling with tears and sobs of her cruel and brutal husband, of her desolate home and destitute children, of her dreary prospects as a drunkard's wife, with all the certainty of a holy trust, said, "Ah, sir, what would I do without Jesus!"

This is the experience of all the saints. Paul knew it and told it ever. You know it, my Christian brother and sister; I know it and must tell it here. *None like Jesus! None like Jesus!*

### 2. The riches of Christ.

When applied to Christ, this word "riches" is a rare expression. We have a relish for the word; indeed, there is singular power about all those words that denote abundance and possession. Wealth and riches are words that have a music and charm of their own; we know the ring and enjoy it well, specially when we have the anticipation of sharing the wealth and possessing the gold. Men to-day are amazingly interested in the development and distribution of the wealth of nature. We tell of the wealth of Christ. We may not linger to tell of the vast resources of nature that He claims. There is wealth infinitely superior to all this; there is but barely time to repeat the names that shine upon the vast stores of redeeming wealth owned by Christ. In the massive vaults of eternal mercy, standing there in shining order over the throne of the Mediator, I see such rows of beaten gold, such circles of pearls and gems, all untarnished and secure. The names can be distinctly read, for the clear light of the word shines on them—Incarnation, endurance of temptation, obedience of life, submission to death, resurrection from the dead, ascension, intercession, final judgment. Lower still in those radiant recesses, and close to the hand of our Saviour, I see the sparkling, golden coins of grace. The names I know: Illumination, repentance, forgiveness, adoption, fellowship, sanctification, victory in death and eternal life beyond. There are also special and choice departments, engraved: "Holy Spirit Gifts"—wisdom and love, patience and discernment of dispensations, understanding of Scriptures, sealing gifts, duplicated graces, "grace upon grace," and perfection. This, all this, is the wealth of Christ. We have but named some of these resources; all held by the Mediator; all at the disposal of poor humanity. We may commence with this on earth, and with this capital we may make a splendid interest for eternity.

### 3. There are the unsearchable riches of Christ.

This word "unsearchable" is a remarkable expression; it denotes *deep, profound, unfathomable wealth*; it cannot be followed up. We begin the search, but are lost in the vast, *outspreading*, accumulated stores before us. So profuse is the supply that we are dazed and defeated with the very word "unsearchable." We may not attempt an explanation of the word, or an estimate of the wealth, but we shall find unspeakable pleasure in the repetition of the Apostle's happy phrase, "*unsearchable*." I go to Bethlehem and see an infant form; they tell me "God is in that little babe." I cry "*unsearchable*." I repair to Nazareth and look upon the carpenter's son, subject to his parents, and they say that is "David's Lord;" I again repeat, "*unsearchable*." I go to Olivet; I see a superior being, with sweet countenance, teaching a few followers the great principles of divine love and human brotherhood, and telling them He will found a kingdom that shall be universal and eternal; once more I exclaim, "*unsearchable*." I enter Gethsemane and see an agonized sufferer, and hear some full-sorrowful words about a cup, and suffering, and resignation; I bow my head and hold my heart and sigh out, "*unsearchable*." I climb the hill of Calvary, and there I see an innocent and meekly resigned victim, bleeding and dying; the sun hides away; the rocks rend; graves open; there seems a strange flutter of wings in the air; spirits whisper above me; the supernatural crowds my mind and holds my spirit chained; suddenly a cry rends the air, and I hear, "It is finished!" Then with streaming eyes, and throbbing breast, and lightened heart, I exclaim "*unsearchable*." I go, as led by some sacred spell, to that garden tomb, and look to find the victim there; the clothes are folded, while angels tell me *He is risen*." I shout, amidst smiles and tears, "*unsearchable*." I climb the hill of Bethany, I surely shall find Him there; it is the spot He loved to visit, a company descends; amongst them are the familiar forms of Peter, James and John; they wear a strange look of surprise and triumph; they anticipate my interest, and tell me that the Lord has gone up; the clouds encircled Him as He ascended, and two shining ones came to say, "He shall come again;" then they talk to each other, with rapid, joyful utterances, of last words, commissions, the Comforter, gifts for men and glorious conquests by His word. I hear it all, and feel it too, and discerning my redemption in it, I raise myself erect, and with brightening face and bursting heart I cry out, "*unsearchable*." "Without controversy great is the mystery of Godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." It is the supreme power of these facts, beyond my comprehension but beautiful to my soul, that affords foundation to my faith; these are the facts to my heart that tell the Divinity of truth, of Christ of religion.

But while we cannot trace out, follow up or compute the riches of Christ, still we may glory in the immense fullness of them. All comparisons fail us as we think of this supply—*mines! mountains! tides! oceans!* It is but poverty of words to say that millions have already shared this wealth, and yet the supply fails not. It is said of a Spanish ambassador that, coming to see the boasted wealth of St. Mark, in Venice, he felt at the bottom of the chests and trunks, to see if they had any bottom, and being asked why he did so, answered, "In this, among other things, my master's treasure differs from yours, in that his hath no bot-

tom, as I find yours to have!" alluding, of course, to the mines of the West Indies, then the possessions of Spain. This but feebly illustrates the glorious fullness of Christ's grace; the Saviour's resources are without limit or bottom!

We may well reflect upon the gracious influence that the search exerts. All that seek shall find, and the finding becomes ennobling; with worldly wealth it frequently occurs that the more is found the least is given; but to find the wealth of Christ is to receive a new spirit; so the more they find the more they give away, and still the most they have, while the most they have the most they love; for while "the love of money is the root of all evil," "the love of Christ is the root of all good." We need not grow weary in the search. This word unsearchable will lead us on, yet untiring, since we ever find. The miner tires and dies; the saint sinks into the wealth of Christ and lives. The Alpine traveler climbs, turns giddy, reels and falls; the believer, scaling the heights of Divine Grace, pursuing the hidden wealth of Christ; feels his pulse steadier, his eye clearer, his heart lighter, his foot firmer, and his spirit braced with intensity and hope, until from the last hill top of time—his spiritual Pisgah—he steps into eternal life, still climbing for the wealth of Christ. The starry sons of science who have mapped the splendors of the sky have grown weary, and with filmed eye, dazed brain and chilled heart, they have sought the grave and rest; but the student of Christ has learned to scan the brilliant constellations that surround the throne of the Mediator, and make his eager calculations upon those scenes, until he has grown into life and entered Heaven to recount forever the riches of Christ. The men that came out with Columbus to find a new world grew tired before they found it, and were restless and rebellious to return; following Christ we feel no mutiny, but soon shall find the shores of a new home, where we shall be exploring for ever under the impulse of these words, "The unsearchable riches of Christ."

Oh, the pleasure of this pursuit; we are charmed with the prospect. There is an evergreen maze at Hampton Court, London, where the holiday makers and pleasure seekers amuse themselves in wandering through lane and labyrinth, until they are compelled to be led out, having sought in vain to return themselves; but in pursuing the pleasure and profit of the Christ-life, we pass on through vernal freshness here to glory there, where we shall go out no more forever.

I will now read a few passages of Scripture, following the words of the text, which set forth the object to be accomplished by this preaching, and the great motives prompting to diligence and faithfulness; "and to make men see what is the fellowship of the mystery"—seeing is possessing, realizing, enjoying, knowing; hence the object is to cause men to know, and experience, and enjoy the fellowship of the mystery of Christ, which is, in other words, salvation through Christ.

"Which from the beginning of the world have been hid in God, who created all things by Jesus Christ." But now it is revealed, and is to be proclaimed to every man, for all things are now ready for all that need them.

There is another purpose in view, viz., "To the intent that now, unto the principalities and powers in heavenly places, might be known by the Church, the manifold wisdom of God." The principalities and powers here spoken of mean the different orders of the angelic hosts of heaven. By preaching the unsearchable riches of Christ men will be saved, justified and



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H. W. ANDREWS & J. W. MOORE, EDITORS.

A. C. WILLISON, - - Business Manager,  
To whom all communications should be addressed.

WESTMINSTER, MD., MAY, 1885.

This is the last regular issue of the IRVING LITERARY GAZETTE during this scholastic year. Next month is June, and with it comes the daily issue, beginning with the first day of Commencement week. During the year a great many changes for the better have been made, which have contributed much to the strength of our paper. About the middle of the year a business manager (Mr. A. C. Willison) was added to the regular staff. This addition has long been felt necessary. It is entirely too much labor for two editors to have supervision over the literary welfare of a College paper, and at the same time keep up the business correspondence, contrive and pursue plans for the enlargement of the subscription list, procure advertisements, etc. The Society, appreciating this too great accumulation of labor, at last elected Mr. Willison to the position of business manager. This gentleman, by his energy, application, and promptness to attend to communications, has done much to further the interest of the paper. In addition to this, he has kept in good order the books, marking out and putting in names of subscribers promptly at notification. As might be expected from this healthful management, the GAZETTE has now an enlarged subscription list, its advertisers are increased, and its working order is better. It has also been the endeavor of the editors to abstain as much as possible from drawing on exchanges and other sources foreign to us for matter to fill the columns of the GAZETTE. During our present term in office not over ten columns of copied matter has been printed in the paper. In past years it has been a source of a great deal of trouble to the editors to procure manuscript from the students and professors. We are glad to say that we have never been so ill-fated; we have never been refused by any one when we have asked for copy. As a proof of this we refer our readers to the past numbers of the GAZETTE from February last. In these issues are contributions from Professors, from the ladies and from the gentlemen. Indeed, many times we have had to turn off manuscript, because of too much for use. In citing these changes in the management of the paper, which we hope have been beneficial, it is not our purpose to create a belief among our readers and patrons that we design to "blow our own

horn." Far from it. If anything that we have done, any change that we have made, has been or will be beneficial to the GAZETTE, let all the credit, all the praise go to the Irving Literary Society, of which we are members, and to which we owe all our success, whatever it may have been. To edit a college paper properly it is necessary to appoint editors who take an interest in the work, and who feel pride in the thought that they are editors. No project has ever succeeded unless there has been enthusiasm and pride in its originators and workers. Procrastination is fatal to the good performance of almost any duty, but in no case, perhaps, does it apply more than to the editors of a college journal. It seems to be an uncontrollable tendency with them to put off writing and preparing manuscript until within a few days of publication, and then they go at it with a rush and hurry, which is readily seen in the typographical and grammatical errors of the issue. This "putting off" habit should be sedulously avoided if the editor would make his journal a success.

It should also be the endeavor of the editors to create an interest among the students, in order to get the best productions from them. Let it be understood among them that only good matter will be printed. Make the columns of the paper a competition deposit of the best material in the College. Make the student feel that you have conferred a compliment on him by publishing his contribution. When this idea has once spread among the students, then manuscript will flow in without ceasing.

An effort should be made also to increase the entertainment of the "local" column. This should be spicy, but not too personal. Let no one be offended, all pleased.

We, perhaps, should "beg pardon" for thus presuming to give advice when our own defects are so great, but we have felt constrained to give to our successors these few experiences of ours, gleaned from our career as editors. If the suggestions we have given prove in any way useful to those who shall follow us, we shall indeed feel complimented.

#### The "New Learning."

*From Harpers' Magazine for May.*

In his speech at the dinner of the Brown University Club in New York, Professor Lincoln said that when he opened his paper recently and read the headline, "Battle of the Presidents," his mind misgave him as to some encounter between the retiring and entering occupant of the White House, and he was much relieved to discover that the battle was but a debate between the Presidents of Harvard and Princeton upon the changes in the college curriculum. It is an interesting and strenuous debate, for nowhere is the conservatism which consists in changelessness more tenacious than it has been in the college. Yet the curriculum has been always gradually modified, and the most rigid traditions have surely yielded.

The late report to the Harvard overseers upon the use of the English instead of the Latin language in the old triennial—now the quinquennial—catalogue happily illustrates this progress. The Latin-

izing of modern names is always ludicrous. But at a time when Latin was the universal language of the college and of scholars, and students were addressed in some Latin form, it was natural that their names should be recorded in the same form. As the practice changed, however, the form inevitably became obsolete and absurd. When Latin for academic purposes was a living language, the name of the student might be properly recorded as Joannes Jonesius. But the tradition was not inflexible. As times changed, and the language for such purposes became moribund, the name was half emancipated, as Joannes Jones. The Latin language for such purposes is now dead. It is an incumbrance and an obscurity. Why should not the chick which has half broken the shell now emerge fully? Why should not the name which now suffers a half-eclipse shine out completely in the catalogue, as in the directory, simple and intelligible, John Jones?

The "new learning" is always leavening the college. The "revival of learning" was as zealously derided and opposed as the new curriculum is denounced now. The revival was the substitution of Greek and Roman authors, of Plato and the poets, for the theology and logic of the school-men. Erasmus and Colet and Sir Thomas More introduced it at Oxford. It was a part of the general movement of intellectual emancipation, the reform impulse which is known as the Reformation. Yet the old scholastic dialects were held to be the true mental gymnasium. The mind, it was thought, could best be trained upon them, and the reformers then heard much the same arguments that they hear now.

The new movement of to-day, however, is often singularly misconceived. It is not an attack upon the classical language and literature. It is not a denial either of the value of the literature or of the training to be derived from the thorough study of language. It is merely a denial that the present instruction does actually open the literature to the student, and also a denial that the training furnished by the languages is necessarily and for all pupils the best training. It is the assertion that, in the marvellously changed condition of life and the vast increase of knowledge, the curriculum established under totally different conditions, and before the revelation of the new knowledge, may be most wisely modified. When the open sea was a vague terror and mystery, the mariner wisely skirted the coast of the continent from headland to headland, and safely hugged the shore. But now the ocean has been explored and sounded and mapped, and in the interest of all mankind the sea-voyage should be as warmly encouraged as the old navigation of the coast.

The argument that achievement is born of toil, that self-denial and hard work and doing the disagreeable duty are indispensable to success, that there are no short and easy ways to success or scholarship or renown, that boys are not men, and that they need authoritative guidance, are all excellent truths which no man can wisely deny, and which no college reformer wishes to deny. But that some kinds of toil will enable some men to achieve much more readily than other kinds, that self-sacrifice may be of many forms, and that boys even of the same family are wholly different in temperament, in readiness, in taste, in capacity, and that the discipline and methods which help one hinder and harm another, and that the family is but a symbol of mankind, are truths equally undeniable.

But that it is wise to ascertain what is intellectually most distasteful to a boy, to discover that for which he has the least ability, and to insist that devotion to it is the best mental training for him, is not an

equally evident truth. If a father should resolve that his son who has no ear for music should study music in preference to all other studies, and that his son who has no eye for color and no hand for drawing should apply himself vigorously to become a painter, he could not escape condemnation as a foolish parent under the plea that in this life we must do what we don't like to do, and that success comes only by hard work. A young man whose time and labor are utterly wasted in the desperate struggle to master the dead languages will turn both to the best possible account in the mathematics, and it would be a hardy statement that the mental training which he would receive from the study would not be as thorough and as serviceable.

A university is not a high school. It is a system of opportunities open to those who wish to make use of them, and whose certificate or diploma attests a certain degree of actual accomplishment. The elective system is not a choice of work or idleness as preparatory to a degree. For if a pupil, whether under an elective or a prescribed system, decides to do nothing, he will receive a testimonial of successful idleness in the refusal of a diploma. Nor does the elective system cast a slur of any kind upon the classics. There is no college graduate who reads with delight Homer, or Demosthenes, or Æschylus, or Lucretius, or Cicero, or Virgil, who would not do it whether in his college course Greek and Latin had been prescribed or elective studies. No man reads either language to-day with pleasure because he was forced against his will to study it in college, and those who, without the taste, were so forced, have forgotten it completely. Undoubtedly both languages are traditional branches of a college education. But the tradition assumes that there is some knowledge of them acquired, not that they were pursued with no result in familiarity with the literature of Greece and Rome, but merely as a form of mental dumb-bells to exercise the faculties.

No college can justly plume itself upon superior fidelity to the classics because it insists that they shall be made a bed of Procrustes upon which every student shall be equally stretched. If, indeed, the college does not profess to care for the literature of the language, but to regard it solely as a training machine, it must renounce all sentiment, and consider the question exclusively as one of intellectual athletics. But if it regards a language mainly as the depository of a literature, as a means and not an end, it will not insist upon its pursuit by those who care nothing for the end and detest the means. And if it be asked why should it not be regarded as both means and end, the answer is that the form of mental training should not be determined by an arbitrary and inflexible universal rule, but adapted, so far as may be, to individual tastes and powers.

In the "battle of the Presidents" it is to be remembered—and the fact is very significant—that the experience of our oldest and chief school of learning, with its army of alumni, its long and illustrious line of teachers, its ample opportunities of every kind to deliberate wisely, and its thorough trial of every method and suggestion, has led it to the adoption of the "new learning" with almost complete unanimity, and that the remarkable prosperity of the university, in the truest scholarly as well as material sense, has been proportioned to its progress in the liberal elective system. Ezra Cornell was not a college-bred man. But when he founded the institution which bears his name, and which has been directed in the modern spirit, he said—and the words well describe a true university—"I wish that it should be a school where any student can pursue any branch of knowledge.



## Locals.

Mr. Harvey Schaefer, of '83, is studying law in Col. Wm. A. McKellip's office in town. Good luck to you.

Miss Lottie A. Owings, who was Preceptress in our College for many years, spent a few days with us on a visit to Miss Annie M. Airey, the present preceptress.

Mr. S. wished to know if Mr. W. ever caught any *deviled crabs*. Unless we are misinformed, Mr. W. told him very innocently (?) that he had caught many of them.

Mr. A. L. Miles, of '83, made a visit to Westminster a few days ago. He is just recovering from a recent sickness. He was admitted to the bar at a recent session of the Somerset county court. We wish him good fortune.

Some of our students are fond devotees of the astronomical science. Any night, about 10 o'clock, a boy may be seen making his course across a neighboring, field preparatory to studying the *milky way*. He returns after awhile, having *drunk in* as much of the knowledge(?) as he desires. We are glad to see such an enthusiasm growing among the boys.

At a recent election, the Irving Literary Society chose the following members as officers during the ensuing term: A. C. Willison, president; P. W. Kuhns, vice president; H. C. Stocksdale, recording secretary; E. C. Wimbrough, critic; H. W. Andrews, treasurer; T. E. Davis, chaplain; J. Paul Smith, librarian; Harvey Jordan, assistant librarian; A. H. Geiselman, sergeant at arms.

The Representatives from the Irving and Webster Literary Societies for the coming oratorical contest, on Tuesday of Commencement Week, June 16th, are as follows: Irving Orators—E. C. Wimbrough, P. W. Kuhns, C. M. Grow; Webster Orators—T. L. Whitaker, W. E. Roop, B. A. Dumm. We suppose the invitations for the contest will be issued soon. This has been one of the most interesting exercises of Commencement Week, and we are sure it will prove equally so this year.

The Senior and Sophomore classes of our College decided some time ago to have their class pictures taken, so last week they passed the ordeal of sitting still about five minutes with safety, no ill-effect following this great crisis in their lives. Although they were chaffed and howled at unmercifully by the lower classmen, no one was heartless enough to get off the joke Adam did when Eve had her picture taken, about "breaking the glass." We are proud of our students, for this reason if no other, though it is a wonder to us that the glass passed through the trying ordeal unscathed.

The Glee Club of Gettysburg College gave an entertainment at the Odd Fellows' Hall, the proceeds of which went to the assistance of the base ball club of this place. We attended and spent a most enjoyable evening. The Club has some excellent voices. The singers were as follows: First Basses, M. Coover, M. R. W. Fishburn; Second Basses, R. Stare, H. Sadtler; First Tenors, J. E. Bittle, R. M. Hardinge; Second Tenors, W. Francis, A. F. Richardson; Conductor, A. F. Richardson; Accompanist, L. D. Gerhardt. Mr. Francis' tenor and Mr. Coover's bass are deserving of special notice. We can assure the Gettysburg boys that their efforts were much appreciated and enjoyed by the audience.

We have some real sharp boys in our College. Some time ago one of our brilliant Sophs., who was in great need of a calendar, made a trip over to the Theological Seminary, which had been vacated the

week before, only two or three of the students being left. The worthy Soph. was unable to find a calendar in an empty room, but his ready wit did not desert him, so going into one of the remaining gentlemen's room he took down a large, fine one, and carried it to a vacated room. Then, with a milk-and-honey countenance, he called one of the *brethren*, and asked him if he could not have that calendar, as no one was there to own it. In keeping with the magnanimity of a Theologue, he told the Soph. to take it along, and that noble boy, with a light heart, tooketh it.

One of the Sophomores a few weeks ago made an engagement to take a *young lady* to church. This, being such an unusual luxury to the young gentleman, the pride of his heart at his conquest could scarcely be kept under control. He returned to college, went around and told all of his friends about his great luck, enjoining upon each perfect secrecy. When he had sufficiently calmed down, he went to bed and lay awake all night nearly, contemplating his future. Occasionally, however, he would fall asleep; then his room-mate would catch his words, as he lay in fitful dreams, "O, Jenny!" addressing his girl; "Old boy," addressing his room-mate, "shall I go in the pew *first*, or let *her* go?" This should be a sad warning to all Sophs who undertake to do these things before they get old enough. Perhaps it would be well to state that the above gentleman managed to survive.

The invitations for the coming Commencement have been issued by the Faculty. The programme of the exercises is as follows: Baccalaureate Sermon at M. P. Church, Sunday, June 14th, 10:30 o'clock, a. m.; President Ward; Sermon before the Literary Societies, Sunday, June 14th, 8 p. m.; Rev. T. J. Ogburn; Joint Exhibition of the Browning and Philomathean Literary Societies, Monday, June 15th, 8 o'clock, p. m.; Class-Day of the Senior Class, Tuesday, June 16th, 10 o'clock, a. m.; Oratorical Contest between the Irving and Webster Literary Societies, Tuesday, June 16th, 8 p. m.; Annual Meeting of the Alumni Association, Wednesday, June 17th, 9 o'clock, a. m.; Distribution of Certificates of Distinction, Wednesday, June 17th, 10:30 a. m., by President Ward; Annual Oration before the Literary Societies, Wednesday, June 17th, 8 p. m., by Gen. Bradley T. Johnson; Commencement, Thursday, June 18th, 10 o'clock, a. m.; Annual Exercises before the Alumni Association, Thursday, June 18th, 8 o'clock, p. m.; Essay by Miss Florence E. Wilson, A. M.; Oration by William R. McDaniel, A. M.

Dr. J. W. Hering has, during the scholastic year, been delivering to the students an interesting course of lectures in Physiology, Anatomy and Hygiene. These lectures have been the source of a great deal of benefit to the students, and in consequence of this, at the final lecture some time ago, they met and passed the following resolutions:

WHEREAS, Dr. J. W. Hering has so kindly favored us during the past year with a course of lectures on Anatomy, Physiology and Hygiene, therefore be it

Resolved, That we, the students of both sexes of Western Md. College, do most thoroughly and highly appreciate the strenuous efforts of Dr. Hering to instruct us in a kind of knowledge so essential to the health and vigor of our bodies.

Resolved, That we do hereby extend our sincere and hearty thanks to the Doctor, in acknowledgment of the benefit thus bestowed, the effect of which will be felt by us all throughout the future.

Resolved, That a copy of these resolu-

tions be given to the Doctor as a written evidence of our gratitude.

E. T. MOWBRAY, }  
B. A. DUMM, } Committee.  
J. W. MOORE, }

## Irving Society Entertainment.

The Irving Literary Society of our College held its eighteenth anniversary in Odd Fellows' Hall, Westminster, on Friday, April 24th, 1885. The doors were opened at 7.30 o'clock, and when the time for opening the programme had arrived a large and intelligent audience had assembled, composed of the Faculty, the Browning, Philomathean, Webster and Stockton Literary Societies of the College and Seminary, and citizens of Westminster. Part First of the programme opened with the President's Address by J. W. Moore. Then followed the Anniversary Essay, on the "Influence of Melody," by A. C. Willison, after an interlude of music by the Westminster Orchestra. Part Second opened with the Drama, entitled "The Poor of New York." The cast of characters was as follows:

Captain Fairweather.....Chas. M. Grow.  
Gideon Bloodgood.....Frank McC. Brown.  
Badger.....J. W. Moore.  
Mark Livingston.....A. C. Willison.  
Paul Fairweather.....E. C. Wimbrough.  
Puffy.....John C. Naill.  
Dan Puffy.....Harry S. Boyle.  
Edwards.....Lewis A. Roach.  
Mrs. Fairweather.....Miss Mary B. Shellman.  
Mrs. Puffy.....E. Gehr Smith.  
Lucy Fairweather.....Miss Sadie Kneller.  
Alida Bloodgood.....Miss Irene Everhart.

The drama pictured the distressing conditions of the poor of New York during the panics of '37 and '57. The pathetic parts were well balanced by the humorous, and the whole production was pleasing. All the characters were well sustained. Especially were the Paul Fairweather of Mr. Wimbrough and the Puffy of Mr. Naill good. The sorrowful Mrs. Fairweather, by Miss Mary Shellman, was well assumed, while Miss Kneller as Lucy, and Miss Everhart as Alida, could not be beaten. The entertainment passed off most agreeably, and the Irvings should congratulate themselves on their success.

## Senior Class Items.

The list of graduates is as follows:—Annie R. Ames, Westminster, Md.; Beekie E. Boyd, Hancock, Md.; Annie M. Bruce, Trappe, Md.; Alma C. Duvall, Annapolis, Md.; Irene J. Everhart, Manchester, Md.; Ida E. Gott, Wallville, Md.; Sadie A. V. Kneller, Westminster, Md.; Katie R. McKee, Chestertown, Md.; Mary E. Nicodemus, Buckeystown, Md.; Belle Orndorff, Westminster, Md.; Eudora L. Richardson, Church Creek, Md.; Flora A. Trenchard, Church Hill, Md.; Gentlemen—Frank McC. Brown, Uniontown, Md.; John H. Cunningham, Westminster, Md.; Theophilus Harrison, Charlotte Hall, Md.; J. William Moore, Baltimore, Md.; A. C. Willison, Cumberland, Md.

Of the ladies, the honors were awarded as follows: Valedictory, Miss Eudora L. Richardson; Salutatory, Miss Ida E. Gott. To the gentlemen—Valedictory, J. W. Moore; Salutatory, A. C. Willison.

Mr. John H. Cunningham is the Historian of the Class of '85; Miss Sadie A. V. Kneller is the Prophetess.

Mr. A. C. Willison has been appointed to write the Class Ode.

On Friday last the Class sat for a large picture; Blessing & Kuhn, photographers.

All the Seniors, except Miss Ida E. Gott, have left college to spend their Senior holidays. Miss Florence A. Trenchard will spend her holidays in Washington, D. C.

## Good Advice to Follow.

"A place for everything, and everything in its place," is one of the old maxims which has not, like so many others, a doubtful side of it. It is, of course, possible to apply this valuable maxim with undue severity, and to make one's own life and the lives of other people miserable by fidgeting about the accidental displacement of trifles. Yet there can be no doubt that on the intelligent observance of this maxim much of the happiness and prosperity of the world at large depends.

This being so, in the education of children, of whatever rank or degree, the important principle of order inculcated in this maxim should have the first consideration. A baby can be taught to be tidy, to know the exact place where his toys and books are kept, and it should be made a part of his play to put everything in that place. Instead, however, of patiently teaching habits of order to her charges, a nurse or mother too often prefers, and finds it less trouble, herself to "tidy up." Thus the children have to acquire painfully in later years that which they would, under proper guidance, have learned insensibly in the nursery. The schoolboy whose knife, pencil, and pocketbook are never to be found, causing him to lose time and be perpetually behind his mates; the girl whose thimble and scissors are always astray, have generally to thank the defective training of their nursery life.

Later on, men of business or of literature, whose hands are overfull, whose brains are overtaxed, have often to lament that in their young lives they had not acquired such methodical habits as would enable them at least to keep private papers in such a way as would prevent both worry and loss of time in searching for a missing sheet or a letter to which reference must be made.

Who can tell what chances in life may be lost to the man who has no place for his small belongings—who puts them now in the pocket of this, now in that of another coat, throws them carelessly in this drawer or that cupboard, and to whom they are thus, very often, virtually lost? For instance, take the watch key, for which there is no fixed place. When bedtime comes it is nowhere to be found, and the poor fellow at last has to give up the search, hoping either that some miracle will prevent the watch running down, or that he may be able to guess the hour near enough for his train the next morning. But he sleeps heavily; the morning is dark; the servants are late in rising, and he finds that even going without his breakfast he cannot reach the station in time. Then, of course, he is late at his place of business. It may be, perhaps, that he does not, from this cause, lose his means of livelihood, but he may incur a heavy fine, and, if the offence is repeated, loss of confidence either on the part of his employers or others.

In nearly every railway station in London is a small box on legs, painted crimson which may be called an automatic post-office. It is divided in two compartments. On the top are apertures admitting a penny, one being for postal cards and the other for envelopes. You drop a penny through the slot and open a little drawer beneath, and, presto, you find a postal card. Drop two pennies in the right hand slot, open a corresponding drawer, and you find a stamped envelope containing a dainty sheet of note paper. These little conveniences are the property of a company.—*Paper World*.

Men fear old age without being sure of reaching it.



[CONTINUED FROM THIRD PAGE.]

sanctified, will lead holy lives, and become kings and priests unto God. A wonderful work will be wrought, and finally, at the mention of Christ's name, every knee shall bow. Angels desire to look into the things of the Church, and behold the manifold wisdom of God, as brought into glorious realities within the Church. We are a letter, a "living epistle," written by the Holy Ghost, and herein the wisdom of God in the plan of salvation is made manifest before the heavenly host. They watch the ministry; they watch repentant sinners; they watch victorious saints. If we are careless and neglect souls, what will they testify in the judgment day? But on the other hand, if we are faithful how will they rejoice over us? If we have oppositions, how will they help us to overcome them? There is somebody looking at us with glorious eyes!

But who is sufficient for these things? Thank God! whomsoever he has called. He will also divinely endow, and enable to discharge these great duties, and give him the increase from on high. We have access with boldness to the grace wherein we stand. The ministers are stewards in God's house, they have access to God's fullness; these "unsearchable riches" belong to them for use, to hand them out to the Church of God, and to feed the flock of Christ with heavenly manna. And while we do this we shall receive grace for grace. While multiplied blessings attend us, and we are filled with the Holy Ghost and clothed with power from on high, we shall not suffer loss, though the labors be heavy and the burdens oppressive. If we do have to give up our farms, and business, and families, and go forth at Christ's command, forsaking everything to preach the Gospel, he will take care of us, and reward us a hundredfold; he will give us not only souls, but honor among all sensible men and honor among the angels, and will finally call us faithful servants, and crown us with a never-fading crown of glory. Therefore, young gentlemen, take courage. Thank God that you are called to preach the Gospel, and may you obey the call manfully, faithfully. You are upon the threshold of a great and important work. May you possess the true missionary spirit, and in all your ministry make full proof of it, and your life work declare that, like Paul, you have the honor of being distinguished, true missionary preachers, full of grace and truth.

Let it be your highest ambition, your great aim, to live with stainless honor, and to die with glory—to die in the Lord, and have many stars to shine in the crown of your eternal rejoicing.

May God bless you all, and bless you abundantly, for Christ's sake. May He bless with ever-increasing prosperity your honored Alma Mater, and from her halls send out in all the years to come men with true hearts and clear hands—men whom God will recognize as the commissioned by His Son, to "preach unto the Gentiles the unsearchable riches of Christ." AMEN.

#### STOCKTON ANNIVERSARY.

The Stockton Literary Society of the Seminary held its second anniversary on Monday night. About 8 o'clock Miss A. E. Davis, organist for the occasion, rendered a beautiful march, and the members of the society marched in and arranged themselves on the platform that had been erected in front of the pulpit, with the president, B. W. Kindley, occupying a chair in the centre. To the right of the president sat Rev. Dr. Ward, and to the left Rev. J. D. Kinzer.

The exercises were opened with prayer by Dr. Ward, followed by singing of the 495th hymn. The president then advanced

to the front and delivered a short address, alluding to the month of May as a fitting time for an anniversary, being nature's anniversary, and extended a welcome to the societies of Western Maryland College and others present. A beautiful solo and quartet followed, and the next piece on the program was the "Lament for Absalom," by W. W. Davidson, of North Carolina, which was exceedingly well given. J. S. Howell, of Alabama, pronounced an eulogy on Nicholas Snethen, giving a brief sketch of his life and labors, and according him a high place among the early workers in the Methodist Church. "David and Goliath," a duet, was rendered by L. R. Dyott, of Maryland, and G. W. Pool, of West Virginia, and J. D. Corbin, of West Virginia, read "Beautiful Snow." "Prophecy," an essay by Elmer Simpson, of Maryland, was a creditable production. This was followed by a well-rendered quartet. F. T. Benson, of Maryland, closed the literary part of the program by an anniversary address on "Free Thought." It was well written, showing considerable thought on the part of the speaker, and its power was enhanced by an excellent delivery. A chorus, and the benediction by Rev. J. D. Kinzer, closed the exercises. The musical part of the program was under the direction of J. S. Howell.

#### GRADUATING EXERCISES.

Graduating exercises were held on Tuesday night, the church, as on former occasions during the commencement, being well filled. Rev. Thos. H. Lewis, principal of the Seminary, occupied the centre of the platform, while to his right were the students and to his left the Board of Governors. After a fine voluntary by the choir of the church, Rev. L. W. Bates, D. D., offered prayer. The graduates then read their graduating theses, music by the Seminary and Church choirs being interspersed in the programme. C. R. Blades' subject was "The Beginnings of Methodism;" that of B. W. Kindley "Pharisaism;" that of J. W. Kirk "The Devotional Use of the Psalter;" that of S. C. Ohrum "The Revised New Testament;" that of G. W. Pool "Wielif;" and that of W. C. Rymer "The Divine Institution of Sacrifice." The young men acquitted themselves with credit, and gave evidence of careful training. Their productions were of a high order, exhibited power of thought, were logical and forcible, and were well delivered. Those on "The Devotional Use of the Psalter" and "The Revised New Testament" were particularly able and interesting. After the reading of these theses, Mr. Lewis presented the candidates for graduation to the Board of Governors, and the President of the Board, Dr. Bates, responded that the Board had considered their merits and claims, and endorsed the applications, conferring upon Messrs. J. W. Kirk and S. C. Ohrum the degree of Bachelor of Divinity, and giving certificates of graduation to Messrs. C. R. Blades, B. W. Kindley, G. W. Pool and W. C. Rymer. Mr. Lewis then made a short address to the graduates, and presented to each his certificate.

At the close of the exercises Mr. Lewis announced that the seventh semi-annual session of the Seminary would open on Tuesday, September 1st, and that Prof. C. H. Spurrier had been elected professor of music for the institution. He also extended thanks to the trustees for the use of the church for their exercises; to the church choir for their assistance; to the DEMOCRATIC ADVOCATE for opening its columns for a full report of the commencement exercises.

#### SKETCH OF THE GRADUATES.

C. R. BLADES is a native of Maryland,

having been born in Pocomoke City, Worcester county, April 27th, 1857. He was educated at the High School in his native town. In September, 1883, he entered the Seminary. He has been assigned to duty in Frederick county.

G. W. POOL was born in Marion county, W. Va., August 27th, 1860. He attended school at Morgantown until the age of 14, when he gave up school to learn the potter's trade. After a time he set up in business for himself in Braxton county. A thirst for knowledge impelled him back to his studies, and he quit business to enter the University of West Virginia, where he remained two years. In September, 1883, he entered the Westminster Theological Seminary, and commences his labors as a minister at Parkersburg, W. Va.

W. C. RYMER is also a native of West Virginia, and was born at St. Mary's, July 8th, 1858. At the early age of 12 years he joined the M. P. Church. From that time he had a strong inclination towards the ministry. After preparation at the home school he entered Adrian College, Michigan, where he remained three years. He spent a year in Colorado after leaving college, and then came east to prepare for the ministry, entering the Seminary in 1883. Last summer he was engaged in ministerial work at Henderson, N. C., and has been assigned there by the Conference.

BRADLY W. KINDLEY was born near Frederick, Md. He entered Western Md. College in 1879, and spent four years at that institution. In September, 1884, he was enrolled at the Seminary and began his theological course as a member of the Junior class. He spent last summer in active work with the Rev. J. L. Killgore, D. D., then at Frederick. The Conference has assigned him to Mt. Pleasant Station, Washington, D. C.

S. C. OHRUM is a native of Finksburg, Carroll county, Md., and is nearly 26 years of age, having been born on June 22nd, 1859. He attended school at Finksburg until 1879, when he entered Western Md. College, taking a full collegiate course, with a view to the ministry. During his senior year at college he pursued the study of Hebrew in the Seminary, where he entered, after taking the degree of Bachelor of Arts at the college. He received the degree of Bachelor of Divinity from the Seminary, and now assumes ministerial duties in Accomac county, Va.

J. W. KIRK was born in Alexandria, Va., February 10, 1861. His education was begun at the public schools of his native place. Afterwards he entered the Western Maryland College, from which institution he graduated in 1883. He was chosen tutor of Latin and Greek at the college after graduation, and at the same time pursued a course at the Seminary. He was invested with the degree of Bachelor of Divinity, and has been assigned to Crisfield, Md.

#### THEIR COURSE AT THE SEMINARY.

As to the course of study the graduates have pursued at the Seminary, President Lewis reports as follows to the Board of Governors: "In Hebrew they have spent one year in the study of the grammar and in translating English sentences into Hebrew; they have read and critically studied portions of the Pentateuch, Kings, Ruth, Jonah, Psalms and Isaiah. In Greek the course has been similar, reading the Gospels, Pauline Epistles and James. They have completed the course of Systematic Theology, Historical Theology, and in Biblical criticism have studied the authorship, contents and integrity of each book. They have studied the geography of Palestine and the antiquities of the Bible. In Pastoral Theology they have pursued a course

in homiletics and prepared sermons under the guidance of the professor, and a course on the work of the pastorate and constitution and discipline of the M. P. Church. They have attended three courses of lectures on special topics related to their work, and produced throughout their course original papers on subjects assigned, and presented a thesis for graduation. In addition they have had training in elocution in a systematic course of lessons by an experienced professor, and also in vocal music.

#### Mysterious Movements of Glaciers.

We once heard a Zermatt guide express the opinion that glaciers have a *bedeutende Natur* of their own: that they wax and wane in some mysterious manner, independent of the seasons, and past finding out. M. J. Venetz, an engineer of Canton Vaud, was the first to point out, in a work published in Zurich in 1833, that glaciers are always either waxing or waning; and his conclusions have been confirmed by several subsequent observers, notably by Professor Forel, of Morges, whose investigations extend over a considerable period. The exact observation of glacial phenomena, like science itself, is quite modern; but we have abundant evidence that for ages past glaciers have increased and diminished with periodic regularity. It is on record that toward the end of the seventeenth century the lower Grindelwald glacier invaded pastures and swept away trees in the beautiful valley between the Jungfrau and the Faulhorn. The glaciers of Mont Blanc and Monte Rosa were also, during the same period, pushing forward; for several peaks easily crossed in the fifteenth century had become impracticable in the eighteenth. There exists, moreover, a map of the neighborhood of Grimsel, drawn in 1740 by a doctor of Lucerne; and when Agassiz, in 1845, compared this map with the Glaciers of the Aar, he found that they had advanced a full kilometre—that is to say, their lower extremities were that much farther down the valley. Less than forty years ago the great Aletsch glacier, which of late years has so wofully waned, was waxing in portentous fashion. It uprooted trees and threw down houses which had stood for generations. The times when glaciers gain ground live long in the memories of the mountaineers of the Alps; for tradition and history tell of waxing glaciers which push before them masses of snow so vast as to overwhelm villages, destroy human lives and sweep away flocks and herds. People are still living in Switzerland who retain vivid recollection of the terrible time, some 65 years ago, when the swelling glaciers thrust before them such heaps of snow and rubbish that meadows were devastated, woods cut down, dwellings buried, and their inmates smothered, and goat herds starved to death in their huts. Another like period was that between 1608 and 1611. In Canton Glarus alone hundreds of acres of forest and meadow land were wasted by glacier and avalanche. In August, 1585, the sudden forward movement of a glacier destroyed a herd of cattle in the Val di Tuorz (Graubunder), burying them so deeply that their bodies were never seen again. On December 27th, 1819, the village of Randa, in the Valais, was destroyed by a Gletcher-lawine (glacier avalanche). Almost every building the village contained was either overwhelmed and crushed or lifted bodily upward and thrown on one side. Millstones went spinning through the air like cannon balls; balks of timber were shot into a wood a mile above the village; the dead bodies of kine were found hundreds of yards from their pastures; and the church spire was sent flying



into a distant meadow like an arrow from a bow. In 1855 began that long retrograde movement which seems only now to be approaching its term. Twenty-five years ago the two great Chamounix glaciers appeared to be in a fair way for reaching the chalets that stand near the terminal moraine, and then they stopped and have gone back ever since. The shrinking, though neither simultaneous nor equal, has been general and remarkable, and produce a decided and not altogether a desirable change in the aspect of many Alpine valleys. The beautiful little Rosenlaue glacier, which twenty years ago gleamed among the dark woods and green pastures of the Reichenbach Valley, has utterly disappeared, leaving behind it an unsightly moraine of rocky fragments. In 1857 the Rhone glacier reached as far as the bridge near the Gletch Hotel; now it is close upon a mile away, and wanes year by year. The Swiss Alpine Club, among its other good works, causes to be built every summer in front of the glacier a little mound of stone painted black. These mark the glacier's backward progress, and show that from 1884 to 1833 it shrank at the rate of from twenty-five to seventy metres a year. But the retrograde movement of the previous ten years was much greater, and we may even now be on the eve of a movement in advance. Venz attributed the alternations which he was the first to make known, if not to discover, to variations in temperature; and albeit the climate of Europe has not changed in historic times, and the world's rainfall is always the same, there are dry years and wet years, and it was thought that after a rainy winter glaciers waxed, and that after a droughty one they waned. But, as Professor Forel has lately shown, this theory does not accord with facts. The Grindewal Piarrbuch contains a record of the movements of the glacier for three centuries, and this record clearly proves that glaciers advance and retreat over periods which are measured by decades. A glacier wanes or waxes continuously for ten, fifteen or even forty years; for equally long periods it may remain stationary, but it never goes forward one year and back the next. Thus between 1540 and 1575 the lower Grindewald glacier receded; from 1575 to 1602 it advanced; from 1602 to 1620 it remained stationary; 1703 marked a maximum of retreat; the next twenty-three years was a period of growth, the following forty years of retrogression. From 1776 to 1778 the movement was reversed. In 1819 another period of progression set in, the same in 1840, and the present cycle of wandering began in 1855.—*London Inspector.*

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