As doth a vase in deep affection hold
The memory of the rose it once embraced,
So doth the heart its memories retain,
Nor can an image from it be defaced,
Of one who on its youthful hopes had smiled,
Of one who many a youthful hour beguiled.

In fairer image than the rose itself
She doth within the heart a form assume,
With sweeter odor than the rose dispels
Doth she the senses of the soul perfume,
In accents softer than the birds discourse,
More eloquent than words, more sweet than song.

Doth she rehearse the words of burning love;
Lost but to memory and for so aye so long,
O, sweet uncertainty of woman's smiles,
In accents softer than the birds discourse,

Mayhap thou hast awakened with a sigh,
Despair's dim rays thy memories may light,
Which stealing on thy heart as do the rays
Of uncertain in thy heart's ever so long;
But no thyself must sing, thy love must tell,
Thou hast thyself awakened from the dream,
For hadst thou passive listened to the song,
Fancy discourses, or so viewed the scene,
Thou might'st have stayed in dreamland e'er so long;
And smiled or sighed, and wakened with a start
That made thee look about to see what hand
Hast thus disturbed thee, or at whose command?

Thou hast thyself awakened from the dream,
For hadst thou passive listened to the song,
Fancy discourses, or so viewed the scene,
Thou might'st have stayed in dreamland e'er so long;
But no thyself must sing, thy love must tell,
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Thou might'st have stayed in dreamland e'er so long;
But no thyself must sing, thy love must tell,
Thou hast thyself awakened from the dream,
Preaching out of One’s Own Experience.

[Address delivered before the Ministerial Students by Rev. F. M. Ellis, D. D., of Baltimore, Md.]

If from the bush of Horeb the divine presence could flame his glory forth—if through the seamless garment of the Nazarene the indwelling divinity streamed with ineffable radiance—what wonder that Paul should say of his preaching, that it “was not with enticing words of man’s wisdom, but in demonstration of the spirit and of power?” or, what wonder if the Holy Spirit, dwelling within a consecrated soul, pours forth from the “poorest words,” as Joseph Parker says, “an irresistible, all-convincing, and all-blessing life.” Shut up the power of the gospel within your personal experience, and it will be like “fire in the prophet’s bones.” It will awaken a yearning to tell it, that will make every occasion a great occasion, and the smallest audience of unsaved people a worthy one, because even these afford the opportunity of winning a soul with which to crown the Redeemer. As “one sentence may be a sermon,” so one soul, to one who loves souls, may be an audience.

If, as it has been said, “the more of man the preacher has in him, the more he will command the attention and homage of man,” may it not also be more earnestly affirmed that the more of Christ a preacher has in him the more he will command the power of God?

What is preaching? It has been defined as “the communication of truth by man to men.” Hence “its essential elements are truth and personality.” If, then, the preacher be the medium through which the truth he preaches is to be conveyed, how vital to his success is his personal life and character. For only as he is pure, will the truth communicated through him be unstained. “Truth through personality,” says Phillips Brooks, “is our description of real preaching.” “The truth,” he says, “must come really through the person, not merely over his lips. It must come through his character, his affections, his whole intellectual and moral being.”

He also strongly, and justly, marks the difference between the preaching which “comes over one man and reaches his hearers, tinged and flavored with his superficial characteristics and belittled with his littleness,” and that other kind of preaching when the gospel comes through the preacher impressed and winged with all the earnestness that is in the man. “This is the largeness of the preacher’s culture.”

There always has been, and while men sin, and need help, and love sincerity, there always will be a demand for a preaching such as this, and such preachers will be “gladly heard.”

The truth that has grasped us in our very being and living should be the theme and substance of our preaching. We will not merely preach about it, but, from our very hearts and souls, we shall preach the truth itself.

Men must feel the truth they preach if the truth they preach is felt. Too many are preaching about Christianity and Christ to-day; theories about truth are, at best, but poor things; but to preach
the experienced Christ, this is, still, the wisdom and power of God. What Christ is to us, is of far more value to men than what we may think of him. The Christ throned in the heart is the Christ of power on the lip.

A pastor who makes his people believe, and feel, that he is all he desires them to think him to be, will give to his utterances, simple and plain as they may be, an emphasis and power that will transcend the natural or acquired endowments of any man who has not, back of his utterances, this power of character. I am fully persuaded that the best sermons are those born in the profoundest experience of the truth which the sermons set free.

Sermons are so much life lived, and truth experienced. We are to preach a life; and we are the most effective preachers when our living faithfully interprets that life. The sermon may in one sense, and perhaps in a most important sense, be regarded as the living energy of the preacher's soul brought to bear upon other souls. Paul's sermons, e.g., bear the imprint of his character; he knew, therefore he spoke, and his words were pregnant with the vitality of his personal experience of their truth and power.

A preacher needs theology, but he needs more than this. Success lies mainly in yourself; what you are, and feel, will color what you say and shape what you do. You must know, in your life, the value of the truth you preach, and that knowledge will make its utterance forcible and weighty. There is a subtle mastery in preaching, born out of the largest experience of the inner life, which gives power to influence, and which also energizes opportunity; moreover, it gives a tone of freshness, if not originality, to the preacher's thought, and largely preserves his personality.

To quote Dr. Armitage, "Your model preacher and his preaching are one. Jesus 'spake as never man spake' because he lived as never man lived, and was what never man was. This fitted his words to all because it fitted them to himself. You never have conceived of one quality in a true preacher, or in true preaching which did not inhere in him, and you never can." This unity between the preacher and his preaching must, therefore, be maintained, for this gives your preaching effectiveness. If the truth first has its place in us, then there is little more to do, in order to preach it, than to set it free; it then preaches itself, as a flower blooms, or as a bird sings. If we may not encroach upon the Christ's prerogative by saying, "I am the truth," we ought at least be able to say, "the truth is in me." This keys the tongue to the music of the soul.

I am persuaded, furthermore, that preaching out of your own experience will not only enrich the sermon, and endow it with personal power, but that it will also simplify and give it an unwonted tenderness. It was said of Fenelon that he was man, woman, angel, and child all in one. If this description was true, we may infer something of the completeness with which the Christ possessed this great preacher. Jesus Christ preached himself: he was his text, his theme, his sermon, and he is still the preacher's theme and truth. Doing His will is evermore his appointed test of the truth of his doctrine. His teachings lay within the sphere of daily experience. He made experience in grace the verifying faculty.
What can a prayerless, unbelieving, or immoral man preach concerning prayer, or faith, or religion? Preaching must reach deeper than the speculations of the head: it must be the communication of what we have tested and proved, then we shall speak with authority and not as mere theorizers. I need not tell you what you have been often told, and feel yourselves, that the preaching needed today is a preaching that will decide men for action. Indeed, this has been the preaching needed in every age. If the knowledge that men have of the gospel, and the duties it enforces, were transmuted into action, there would be little impenitence and still less scepticism. How this is to be done is the question for the preacher. His work lies in just this plane of momentous duty and responsibility. Argue as you will, men are waiting for the final philosophy and theology. They want a foundation they can rest upon and trust infallibly. There is in their uncertainty a tantalizing unrest. "Who knows"? is the echo of that other question, "What is truth"? Preach the truth you have done, tested, and proved, and thus far, at least, you will bring to waiting souls what they want. Prove you have the truth by living it. As workers for God we must have our credentials, and these must be more than diplomas of schools and certificates of ordination. They must be such as bear the signature of Christ and the seals of the Holy Spirit. The service we render God by the lip must, therefore, voice the inner service of the spirit.

No preaching can be permanently effective either in the work of saving or edifying men, that is not permeated with the divine energy of the Holy Spirit.

Through the word, which Christ himself has inspired, his influence is manifested. Hence we must not only abide in Christ, but Christ's word must abide in us—i.e., his word must be transmuted into our lives, inwrought into our spiritual experiences, for thus only does it become abiding in us, which, after all, is only saying that the word must be wrought into us by the Spirit before it can be wrought out of us by the Spirit.

The command of our Lord, even to those who had sat at his feet three years, was, "Tarry ye in Jerusalem until ye be endued with power from above." This reveals to us the condition of the preacher's power. This, Paul clearly tells us, was the hiding of his power. "My preaching was not with persuasive words of man's wisdom, but in demonstration of the Spirit and of power." Again he says, "Our gospel came to you not in word only, but in power, and in the Holy Spirit, and in much assurance."

The spirit of our age is as intolerant of dogmatism as it is of heresy, and possibly more so: and yet the preacher must know whereof he affirms, and needs to have something of the boldness and fearlessness of apostolic assurance. Logic will not supply this necessity, eloquence will not, discipline will not; but God's spirit, demonstrating His truth in the personal experience of the soul, will give an assurance of the truth which cannot be successfully put aside. The preacher's soul, then, must be the repository of the word of Christ and the very shrine of the spirit. The lack of our success is just here, not in a want of intellectual equipment, mental furnishings, or theological training. Thousands of earnest, working ministers have all these, and yet,
judged of by the test of soul-saving, they confess themselves often discouraged.

God's work must be done in God’s way. We must place ourselves in line with Him, if we are largely used by Him in leading the unsaved to Christ. To quote Dr. Armitage again, "The primary element of a preacher’s power is lodged by the Holy Spirit in the depths of his own spirit, and you can create a second sun to outshine the present one as easily as you can make a true preacher of Christ without the Holy Spirit."

It is not a new gospel that we want, nor a new theology, or a new religion, but the old, preached as it was by those in whose living it demonstrated itself as the wisdom and power of God unto salvation.

Half of the platitudes of the day in regard to “development,” “progress,” “culture,” the “advance of the age,” the “spirit of the times,” the “demands of the hour,” etc., would be smitten dumb by a ministry such as ours might be and ought to be. Human nature is tainted by sin, and that sin is guilt. If men are saved, it must be by grace through faith. Sins are facts, and the truths by which men are saved must be facts—facts which the preacher must know and the saved must experience.

The preacher must carry into his work the steady enthusiasm of a downright earnestness—an enthusiasm for Christ and his work. But to have this, he must have a profound personal experience. For such an earnestness as this is born of this indwelling, transforming life of God in the soul. As the preciousness of the gospel and the danger of the impenitent are realized in our personal experience they will fix our attention and thought upon the supreme themes of the gospel, and save the pulpit from that pedantic and learned twaddle that so often belittles its divinely appointed mission and meaning. We will be made too honest, too earnest, in view of the reality of God’s word and work, to resort to tricks and shams, novelties and make-shifts, to keep things going. He who feels what he preaches, and preaches what he feels, is the man who grasps the hearts of men, and by his directness and earnestness disarms them, or rouses their criticisms. Truth born in a man’s soul, and wrought into the very warp of his daily living, can never be counterfeited. All men accept this as the genuine thing, and they cannot long resist it. Thomas Sheppard said of his own preaching, that “before he preached any sermon he got good by it himself.” What a fresh function this experience would give to our sermons and what a power to their delivery!

No sermon is worthy the name that has not worked its way into the preacher’s own soul. How can we expect a sermon to move other hearts which has not first stirred our own? Or can any man deliver a sermon which has no effect on himself? The man who can’t interest himself or move his own heart must not lay the blame of empty pews upon people’s unwillingness to hear the gospel.

The common people—i. e., the multitude—heard our master gladly, and they will hear us gladly if we preach in the spirit and in the love and simplicity of our Master. The fault is not all with the people. Nine times out of ten the fault is either in the preacher or in the preaching, or in both. Big sermons are the bane of the modern pulpit. This pra-
ting about the worn-out gospel and an effete Bible carries with it symptoms of an alarming moral malady. The stomach which rejects its substantive food and can tolerate only pastry and confectionery, is a diseased one. So of the hearer who rejects a plain gospel feast, prepared in the brain and soul of a faithful servant of God, and picks out the bits of illustration or poetry that garnish the dish, exposes his want of a spiritual appetite.

The preacher of the gospel is not a caterer to sentimental dyspeptics, but a feeder of the hungry soul, and that, too with the food which he himself lives upon. Ah! but it's the same old story over and again! True; but there is only one heaven, one Cross, one Name, one way. One might as well complain that God has set but one sun in our skies. But if the preacher be a growing man, especially if his growth be in grace and in the experimental knowledge of our Lord Jesus Christ; if his daily life be a spiritual upbuilding out of old truths lived out in fresh experiences, then his preaching will be fresh, and these old truths filtered through his own soul will be like the figures in the kaleidoscope, the same, but always in fresh forms. The art of putting things comprehends about all the originality we have to-day. He who can speak out of the fulness of the attesti\n
power of any preacher rose to its greatest height: was it in the discovery of some new truth? or when, “filled with the spirit” like Peter at Pentecost, he struck out of some old truth a fresh flow of the water of life?

“It is a sickly appetite,” said Robert Hall, “which craves only incessant variety. I am persuaded that the earnest preaching of those truths which bear to the preacher and to Christian experience the demonstration of personal knowledge is the “short method” with heresy and scepticism. Established truth leaves no foothold for heresy. “If,” said Newton, “I can fill the bushel with wheat first, I defy any one to fill it with tares.” “The reputation which is to last,” said F. W. Robertson, “must be positive, not negative; it is an endless work to be uprooting the weeds; plant the ground with wholesome vegetation, and then the juices, which would otherwise feed rankness, will pour themselves into a more vigorous growth. Plant truth, and the error will pine away.” The step from the novel to the false is an easy one, or, as Phillips Brooks puts it, “sentimentalism and scepticism go together as naturally as fever and chill.” Indeed, this greed for some new thing is as effective a bulwark against the preacher as the most blatant error.

Guthrie tells us of an incident in the early life of one of Scotland’s famous preachers. He appeared in the pulpit of an Edinburgh church as a candidate. He preached grandly because naturally and simply, but this would not do. At the close a modern Athenian turned to his neighbor, and with a shrug of his shoulders and a sneer of contempt, said, “Ha! there is nothing new there.” “Fancy a
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man,” continues Guthrie, “to whom I offer a rose, fresh plucked, dyed in the richest hues, breathing the most fragrant odor, with the dew drops still shining like diamonds upon its pure bosom, tossing it from him with an air of contempt, saying, ‘Ha! there is nothing new there.’

I have known men who went to hear Spurgeon and Moody to learn what they called the “secret of their power,” and their report reminded me of the king who wanted to see the wonderful sword with which Scanderburg had bewn his way to so many victories. When the plain, strong blade was placed in his hands, he felt it, turned it over, swung it, and, handing it back, said, “I see no such great matter in that sword more than in any other sword.” “True,” said one standing by, “you see the sword, but not the arm that wielded it.” The secret of a preacher’s power is not in his words or manner, but in the experience of the truth he carries in his soul energized by the Holy Spirit.

Christ here, as everywhere, is the preacher’s model. Eloquence has power against guilt only when uttered by purity. The spear pierces as the force behind it is strong. “Our Saviour’s matchless virtue,” said South, “free from the least tincture of anything immoral, armed every one of His reproofs with a piercing edge and an irresistible force, so that truth in that respect never came naked out of his mouth, but either clothed with thunder or wrapped up in all the powers of persuasion, all his commands being but the transcript of his own life, and his sermons a living paraphrase upon his practice.”

“A man who can repeat the law, but who is not a doer of it, has no share in the priesthood, but is like a cowherd counting the cows of others.” Henry Smith, referring to those who are so busy teaching others that they neglect their own duties, says: “They can teach all the doctrine of Christ save three syllables—’Follow Me.’ They are like tailors busy in decking and tricking up others, but go both bare and beggarly themselves.”

Men are not saved by the brilliancy or power of ideas. This is not the claim of even God’s word, though here are the sublimest ideas ever clothed in the utterances of speech, but its claim upon mankind is based upon neither its intellectual character nor literary excellency. Men like Ingersol have its utterances at their tongue’s end. They have many of its ideas, all admire the beauty of their expression. Peter’s sermon at Pentecost is remarkable neither for its rhetoric nor profundity of thought. Paul’s sermon on Mar’s Hill, before that cultivated Athenian audience, was a greater sermon in structure, depth and finish, and yet it was far below Peter’s in its effectiveness. Paul’s sermon was a masterpiece of thought, twisted and linked into logic; but thought does not save souls; it is necessary, as bones and flesh are to life; but life is the first necessity of life. The truth which quickens must be living truth. It must live in us who preach it, if it carries with it the power that saves.

As we live into this gospel of the eternal life, we shall feel more profoundly the responsibility that attaches to the preaching of it, and he who feels this will feel that the smallest congregation will be large enough to give account for at God’s bar of judgment.
God grant that none of us may ever have the sense of our accountability to God for the souls of men, obscured by the applause we may receive from them. We are not commissioned, as ministers, to care for souls only so long as the business is profitable, and then turn to something else. We are to give account for them to God. Neither are we to take upon ourselves this work as other men may the law, medicine, or farming. The lamp of life is a ghastly thing when held out in the cold, bony hand of a skeleton. It is not the unlighted candle that lights others. It will not do for sentinels to sleep.

Let me remind you, in this connection, of the words of MeCheyne: "It is not great talents that God blesses so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God."

As the load-stone loses its power when rubbed with garlic, so do we lose our power when our character becomes smirched by vice; but on the other hand, as we live close to God he will keep before us the impulse to success in a felt passion for souls. We used to hear men pray, as they rose to preach, that God would help them speak as in the presence of the judgment hour. "Paul was the kind of a preacher," says Spurgeon, "whom you would expect to see walk down the pulpit-stairs straight into his coffin, and then stand before his God ready for his last account." Preaching was not a performance with him. It was a message of God, fitted for men in the experience of his own soul. Richter calls Luther's words "half-battles," and yet Luther's earlier sermons were born out of the very throes of his soul agony. "I cannot do it, I shall die in three months; indeed, I cannot do it," he once said to his vicar-general, and yet what a force he became, under God.

Dr. Mason said the secret of Dr. Chalmers's power was his blood earnestness. Robert Hall said the same of Dr. Mason. There is no such preaching as that born out of the experience of a soul. To quote Mr. Beecher, "Some say that experimental preaching is shallow. Shallow! It is deep as the soul of God!"

With most of us preaching is too easy work, and one reason why it accomplishes so little is, it costs so little.

"If I were put on trial for my life," said Robert Hall, "and my advocate should amuse the jury with figures of speech, or bury his arguments beneath a profusion of flowers of his rhetoric, I would say to him, 'Tut, man, you care more for your vanity than for my hanging. Put yourself in my place, speak in view of the gallows, and you will tell your story plainly and earnestly.' I have no objection to a lady winding a sword with ribbons and studding it with flowers when she presents it to her hero-lover; but in the day of battle he will tear away the ornaments, and use the naked edge on the enemy."

As the seraphic Summerfield was nearing his death, he said, "Oh, if I might be raised again! How I could preach! I could preach as I never preached before! I have taken a look into eternity!"

Brethren, we have but a brief time to preach. Let us preach as if we had looked into eternity. You may be criticized; you may, in your burning heart-zeal, make mistakes, and all that; but in the solemnities of judgment and eternity these things will be little thought of.

After a very scholarly effort the learned
thanked Bernard, but not the godly. He says the next day he so preached that the pious people came thanking God for him, and blessing him for his words. To the surprise expressed by some of the learned, he answered, "Yesterday I preached Bernard, but to-day I preached Christ."

An old writer says, "If we would preach to the purpose we must bring our hearts as well as our heads into the pulpit."

The following anecdote would apply to too much preaching in our times: An old lady going to hear a famous doctor preach one day, carried her Bible, as usual, that she might turn to the word as he used it, but coming away, remarked to her friend, "I have made a mistake in bringing my Bible to-day; I should have brought my dictionary."

Brethren, let us never forget that we are God's ambassadors, sent not to treat with men, but to proclaim His terms of surrender to them.

"What sort of preaching do you like?" asked Dr. Bush of Robert Morris one day. "I, sir," replied Mr. Morris, "like that kind of preaching which drives a man into the corner of his pew and makes him think the devil is after him."

Much of the preacher's power, under God, depends upon his feeling what he says, for that man impresses others with the conviction that he believes what he says. He makes others feel when he himself feels.

It has been aptly said by some one that "it would be well if some who have taken upon themselves the gospel ministry would first preach to themselves, then afterwards to others." Pleading with men to become reconciled to God lies at the very foundation of the idea of preaching, and we are powerful in this persuasion of men as we feel the echoes of the words we use ringing in our own souls, or rather, as we put the convictions of our souls into the arguments we use.

Increased means for usefulness, brethren, must not be sought as the means of lessening the work, but of rendering it the more effective. If you ever in your dreams look forward to the work of the ministry as an easy one, let me remind you of Dr. Sam Johnson's reply to one who regretted that the Doctor had not chosen the profession of a clergyman, because it was such an easy and comfortable one. "The life of a conscientious clergyman," said Dr. Johnson, "is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No, sir, I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life."

There are two aims before the preacher, which, after all, are one, soul-saving and soul-culture. Surely such a work demands a fulness of passion for it. His themes are in the gospel; the needs to provide for are in human hearts all about us: how shall he preach, what shall he preach? He must know the wants he has been sent to meet: these are wants common to humanity. He will find in his own heart the best text-book from which to learn of other hearts. Let him know his own heart, then, and how this gospel helps him, if he would know how with this gospel to best help others. His own experience will teach him most of others. One of Mr. Bramwell's hearers once asked one of his parishioners, "How is it that Mr. Bramwell always has something new to tell us when he preaches?"
The answer was, "Why, you see Bro. Bramwell lives so near the gates of heaven that he hears a great many things that we don't get near enough to hear anything about."

Another incident in the ministry of this godly Bramwell may also illustrate another point I made, that a preaching out of a deep religious experience has a subtle mystery about it which forestalls criticism. The profound and critical German scholar Trubner was once one of his auditors. "Alas for poor Bramwell," said one of his flock, "how Trubner will criticise him." After the sermon, which was one of great power, one of the hearers said to the profound critic, "How did you like him? Don't you think he wanders a good deal in his preaching?" "Oh, yes," said the learned German, "he does wander most delightfully, from the subject to the heart."

"Do not preach your doubts," said Dr. Fowler, "You are sure of enough in the book to preach about all your life." When we preach out of our personal experience we come to Christ's formula, "Verily, verily, I say unto you." If you have only doubts don't preach, or if you have commenced to preach, then get free from them, or stop preaching. "Only convictions generate convictions." Hence the authority of experimental knowledge is the essential prerequisite to preach. "All is but lip service," said Sidney, "which wants experience." That preaching which comes not from the preacher's experience, therefore, is wanting in the practical power of unity and individuality. The gospel you are to preach is God's provision for man's needs rather than his notions. Orthodoxy is little better than rationalism if it is merely of the head and not of the heart. The truth we preach the best is that which holds our hearts in its strongest grasp, and such a preacher is the living illustration of his preaching.

Says Cowper—

"I venerate the man whose heart is warm, Whose hands are pure, whose doctrines and whose life, Coincident, exhibit lucid proof That he is honest in the sacred cause. To such I render more than mere respect, Whose actions say that they respect themselves,"

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**Technical Education.**

A discussion of an open question can be made more harmful than beneficial. If it be conducted in a spirit that tries to find the truth and set the same before mankind, it will do good; but if it be carried on with a view of leading to controversy and arousing bad feeling between individuals, the disputants would do far better to keep silent, or to employ their talent in some other and better way. The subject of this article is a living issue, and the present writer hopes that his remarks thereon may be helpful in placing before the minds of his readers a few thoughts that may prove beneficial.

We are living in a pushing, practical age, one in which mechanical skill has done, and is still doing, its utmost to produce new machines and improvements on old machines for the help of the la-
boring classes and the comfort of mankind. At the beginning of the present century the stage-coach bowled along the turnpike roads at the rate of eight, or at most, ten miles per hour; while the traveller now boards the fast "Pullman Vestibule Train," and, surrounded by all the comforts and conveniences of a well-ordered house, is whirled across the country at forty, fifty, or sixty miles per hour. The application of steam to ocean navigation has shortened the time required for a journey from England to America from five months to a little under six days. Formerly the report of the events taking place in Europe was considered "news," though received two or three weeks late; but the laying of the Atlantic cable has rendered it possible for us to read in the morning papers the speeches delivered in Parliament on the night previous, or the latest intelligence about the Austro-Russian complication. But it is unnecessary to give further illustration of the mechanical skill of the nineteenth century. The great machine-shops in the manufacturing towns will reveal that, where the many and multi-form bolts, bars, bands, pistons, wheels and governors are all working, each independent of the others, yet all moving for one common end.

Now, all these inventions show the active mind of the inventor, whose whole attention was centered on the subject in hand, and who, after months, perhaps years of study, brought forth some new piece of machinery. But before he could attain any success, he must have acquired a knowledge of the laws and uses of machines; which knowledge can be obtained only by a study of mechanics.

Education in one special line—as, for example, metallurgy, civil engineering, law, medicine, &c.,—is what we mean by technical education. The derivation of the word technical—τεχνικός, an art, from τεχνεῖν—producethis view. Obviously, this system of training has many advantages. In the first place, it makes men practical. The time has come when it is thought no disgrace for a college graduate to handle a workman's tools. An inspection of some large machine shops in the West recently show-ed that twenty-five per cent. of the employees were men holding the diplomas of such institutions as Harvard, Yale, and Ann Arbor. All honor to these men who are not afraid to soil their hands by learning how to run an engine or to turn a lathe! If the operatives in the large mills and manufactories of the land were better educated, there would be nothing like the present number of strikes; for then employer and employee would understand each other. Again, technical education renders a man efficient in his particular sphere of work, and capable of making improvements therein, because it enables him to concentrate all his time and energy thereupon. And only those who give their undivided attention to any profession ever become skillful in it.

But the old curriculum of the colleges and universities does not furnish just the education required for this purpose. "What good," is asked, "will a knowledge of Latin, Greek, or Modern Philosophy do a man who intends to devote his life to a mechanical calling?" Recognizing the failure of the colleges to give such training as this, technical, or industrial, schools have been established all over the country, in which thorough instruction is given in the more practical
branches of learning. These schools are first-class institutions; yet I think there is an error which people are apt to make with regard to the whole subject of technical education. Though, let it be understood that what follows does not apply to such worthy institutions as the manual school, of which an excellent representative is the Miller Manual Labor School. Reference is had only to the higher-grade technical institutes.

The need of the present day is thoroughly educated men. Strictly speaking, a man is not educated—educare—to lead out—until all his faculties have been fully developed. Now, this degree of learning cannot be attained by going directly from the public school to the technical school, spending two or three years at the latter institution, and then going out into the busy world, to fight the battles of life. Yet this plan is carried out frequently; and what are the consequences? The professional calling are filled to overflowing with half-educated men who never accomplish anything, but are a clog upon their fellows. Civil engineering is overcrowded with incompetent men; the frequent collapsing of large buildings shows that architects and builders are either incompetent or grossly neglectful. I have mentioned already the mechanical professions, but the same is true of law and medicine. In England, where an M. D. must be a full graduate of either Oxford or Cambridge, walk the hospitals for several years, and then live as assistant to some practising physician, before he can set up for himself, there is one doctor to about two thousand of the population. And they are thoroughly educated, skilled men when they do begin to practice. But in the United States, where the merest fledglings are turned out as fully equipped M. D.'s after no other education than that which is afforded by the public school and a rapid course in some poorly-equipped medical college, there is one half-educated doctor to every five hundred people. And the same is true of the legal profession. The completely-educated, able men always rise to the top, where there is plenty of room, while the lower ranks are overcrowded.

This state of affairs should not be; it cannot continue long. Parents ought not to be in too great a hurry to see their sons launched upon the tempestuous sea of life with flying colors and brilliant prospects. Often, the brightest, ruddiest morning is a precursor of a dark and stormy evening. A young man ought to have a thorough college education if he wish to accomplish anything in life. Excellent as technical training is, let it not be the sum total of our education. Let it, rather, be the superstructure raised upon the solid foundation of learning acquired in the colleges and universities of the land. When this shall be the case, all the walks of life will be filled with thoroughly-educated, competent men.

C. O. Frexbreth.
In works on physical and social science we find enumerated five different and distinct races of men. Under these grand divisions are numerous subdivisions; but search as we may we will not find in any of these books a single sentence concerning that large and highly interesting class of individuals known as loafers. My own research into the matter has led me to the conclusion that no one race can lay claim to the enviable distinction of numbering within its ranks all the members of this celebrated family. No indeed, the honor was too great to be conferred on a single race or for a single age. From the time of Cain until the present day, and among all the nations of the earth, the voice of the loafer has been heard in the land, and his form has been a familiar figure.

But it is not our intention to discuss the loafer under all the various phases and circumstances in which he has appeared. The almond-eyed Mongolian quietly dozing in the shadow of a pagoda; the listless Turk whiffing his meerschaum as he lolls amid the ruins of by-gone glory; the African blinking in the sunshine, must all find a worthier pen than ours to herald to the world a history of their career. Not even the Indian loitering around his council-fire can claim our attention. Nor will we pause to narrate the eventful tale of life of those who are wont to congregate on frequented street corners and at the village store or post-office to settle forever the most momentous questions of the day. It would be a pleasure to notice in detail all these members of the world-extensive fraternity, but for the present we must content ourselves with a few remarks on that justly prominent member of the brotherhood, the college loafer. To the college loafer, then, we will turn our attention, and if we do not succeed in giving a true portrayal of this highly privileged character it will not be for lack of acquaintance with him.

But before we proceed further, what sort of a personage is a loafer? The etymology of the term seems involved in some obscurity. Webster is evidently wrong when he says it is derived from laufen, meaning to run, for whoever heard of a loafer walking much less running, even when pressingly encouraged to do so?

It seems contrary to the nature of the animal to move except at long intervals, and then only with a slowness and dignity becoming his station. We have heard the loafer designated as a man who, having ten minutes to spare, goes and bothers somebody who hasn't. This is very good except in regard to length of time. The true loafer would smile superciliously at the idea of plying his profession for so short a period. He generally walks into your room, takes his seat in the best chair, at your favorite place at the table, elevates his feet over your grate, or on another chair, asks for a cigarette and begins to smoke. He is not very communicative at first, but as the blue wreaths ascend his soul goes out to you in your silence and he begins to unbother him-
how many boys know it, and what each one thinks of it. He knows all the men who are to be nominated for office at the next meeting of the society, and he can tell you exactly how you ought to vote. In fact, he knows more or less about all the affairs around college, to say nothing of the outside world, and he has decided opinions on those about which he does not know. But the experienced loafer will not do all the talking himself. He knows how to inflict a keener torture than that. He begins plying you with questions. Questions about various and sundry matters are fired at you in rapid succession. In lieu of anything better he will inquire what came in those bottles on your mantle, what you paid for those shoes you have on, where did you get that ring you are wearing, who was that letter from he saw on the box for you this morning, and so on ad infinitum.

Perhaps the inexperienced may think that if no attention was paid to these questions the loafer would take the hint and depart. But not so. Instead of leaving when his queries remain unanswered, he immediately proceeds to investigate for himself. His baneful eye will now pry into your most private affairs. He scans the room, and if his attention is invited in any quarter, he feels in duty bound to bestow it. His scrutiny ended, he brushes his hair, carefully leaves the brush on the washstand, and returns to his task of entertaining you. Just here it is well to notice the time selected by the loafer for the pursuit of his avocation. There are two points in the day which seem to him especially appropriate. Along with his other information he knows at just what hour your most important recitation comes. When he thinks you are fully absorbed in preparation for this class, it is his exquisite delight to come in and keep you from injuring your health by severe study. The other time is about your bedtime. Here as elsewhere hints are of no avail. He has even been known to sit and talk after his hapless victim had retired.

The loafer never seems to have any lessons or examinations himself, and he appears utterly to forget that his fellow-students are not so singularly blessed. He is rich in that precious article called Time, and is exceedingly lavish in its use, bestowing a large share of each day upon the merest trifles. We are convinced that the loafer would be a welcome visitor oftentimes if his presence in our room would serve as an excuse from recitation. But alas, such is not the case. That it ought to be so when we have conscientiously tried to get rid of him and have failed, is evident to all right-thinking minds. A cold or a headache sinks into insignificance when compared to the deadening and stupefying influence produced upon the intellect by a loafer experienced in his profession.

The crime which the loafer commits is more heinous in its nature than that perpetrated by the midnight thief or the highway robber. The loafer steals from you what you can never recall or regain. When it has once departed it is gone forever. Fortune, power, friends, even a good name, when once lost, are still among the possibilities of the future, but time is only of the present, and its loss is irrevocable. The loafer, then, violates the law of your being in obstructing the use of your powers for their natural ends. But he does more than this: he not only wrongs another, but he violates the law
of his own nature. Instead of using his powers for their natural ends, he is daily doing violence to this sovereign law of man's existence. There are no words too strong to condemn the folly of such a course. In conclusion, let us heed the sage counsel of the Roman philosopher: Quidquid itaque in alio reprehenditur, id unusquisque in suo sinu inveniet.

JOHN SAWYERS.

EDITORIAL DEPARTMENT.

The bugle blast of political warfare has sounded, and each party has commenced to drill its men for the coming contest. The great question at present is, Who will be the standard-bearer on each side? Mr. Blaine seems to be the choice of the majority of the Republican party, and yet he has told his friends that he does not wish to be a candidate for the highest office of the world in the gift of the people.

The Sherman boom has somewhat died out in this section of the country, since his lieutenant in Virginia received a mortal wound in a skirmish which took place some time ago.

Senator Ingalls, after his bloodthirsty speech in the Senate some time since, may have his name presented before the convention.

Under the existing circumstances it is hard to say who will be the leader of the Republican party in the great national campaign, but it seems reasonable to suppose that if Mr. Blaine's friends insist upon proposing his name before the Republican National Convention, and it meets with the approval of a majority, he will certainly be too patriotic to refuse to wave the "ensanguined garment" again, notwithstanding the fact that in the last Presidential contest, through all the storms occasioned by the waving of this garment, Grover Cleveland marched, on in triumph to the White House.

Let us turn our attention to the Democratic party for a moment, to see if we can find a man that will continue the success commenced by Mr. Cleveland. Some Democratic papers think that New York is the fountain-source of all great men, but that they do not remain great very long after they leave the Governor's chair of that State. There is no doubt that there are several Democrats that would like for the St. Louis convention to nominate them candidates for the Presidency, and we think that a good many of these would have to be satisfied with being candidates; but what we want and what the country needs is a man that after he has been nominated can lead the Democratic hosts to victory. That man we think we see in the personage of Grover Cleveland. For various reasons the administration of Mr. Cleveland has not been entirely satisfactory to all the Democrats. This seems to us to be a reason that his course has been right. Whoever heard of a man that pleased everybody? For our part, we are glad that he has not pleased the whole republic, for if he had done that we should think that the end was drawing near. If Mr. Cleveland, with the little experience he had in government affairs, has guided the helm of
the ship of state with such ability, and has acted according to what he thought was right regardless of the bulldozing of politicians, and since marvellous success has crowned his efforts, who can tell what he would do in four more years? He is President not of the North nor of the South, but of the United States.

Henry Watterson says Mr. Cleveland is a man of "luck," for whatever he does seems to turn out for his own political good; and if other men would do the same things they would bring ruin and defeat upon their own heads. We think that if Mr. Watterson would substitute for "luck," good, hard common sense, he would be striking at the secret of Mr. Cleveland's success. Let the Democratic ticket be headed with the name of Grover Cleveland, and victory will perch upon the Democratic banner whether Blaine, Sherman, or Ingalls, or all three of them, head the Republican ticket.

David, while dying, said to his son Solomon, "Be strong, and show thyself a man." He did not say, show thyself a king, for he knew that to show himself a man meant more than a king, for he had been a good king, but not at all times a man. One of the greatest impediments to the success and usefulness of a young man is a desire to become great, seeking honor for his own gratification rather than obtaining it as the legitimate result of a faithful discharge of duty. This unholy ambition has blasted the fond hopes and fair prospects of many a youth. "All men are born equal," is not true in the sense of ability, but they are endowed with different talents for different vocations and spheres of activity.

Doubtless he who is a failure as a general would have made a useful private. If a man seeks a high position simply to be looked up to, he has his reward; but without comes also a revelation of the man, for he cannot conceal his real self. But on the other hand, there is great need of men of ability and firmness to fill important offices. As civilization advances, and education and Christianity are overcoming ignorance, superstition, and vice, the nation demands greater men and more of them to take the lead. William the Conqueror, or Edward the Confessor, or even Alfred the Great, would be considered utterly incompetent to rule England to-day.

Since our republic presents so many golden opportunities, so many open doors to positions of honor and responsibility, men of natural ability ought to improve their talent, develop their intellect, and rise up with an aspiration to acquit themselves honorably. But in our eagerness to ascend the ladder of fame let us not make the common mistake of trying to step too far, and thereby slip and fall. But ascend step by step, taking them in their regular order, discharging first the duties that lie nearest our door. If we would be men indeed, we must not waste our time by looking with a telescopic eye for something great and overlook the smaller things all around us; but we must act well our part, whatever may be our circumstances. This is the true criterion for a man's genuine merit. He that is faithful in that which is least, will be faithful in that which is greatest, and vice versa. Be not ashamed of your lot, neither wait for your calling to honor you, but honor our calling. Abraham Lincoln was a railsplitter; but rose to the highest office in the gift of the people of
the United States. When Whitfield, during his college days, was derided for having been a bootblack, his reply was, "Yes, and I did it well." Paul magnified his calling; David was a good shepherd, and therefore God made him king, for He knew that he who had been faithful in keeping sheep would faithfully rule his people.

So, if you would be great, "Act well your part; there all the honor lies."

**SCIENTIFIC NOTES.**

**THE MODERN THEORY OF EVOLUTION.**—The modern theory of Evolution was formulated by Darwin and published in 1859, in the "Origin of the Species." This work, which at the time caused the wildest enthusiasm and whose influence now is by no means at an end, was the product of many years of observation and study. At first, reluctant to accept the conclusions forced upon him by the coherence of many facts of his personal experience, ever cautious and making accuracy his constant aim, he was finally compelled by the weight of concurring evidences to receive the theory that there has been from the lower orders a steady development of the species which has culminated in man.

Evolution, how it bears upon Christianity, involving the still greater issue of the relation of science to religion, is the great question of the day. A less degree of jealousy and hatred growing out of these differences of opinion, had they occurred in the fifteenth century, would have kindled a war and might have divided a nation. Whether science and religion move in different spheres or bear the relation of a wheel within a wheel, whether the scientist and the theologian have real points of contact or never meet in essentials, is a question that has been much mooted during the last thirty years. Since the Christian idea of God is of a being whose power controls every drop of blood and molecule of protoplasm, then, if this power to crush or create is ever exerted, every change in opinion and every new discovery of natural laws must have a direct influence upon religious belief.

In the January number of the Popular Science Monthly we saw a long article by Professor Huxley. In this he expressed his gratification at the liberal views announced recently by the three Bishops of Carlisle, Bedford, and Manchester. In his opinion, the Bishops have gone as far to bring about a friendly and helpful relation with scientists as would be exacted by the most zealous seeker of scientific truth. A natural classification of the theory restricted to its biological sense is, Evolution of the individual and Evolution of the sum of living beings.

The theory of primogenial creation by epigenesis in the individual, earnestly advocated by Harvey, a disciple of Aristotle, in the former half of the seventeenth century, controverted by Walphi, who was supported in turn by Leibnitz, in the latter half of the same century, is now in this nineteenth century accepted as the theory which best explains the phenomena of life. Evolution takes place
by epigenesis. Every living thing is derived from a particle of matter in which no trace of the distinguishing characters of the adult form is discernible. The germ, simple in its present nature but complex in its possibility of development, is defined as matter potentially alive and having within itself the tendency to assume a definite living form.

The notion that all the kinds of plants and animals may have come into existence by the growth and modification of primordial germs, we are told, is as old, as speculative thought; but the modern scientific form of the theory had its origin in the seventeenth century. Darwin's belief, and this is held by many besides, is, that the theory of evolution is not incompatible with the biblical statement of an original creation of the world; not only this, but it furnishes a higher conception of the divine attributes than the hypothesis of special creations. Ex.

Leon Foucault—Among the list of noted French philosophers and scientists, the name of Leon Foucault occupies an important place. By untiring efforts he made himself distinguished by his experiments as well as by his wonderful discoveries in optics and physics. He was born at Paris in 1819. After receiving a home education he decided to study medicine, but not being satisfied he abandoned this for the study of physical science, his first aim being to improve Daguerre's photographic process. He first served three years as experimental assistant to M. Donne; during which period he began his scientific career. He then carried on a series of experiments with Fizean on the intensity of the light of the sun, and later by the use of the revolving mirror he was able to establish the greater velocity of light in air than water. About this time he was created a chevalier of the Legion of Honor which was considered an expression of commendation and respect. In 1851 he gave the first physical demonstration of the rotation of the earth upon its axis, which was first exhibited in the Pantheon in Paris. We will give a description of this experiment farther on so that if the reader desires he can try this experiment for himself. In 1855 after inventing the gyroscope, another of his greatest inventions, he received the Copley medal of the Royal Society of London, and in the same year was made physical assistant in the imperial observatory at Paris. In 1857 he invented the polarizer which bears his name, and in the succeeding year a method of giving to the speculum of the reflecting telescope the form of a spheroid or a paraboloid of revolution. In 1864 he was created a member of the Royal Society of London and in the next year a member of the mechanical section of the institute. About this time he determined the velocity of light to be about 185,000 miles a second or about 6,000 miles less than obtained by other experimenters. He published a paper on the modification of Watt's governor in 1865, upon which he had from time to time been experimenting, and a new apparatus for regulating electric light.

Up to this time scientists had found a great deal of difficulty in examining the sun, owing to the excess of light being so injurious to the eye; but Foucault invented a process about this time which to a great extent removed this impedi-
ment. It consisted in depositing a transparently thin layer of silver on the outer side of the object glass of the telescope, which diminished the excess of light to such an extent that the sun could be viewed without injuring the eye in the least. He always wrote for scientific papers and magazines, and from 1845 until the time of his death in 1868 he edited the scientific department of the Journal des Debat. We have mentioned but a few of the experiments, discoveries, and inventions of this great scientist, but enough to give the reader an idea of the aid he has given to science.

As before stated, Leon Foucault executed the first physical demonstration of the rotation of the earth upon its axis. This wonderful yet simple experiment consisted in fastening one end of a fine steel wire to the surface of a high ceiling, and to the other end he attached a heavy copper ball with a large steel needle projecting from it. The surface over which this pendulum was to swing was so hollowed out that the needle would move over the surface of the arc, which, being covered with a layer of fine sand, through which the needle passing would mark the path of each oscillation of the pendulum. In order that the pendulum might not be moved by any other impulse than the attraction of the earth, he drew it aside from its vertical position and tied it with a string. When ready to perform the experiment the string was burned, and the pendulum began vibrating. At each vibration it was plainly seen that the path marked in the sand by the needle fell a little to the right of the path made by the former vibration of the pendulum. If this be true, it is then evident that the pendulum must have turned its plane of vibration to the right, or that the earth must have turned to the left beneath it, making it appear that the pendulum turned to the right. But a pendulum once set in motion will continue in the same plane of vibration. When the pendulum began vibrating, being drawn only by the attraction of the earth, it must move in the plane containing the three points, the point of suspension, the starting point, and the centre of the earth. It cannot of itself leave this plane of vibration, and there being no other force to turn it aside, it must therefore go on therein to the end of that vibration; the next vibration begins in the same plane and therefore must end in it, and so with each succeeding vibration until the pendulum ceases to swing. The point of suspension may be turned, causing the pendulum to rotate, without affecting the plane of vibration in the least. This may be easily proven by holding a small pendulum in the hand, made of a simple ball and string, and twisting the string and swinging the pendulum. Although the ball is rotating quite lively it will not affect the plane of vibration a particle. It is then evident that the pendulum did not turn its plane of vibration to the right as it appeared, but made visible the actual motion of the earth beneath it. As it is generally impossible to have the hollowed surface for the pendulum to vibrate over the experiment can be tried by drawing a heavy chalk line on the floor and having ascertained the correct position in which the pendulum should be fastened to vibrate directly over the mark, tie it in that position and when ready to perform the experiment burn the string and it will be found that the pendulum will appear
to gradually turn to the right. If a pendulum were made to vibrate at either of the poles, and could be kept in vibration, it would complete the circuit of 360 degrees in 24 hours; that is, the earth would rotate once upon its axis beneath it in that time.

At the equator the plane of vibration is carried forward by the revolution of the earth, and does not undergo any change in reference to the meridians, but is infinitively great. Between the equator and the poles the time differs for the pendulum to make the circuit of 360 degrees, varying, according to the latitude being greater, the farther from the poles. In the latitude of Edinburgh it required 28.23 hours, or 28 hours 37 minutes and 48 seconds. By a careful study of this subject one can clearly understand why Foucault’s pendulum makes visible to the eyes of the 19th century what to the sages of the 15th was a fanciful dream—viz., that the earth rotates upon its axis.—Ex.

LOCALS.

“Fake” not thy neighbor.
“Let ’er go, Gallego.”

The base-ball has once more been brought out, and the tennis racquet has again come into use, after a long retirement for the winter. The foot-ball, where is it? Laid away ’till the arrival of next fall, unless there is quite a sudden and unexpected change in the weather.

’Twas a cold, wintry day. The snow was coming down in torrents. Two bright college boys were on the porch of a handsome house, taking in all the weather. One was at the door-bell. He pulled it hastily and turned away. Moments passed, yet no one came. He muttered at the want of appreciation of the people within at his distress, and pulled again. A quarter of an hour flew by; still no one came. “They all must be at church,” said he; “let’s go.” “Pull once more,” said his friend (who was enjoying the fun), “a little harder.” He pulled again, and what was his surprise when there was a loud ringing just inside the door and the footsteps of some one were heard coming. “Why, goodness, J., it’s the first time it has rung,” was the bright remark of this bright youth as he entered the hall.

Ministerial: “Can you tell me whether they have Bunyan’s Pilgrim’s Programme in the library?”

Sen. Eng. Class. Prof.: “We read in to-day’s lesson, Mr. C., that the cockney does not pronounce his h’s. Can you tell us who a cockney is?”

Mr. C.: “He’s a man who don’t pronounce his h’s, sir.”

The bath-rooms have at last had rules promulgated for their use and are open for the use of the students from 6:15 to 7:00 A.M. daily. Three quarters of an hour given for one hundred students to bathe in!

There is nothing more profitable to the physical well-being of a student at Richmond College than the Indian club
and dumb-bell exercises, given by one of our fellow-students, Mr. C. M. Hazen. He has three classes, one from 11:55 A. M. to 12:25 P. M., another from 3:15 to 3:35 P. M., and the last from 4:15 to 4:55 P. M. They are very conducive not only to the expansion and deepening of the chest, but also to the development of all the muscles of the body. We are glad to see such a number of the students are joining these classes and would urge all who have not done so, to do so without delay. It will undoubtedly be for their good. We are very grateful to our fellow-student for his kindness in giving us these instructions for the development of our physical natures.

Rev. P. S. Henson, D. D., of Chicago, who has been holding meetings at the First Baptist church, delivered an address on the morning of the 13th in the College chapel on the “Building of Character.” Dr. Henson, who was the first graduate of Richmond College, has a wide-spread reputation as a pulpit orator. His address was very fine and enjoyed very much by all who heard it.

Prof. Charles A. Young, of Princeton College, will deliver the first course of lectures under the “James Thomas” lectureship in the Thomas-Memorial Hall on the evenings of March 23d, 27th, and 29th, (Friday, Tuesday, and Thursday.) This visit of this distinguished professor of astronomical science is looked forward to with great pleasure and interest, and all connected with the college are requested to arrange for a full enjoyment of these instructive lectures.

One of our students is a great believer in economy. When over in Petersburg he showed this in a rather peculiar and dangerous way. His companion for the night had retired and he was on the point of doing so himself. Suddenly a bright thought struck him. “Say, M., I believe in economy,” said he; “I’m going to put out the light, which is way over yonder, lock the door and then hop in.” He approached the light, which was a gas jet. Who-o-o-o—at one strong blow the light vanished. He accomplished his feat of economy, but was reminded of his mistake and had to do it all over again. Economy is a great thing, especially when it leads one to “blow out the gas.”

“Let us lay him away, He has lived his brief day, And, though given to blowing, let, now, his faults pass.” He has paid the full cost Of economy and lost, Thus some time most untimely—he blew out the gas.

The grounds of the College are being improved very much now. An excellent road has been built from Lombardy street in front of the Club House, the grounds are being levelled, trees are being planted, and everything is putting on quite a handsome appearance. Walks also, which have been needed so long, are being put down. The spring will cause the campus to bloom forth with more beauty than ever before, as the number of trees has been increased.

Prof. Winston gave his Physics class quite a treat on Friday evening, the 17th of February, by taking them around to see the electric and telephone works. The class assembled at the works of the electric car line, on Seventh street. It was strange how the Physics class had grown.
They usually have only about twenty in recitation, and there are not many more names on the roll; but here were at least forty down at the works to have the Professor show them the mysteries of electricity. When the Professor arrived we were shown in, and there saw the formation of the greatest power on earth today. Our accommodating instructor showed us so plainly how the electricity was formed by the dynamos and communicated to the cars that even the dullest mind could not fail to understand.

We next went to the works of the incandescent electric light company, which proved as interesting, if not more so, as those of the car line. They lighted up while we were there, which made it all the more interesting.

The boys next went to the telephone establishment, and had everything there, as at the other places, explained to them.

The boys are very grateful to Prof. Winston for the pleasant and profitable evening which he furnished them. They will no doubt study better, as they have seen how real all they are studying is. There is no doubt that they will never forget the principles of electricity, as they have seen how important they are.

On Saturday evening, the 18th of February, the formal opening of the new Club House took place, in the shape of an excellent banquet given to all the resident students. At 7:30 P. M. the College bell rang and students from both college and cottages were seen flocking toward the chief place of interest, the handsome dining-hall of the new building. They were also joined by some of the professors and alumni, who had received special invitations to be present.

It did not take long for the hundred college boys and those "of the silver grey" or departed locks, to be seated at the numerous tables. Professor Harris then arose and called on Dr. Thomas to ask the blessing. After this was over everybody set to and for an hour the knives and forks were made much use of. It was an excellent banquet which was served up, consisting of oysters, turkey, tongue, salad a la potato, pickles, bananas, oranges, grapes, nuts, ice-cream, and other delicacies of the season. Everybody did full justice to it, as was shown by the eagerness with which they began and the tardiness with which they brought the pleasant occupation to an end. Abundance was one of the most charming features of the occasion, and no one, no matter how large his appetite, could go away saying he did not have enough.

At last, however, every one had finished, and then Professor Harris arose and said that speech-making was not on the programme, but as there were some distinguished visitors present, he knew all would like to hear from them, and thereupon he first called on Mr. Josiah Ryland, the first graduate of Richmond College. Mr. Ryland arose amid great applause and made a very witty and happy speech, telling us how things were when he was at college, and showing us very conclusively that "things is growing." He brought out the improvements made in gastronomics especially, since he was at college, and with this the improvement in manners. He mentioned that the name of a Richmond College student had not appeared on the police reports for a long number of years, and showed from this what a high standard of manhood there was among the students, not only from
this fact but from the fact that the window panes of our neighbors were never broken and their peace never disturbed by midnight revels. He took his seat amid great applause.

Dr. Wm. E. Hatcher, a later graduate, was next called out, and in his usually humorous manner showed that things had improved some little at the time he was at college from what they were when Mr. Ryland was there many years before, but that the improvements had not been near in proportion to what they were now. He spoke very amusingly of how the biscuits used to fly and the way the ministerial brethren had learned to say grace from hard experience. He then brought out that though they had had hard times, yet many of the students then had made men of themselves, and there was all the more responsibility upon us to do likewise on account of our improved advantages. His speech was very much enjoyed by all the students.

Prof. Harris then got up and read letters of regret from H. K. Ellyson, President of the Board of Trustees, Dr. Tupper and others, that they could not be present. He then declared the formal opening of the Club House over, and everybody went away feeling that they had spent an enjoyable evening and with the hope of many more such enjoyable occasions.

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OUR LETTER BOX.

[Address all communications to LETTER-Box, Richmond College.]

"Enquirer."—The correspondents of our Letter-Box are quite numerous, more so than of any like department in any paper in the country. We select the most instructive and intellectual only for publication. That is why your question was not answered in our columns.

"Annie and Mamie."—Publishing in our December number the information you asked for about the "cheeky" young man who deposited you in the college chapel, came near precipitating the editor in a fight with that individual. As you keep on wanting information about him, however, we will write you more privately. He hates to be brought before the public, so we will have to be careful, and therefore will let you know by mail instead of through these columns. Ask almost any fair maiden, and you will find out something about him.

"Poetess."—All the poetry in the gentleman to whom you allude, is in his "poetic locks," which you speak of so highly. They are indeed very attractive, and speak volumes of poetry in themselves. We are glad that it is of the sort which cannot be published, however.

"Gas Blower."—Yes, it's a rather serious matter to "blow out the gas." Not only on account of the danger attending it, but the landlord of the hotel might hold you responsible for the gas which has escaped. Then, also, it is apt to appear rather ludicrous, but considering the locality from which you came you are excusable. We don't think it at all un-
natural in you. Let experience be your teacher, and all will be well.

"Philosopher."—Your question about the origin of the Intuitional Theory of Modern Distinctions is beneath the dignity of these columns, and therefore will not be answered, both because of its simplicity and also of its inapplicability to the lofty aims of these columns. We would refer you to Professors Lectures, page 5,233, upper part of page, for the answer you desire.

"Gertrude."—The closing lines of your "Age of Pompadours," published in our last Messenger, created quite a stir among our "Pompey." They admired the rhythmic flow of it very much, but did not know whether to be insulted at the sentiment of it or not. We hope you will add more to it, and that we may be able to publish it in full before many months. The "Pompey" are right numerous at present.

The following is one of our communications:

"Dear Letter Box: Will you please give us the latest novelties in 'ear-biting'? Is it not exceedingly dangerous for a young lady to have her ears gnawed by a "brainless dude," for as there is a lack of brains, there is likely to be an abundance of some poisonous substance in the cranium. The editor will at once correspond with your Society, as your solicitation for correspondence is directed chiefly to him. Will be glad to hear from "Novelty Seeker" again.

"Horace."—It was an Intermediate Latin man who translated your noble and affectionate phrase, "Curo Maecenas Egius," "Maecenas dearly loves horses." You must excuse him this time, as he is generally very fluent in translating your eloquent strains.

There have come many inquiries to us to know how "Alexandria," who was one of our last year's correspondents, is getting along with his "corns." If anyone can give the desired information, or he himself, if he desires, we hope they will satisfy the longings of the public.

"Policeman."—Chickens have been very plentiful lately at all our boarding-houses. Of course, none of them could have been bought from the suspicious character, whom you arrested for stealing chickens, as they were very cheap. We wish some more like them would come around.

"Edison."—One of our rats has lately discovered that coal gas can be obtained from iron by a peculiar process. If his knowledge will be beneficial to you, we will send on his address.

"S. C."—The letter you allude to was, perhaps, "Let'er go, Gallego."
We are glad to report the conversion of two of our fellow-students in the last two or three weeks. These were converted during the meetings held at Grace Street Baptist church, conducted by Dr. F. M. Ellis, of Baltimore. We had the pleasure of having him address us in the chapel several times during his stay here. All these addresses were very beneficial and instructive to the students, and we are glad to state that one of them, delivered specially to the ministerial students, is published in this edition of the Messenger. We were sorry to give him up, but after a stay of three weeks, he had to return to his church in Baltimore.

The conversion of these leaves only six unconverted students among the resident students of the College. We hope that ere the session closes they may be converted also.

We have been holding consecration services every morning for nearly a month from 7:30 to 8:00, since the commencement of the meetings at Grace Street. These have resulted in great good, so that we expect to continue to have a short service every morning before the regular hour of prayer, for the rest of the session.

At our last business meeting we had a talk from Rev. H. R. Mosely, now spending his last session at the Seminary, and who will then go as a missionary to Mexico. He was full of the cause of missions and his talk was very inspiring. He was followed by Rev. S. C. Clopton, of Clay-Street Baptist church, in the same line. We thus made our meeting very interesting and hope the cause of missions is deeper in our hearts.

We are glad to say our Y. M. C. A. sent over a large delegation to the Twelfth Annual State Convention of the Virginia Y. M. C. A. held at Petersburg from the 9th to the 12th of February. The majority of us went over Thursday afternoon, the 9th, getting there in time to hear part of the afternoon's exercises, but what was far the most attractive, for an excellent banquet, which the ladies of Petersburg had prepared for the delegates. As was usual with college boys we enjoyed it very much and did full justice to it. The night session was very enjoyable, including speeches by several of the delegates about their Association Homes.

We all were assigned to pleasant homes and excellently treated. The exercises the next morning and afternoon were very pleasant, but the exercises for colleges especially were held Friday night. Rev. R. J. McBrude, D. D., of Lexington, Va., who has for a number of years taken a great interest in College Y. M. C. A's., conducted the exercises and made an excellent speech on the question, "In what way can our work be best adapted to the needs of students in colleges?" He was followed by reports from the College Associations. The reports of all were good, showing an increased interest in religious work in the colleges. Our report compared very favorably with the others in some respects, but in others, as in membership
and number of conversions during the year, we fell short. We think the Convention has waked us up to renewed efforts, so that at the next Convention we will be able to report a greatly increased membership and a far greater interest in all branches of religious work. Right Rev. A. M. Randolph, D. D., of Richmond, then delivered an address on "The Bible—the Book for the Young Men of to-day." Everybody was perfectly carried away, not only by the address itself, but also by the eloquence of the speaker. The exercises of the evening then closed. Some of us, on account of an examination the next week, returned Saturday morning, but a large number remained until the close, Sunday night. They came back very much pleased that they had been able to stay to it all, making us who had not done so, realize what we had missed. It was very stimulating to the delegates to hear how other colleges were succeeding in Christian work and has been the cause of a wide-spread religious interest among the students.

What our Y. M. C. A. needs more than any other one thing, we believe, is to have a room of its own, where it can have its meetings and especially where it can offer attractions such as we have not at present. Other College Y. M. C. A's have them, why cannot we? Why should we be so behind the times in this respect? Are there not some plans which could be put forth to this purpose? If there are any friends of the college who are interested in this object we would be glad if they would help us. Let us see, boys, if we can't have rooms before the beginning of next session.

EXCHANGES.

The Perdue (Ind.) is a magazine well edited and attractive. Its contributions are well written, short, and spicy; and always finds an honored seat in our sanctum.

The January Indiana Student is especially attractive by reason of an admirable and most too highly colored picture of Alexander Hamilton. With the writer we recognize in this statesman, far-sightedness, ability, and intellect of the highest type. This is firmly established by his system of national banking; and the banking business in this country affords a lasting argument in his favor. His statesmanship is also plainly manifested by his firm adherence to the theory of a protective tariff, the life-blood of a country, or, as Mill puts it, "in nascent industries protection is right and proper." The writer develops also quite clearly his financial abilities and diplomatic career with France, which required much skill and tact to extricate the nation from serious difficulty. But he discusses quite briefly Hamilton's national policy, in regard to centralization of government, and obliteration of State lines. It is well that the author touches lightly upon this unseemly and undemocratic doctrine. We must admit that
Hamilton, as the exponent of Federalistic views, was without a rival, and that within the limits of the republic he was excelled by only one in statesmanship and intellectual ability—namely, Thomas Jefferson, of Virginia.

The February Student (Wake Forest) shows a vast amount of thought and labor in the preparation of its literary department. Its contributions in this department are lengthy and well written. The Student is one of the most entertaining college journals in the country, and for practical and advanced thought is unsurpassed.

The College Message (Greensboro, N. C.), is a living monument of the fact that the blushing daughters of "our old mother" Eve can wield the pen with mighty power and attain to eminence in the field of journalism. We are more forcibly impressed than ever with the fact that girls were not made alone to mend their big brothers' socks and nurse the fretting babe to slumber, but that they can launch out upon the boundless sea of science and literature, and discover gems more costly than the fabled philosopher's stone. We predict for the Message boundless success.

We transcribe from a periodical the thoughts below presented in regard to the "tone of the press of to-day." The author considers the deterioration quite noticeable, and presents some practical hints for its improvement. It is amply worthy of the second reading:

"1. I think that the tone of the modern press is not improving as the years roll by. I do not think that an editorial column, or any part of it, should be given up to prize-fighters—how they live, what they eat and drink, who in the past they have whipped and who in the misty future they are going to whip. I do not think that journalism should make heroes of murderers and then blame 'sentimentalists' for taking interest in the idols journalism has erected. I do not think that four or five columns of a paper should be filled with the details of a dog, cock, bull or prize fight, or with a scandal. I do not think that a respectable family should be humiliated because one of the heads of that family was found dead in a house of ill-repute by the publication of the poor, weak creature's name. The moral of the story was quite plain, and no one single individual was served when that family name was dragged through the waste-pipes of journalism; on the contrary, to many it brought shame, blighted prospects, and self-imposed ostracism. I do not think that the heads of our great dailies should wield rapier or bludgeon upon each other in their respective papers. If the head of the house acts like a rowdy, what can one expect of the rest of the family?

"2. I think that the 'tone' of the modern press can be improved by every one in it acting like a lady or a gentleman in public places and with pen in hand; by no writer penning a vicious line anonymously—or a lie; by no writer penning anything about any individual he or she would not be willing to be responsible for; by writers realizing that the 'freedom of the press' should not degenerate into the 'license of the press'—by, in a few words, living up to the good old golden rule.

"3. My ideal of a good newspaper is, one that shall be (1) clean, (2) able, (3) honest, (4) brilliant. One that shall devote as much space to literature as to 'sport' (of the dog-fighting, rat-bating kind); one that shall give a dead 'plug ugly' a line (if it is in the way of news) and a dead man who has done something in the world, for the world, many lines; one that shall not wrong its readers to please its advertisers; one with some reverence, some respect for good and great men and things. Very truly yours, Russell Sage, in Boston Globe."
It is proposed to raise $100,000 for the erection of a memorial building to the memory of the late Mark Hopkins, on the grounds of Williams College.

President W. W. Smith, of Randolph-Macon College, is meeting with great success in his efforts to endow that institution. Richmond has given him $40,000.

President Eliot said in regard to Cleveland's message that "the views on the tariff question and the reduction of the surplus are sound economically, sagacious politically, and thoroughly patriotic."

Vassar College has a library of more than 14,000 volumes. The reading-room connected with it receives, in addition to the daily and weekly papers, about forty of the leading scientific and literary periodicals of the day—American, English, German, and French. This institution, being the oldest of the colleges established for women, now has, perhaps, more extensive scientific and art collections than any other.

By the will of the late William Hilton, of Boston, Harvard, Amherst, and Williams each receive $50,000 to aid meritorious students in getting an education.

Wellesley College has a well-regulated library of about 20,000 volumes. Besides this general library there are five special minor ones—viz., the botanical, that of biology and zoology, the chemical, the physical, and the Gertrude library for biblical study.

Of the six young ladies whose education at Vassar cost $10,000 each, five married one-horse lawyers and have to give music lessons to make a living for their families. The other one is still single, but leaning toward a country parson with a salary of $220 a year.—Ec.

It is stated that two thirds of the Dartmouth students work their way through college, making almost any sacrifice in order to obtain an education. A few years ago a certain student's principal source of income was from sawing wood. At present the same man commands a salary of $5,000 a year.

The height of absurdity in the honorary-degree-conferring craze has been reached in the case of United States Secretary of State Bayard. The degree of LL.D. has been conferred on him successively by Yale, Harvard, and Dartmouth!

**TECHNICALITIES.**

Professor B.—"By the way, Mr. M., what would you administer to one who has swallowed HCN?" Mr. M. (the theologian who takes chemistry because it is obligatory)—"I would administer the sacrament, sir."

Professor—"'His deeds be on thy head.' What does that mean?" Student, who is going to be a lawyer—"Don't know, unless he carried his important papers in his hat."

Two men quarreled. Parting in the greatest dudgeon, one remarked, "I hope never to meet you on this side of the grave," the other replied, "I shall consider myself in particularly bad luck if I should meet you on the other side."

Teacher—"What does sea-water contain besides the sodium-chloride that we have mentioned?" Pupil—"Fish."

Another cold wave, said the young man when his two sisters and three cousins standing in front of an ice-cream saloon beckoned him to come over.

A corn doctor advertises that he has removed corns from several of the crowned heads of Europe. Now we under-
stand why it is said "Uneasy lies the head that wears a crown." Common people never have corns on their head.

An old bachelor says: "Nature shudders when she sees a woman throw a stone; but when a woman attempts to split wood, nature covers her head and retires to a dark and moldering cave in temporary despair."

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