

46

REPORT OF TREASURER

— OF THE —

OHIO INTER-COLLEGIATE * * * *

* * * ORATORICAL ASSOCIATION.

FOR THE YEAR ENDING FEBRUARY 21, 1896.

We hereby certify that we have examined the accounts and vouchers of H. W. Peairs, Treasurer of the Ohio Inter-Collegiate Oratorical Association and find them to be correct and according to the following statement:

RECEIPTS.

From predecessor,	\$93.43
" Inter-State Association,	32.00
" levies upon local associations,	50.00
" sale of tickets for contest and banquet,	790.00
Total receipts,	\$965.43

EXPENDITURES.

Deposit with Inter-State Association,	\$25.00
Expense account Baldwin, orator '95,	46.41
" " Johnson, alternate, '95,	33.51
" " McCune, delegate, '95,	27.56
" " McCaskill, alternate, '93,	7.00
Printing orations, constitutions, etc.,	9.75
Expense acct. J. Harvey Randall, Sec.,	1.75
Cost of banquet,	104.00
Music at contest and banquet,	52.00
Rent of chapel,	15.00
Printing and advertising,	28.75
Expense account Judges, '96,	21.25
" " Pres. Snoddy,	13.95
" " Sec. Painter,	8.00
" " Treas. Peairs,	7.40
Total expenditures,	401.33
Balance in treasury,	564.10
Total,	\$965.43

[Signed]

PRES. E. E. SNODDY, Hiram College,
SEC. IRA C. PAINTER, Denison University.

Gathering in Princeton.

Oct 20 1896

PRINCETON, N. J., Oct. 19.—Tomorrow the Princeton Sesqui-centennial Celebration begins and the long prepared for event will be duly inaugurated. The old town is clothed in holiday attire and Nassau street presents a gala appearance with its decorations of national and college colors. The two triumphal arches are completed and, covered with appropriate inscriptions, together with bunting of red, white, blue and orange and black, add to the general effect. Professional decorators worked all Saturday and to-day on the dormitories and college buildings, so that hardly a stone on the campus is left uncovered, and gay colors and waving flags are hung from every window and door. The old "grads" have commenced to roll in from all quarters and nearly every train brings back to Princeton some of Nassau's alumni. Gray-hair-

Terms and of Payment.

ed men with boys of their own under Dr. Patton's care, lawyers, bankers, Congressmen, men who have been from their alma mater for years and know the rough side of life, young "grads" with the world yet before them, all are here to renew allegiance to their fostering parent. A large corps of police will be kept on the college grounds during the entire celebration. Every entrance to the campus and all the dormitories will be guarded and none but those bearing written permissions will be allowed on the campus. Even the undergraduates will have to wear cards for identification and alumni and visitors will be provided with tickets for admission.

To-morrow morning at half-past 10 the great celebration begins and the first thing on the program will be a procession, marching through the campus to Alexander Hall, where religious services will occupy the remainder of the morning's exercises. President Patton will preach the sermon and will be assisted by several of the foreign professors and theological men from Philadelphia, Chicago and Princeton. Tuesday afternoon at 3 o'clock, delegates from home and abroad will be formally welcomed in Alexander Hall and there will be assembled a body of learned men representing nearly all the important colleges and universities of Europe and America. An address of welcome will be delivered by Rev. Howard Duffield, of the First Presbyterian Church, New York city. Responses will be made by President Elliot, of Harvard, representing the American Universities and by Professor John Thompson, of Cambridge, England, in behalf of the foreign universities. After the reception of delegates is concluded the presentation of delegates will take place in the Chancellor Green Library. This service will close the afternoon's exercises.

In the evening there will be a concert in Alexander Hall by the Damsche Orchestra. Alumni and undergraduates will throng around the steps of Nassau Hall, where old college songs will be sung.

STATEMENT SHOWING THE RECEIPTS AND EXPENDITURES OF THE TREASURER OF THE OHIO INTER-COLLEGIATE ORATORICAL ASSOCIATION FOR THE PAST TWELVE YEARS.

YEAR.	PLACE OF CONTEST.	RECEIPTS.								EXPENDITURES.				Balance at the End of Each Year.							
		From Predecessors.		From Levies Upon Local Associations.		Refunded by the Interstate Association.		From Contest and Banquet.		To Inter-state Association.		Expenses of Contest and Banquet.		Distributed to Local Associations.		Total Expenditures.					
		\$	cts.	\$	cts.	\$	cts.	\$	cts.	\$	cts.	\$	cts.	\$	cts.	\$	cts.				
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1894	Alliance	6	00	120	00			225	00	351	00			350	42			350	42		58
1895	Columbus			58	150			607	75	758	33	40	00	474	90	150	00	664	90	93	43
1896	Delaware	93	43	50	00	32	00	790	00	965	43	25	00	376	33			401	33	564	10
Totals		1033	54	850	60	204	52	4342	46	6431	12	290	00	4393	48	150	00	4833	48	1597	64

American Missionary Association

Goodbird

and the

Fort Berthold Mission

Under auspices of

American Missionary Association



287 Fourth Avenue, New York

COLLEGE

Commencement

Exercises,

June Third and Fourth.

Eighteen Hundred and Ninety-Six.



PRINCETON JUBILEE.

American and European Scholars Attend the Opening of Sesqui-Centennial Celebration.

PRESIDENT PATTON'S WORDS

Political and Patriotic Tings in His Discourse on the Relation of Religion to the University.

CONGRATULATIONS OF EUROPE.

President and Mrs. Cleveland Will Reach Princeton To-Day to Participate in the Fete.

[BY TELEGRAPH TO THE HERALD.]

PRINCETON, N. J., Oct. 20, 1896.—Princeton began to celebrate her sesqui-centennial this morning. The jubilee began at half-past ten o'clock in the morning with a procession of the faculty, trustees and alumni. The line of march extended through the campus to Alexander Hall, where the religious service of the morning was held.

President Patton preached the sermon, and was assisted by several prominent theologians from this country and Europe. Marching into the hall, the trustees and many of the faculty occupied positions on the platform. Alexander Hall was crowded as it never was before, and many were kept from hearing the services of the day on account of the limited amount of room. Students and alumni were placed in the gallery, while the body of the hall was occupied by visitors.

Professor Fisher, dean of the Yale Divinity School, invoked Divine blessing on the new university and prayed that good fortune would follow the new Princeton in all her undertakings and advances in science and religion. Professor Warfield, of the Princeton Theological Seminary, read from the Scriptures.

PRESIDENT PATTON'S SERMON.

President Patton then delivered a sermon, in which he discussed the relation of the university to religion. In reference to the extent to which religion, and particularly the Christian religion, should enter the curriculum, Dr. Patton said:—

I believe that in the early years of undergraduate life a course of elementary Biblical instruction adapted to the needs of young men who are not longer schoolboys, on the one hand, and are not yet students of philosophy, on the other, is a most important part of the curriculum, but I would not carry Biblical instruction into the upper years of the curriculum, unless, in point of scientific thoroughness, it could compare favorably with the work done in other departments, and, then, of course, I would not make it compulsory, though I firmly believe that advanced students in philosophy and literature should have the opportunity of seeing how the problems of literature and philosophy bear upon the Bible and Christianity. It is impossible for a university to discharge its functions without declaring itself upon the great question of religion. The subject no longer lies within the easy possibilities of definition which existed half a century ago.

President Patton toward the close of his sermon had this to say on the relation of the university to politics, which has special pertinence at this time:—

The essential morality of the people of our land as it finds expression in the pulpit and the press is a great source of comfort in a time of national peril. And yet, when fundamental authority is assailed, when revolutionary views of government are publicly expounded, when socialistic theories and plausible advocates, it will not do to rely altogether upon popular sentiment or the native common sense of the American people. We must do something, and this must consist of something more than popular harangue and the field treatise of the commonplaces of morality. There must be deep philosophical discussion of great public questions, by men of acknowledged authority on political, social and economic science. This work can be done better in the universities than anywhere else. This is what I mean when I say that the university should be a school of patriots.

Dean Murray, of Princeton, offered a prayer after the sermon, and the Rev. Dr. W. E. Bodine, of Philadelphia, delivered the benediction.

RECEPTION OF DELEGATES.

The reception of delegates took place this afternoon, in Alexander Hall, Charles U. Green, president of the Board of Trustees, acting as chairman. He gave a short historical sketch of the institution. The Rev. Dr. Howard Duffield made an address of welcome. President Elliot, of Harvard, followed with a response. Among other things he said:—

Finally, the American universities and learned societies congratulate Princeton University on its national incalculable of patriotism and public spirit. The resort to Princeton, though naturally in chief part derived from the neighboring States of Pennsylvania, New Jersey and New York, has been in early and in later times of a national breadth. Princeton has thus promoted the unity of the country, and strengthened the bonds which bind together the federated States. With one accord the American universities and learned societies, if they were all represented here, would express the ardent wish that, as the centuries pass, the name and fame of Princeton may mount higher and higher, and her continuous services to freedom, learning and religion be gratefully recorded and accepted by American citizens.

See page 50

American Missionary Association

Goodbird
and the
Fort Berthold Mission

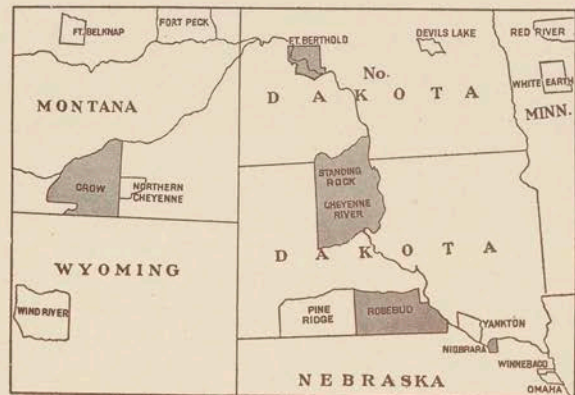
Under auspices of
American Missionary Association



287 Fourth Avenue, New York

Goodbird and the Fort Berthold Mission

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NORTHWESTERN RESERVATIONS
(Present fields indicated by shaded outlines)

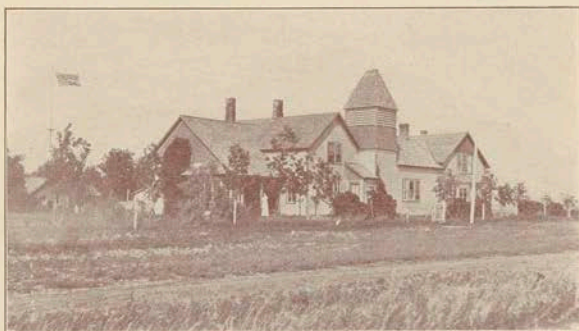
THE FIRST AMERICANS



HE story of Goodbird* should be of personal interest to all Congregationalists because he is the product of their own missionary work among the Indians on Fort Berthold reservation. The American Missionary Association has six Indian missions in the United States. Five of them are seen on this map; the sixth is in California among the Pitt River Indians. There are 19 outstations and 1266 church members. In the United States there are still 330,000 Indians, and each year the number is increasing. 24,000 Indian children have no school privileges. They love our little reservation schools which are so different from the great non-reservation government institutions. They are willing to help support the home school, and should have more of them.

* *Goodbird the Indian*, by G. L. Wilson, Revell & Co., paper 25c. Page numbers refer to this book.

FORT BERTHOLD MISSION



MISSION BUILDING

The center of the Fort Berthold work is at Elbowoods. On this reservation there are three tribes and three out-stations—Independence, Shell Creek and Little Missouri. Goodbird is located at Independence. The Fort Berthold mission building illustrates the method of the work. It also saves expense and exposure during the long cold winters of North Dakota. At the left of the picture is the home of the missionary; here day by day in the work of the household, in the cleanliness of the daily meal, in the morning blessing and the evening prayer, in the garden work before breakfast, and in the games after supper, there is the living example of a Christian home. This is the present home of Mr. Hall, of whom Goodbird speaks as his missionary teacher. At the right is the school for day pupils and a few boarders, where lessons in obedience and neatness, as well as in reading and arithmetic are taught. Since 1885, with the exception of four years, a boarding school has been carried on at the mission and for nearly forty years a day school has been maintained with a view of raising up Christian leaders like Goodbird among the Indian people. In the center, joining both the home and the school, and giving the only reason why either should be maintained, is the church of our Lord Jesus Christ, where daily chapel services are held, and where the Indians worship on Sunday and on Wednesday night.

“THERE’S ONE WIDE RIVER TO CROSS”



Our veteran missionary, Dr. C. L. Hall, who is seen in the boat with Goodbird, says, “There is no one more in sympathy with us among our Indian people. There is no one who takes a stronger hold on Christian ideals. Yet Goodbird has been isolated, and hardly been away from the reservation all his life of forty odd years. One of my most vivid pictures of Goodbird is of a figure silhouetted against the evening glow on the high bank something like a half a mile across the river. Some of us were trying to get across before dark. *Di tapio?* (Who are ye?) floated clearly across the water. The answer went back; and soon the oars were heard plying a skiff (the days of the bull boat (p. 13) are past for Goodbird) and we were welcomed and landed on the far side with our friend. From that day on we have many times been helped across at the same place by Goodbird; and he has crossed there and come to us fifteen miles away, decorated with the dirt of the “Big Muddy” to study and counsel with us about the work of the Kingdom. So may it go on till we make the last crossing.”

GOODBIRD AS A NATIVE HELPER



GOODBIRD AND PART OF HIS FAMILY

Goodbird responded in time to the gospel teaching and appeal. Then some of his neighbors followed. For several years there was a lady worker among them. Then it was necessary to re-trench and drop the worker. Goodbird was called upon to do what he could to help. He responded heartily, and has continued to do so faithfully for nearly ten years. He has had trials in his home. For years he had the main care of a paralyzed father who needed attention day and night. Then for some years a feeble minded daughter clung to him till God called her home. She went with a vision of the heavenly country before her that made Goodbird say, "She leads us all." He has had the heathenism of his people, and their impurity, and their indifference, or open opposition to contend with, but he has stood firm. Goodbird

says he likes to preach. He enjoys most telling his people that Christ died to save and that He wants to save everybody. Goodbird has five sons and three daughters. He hopes to have a son become a minister so he can carry on the gospel work when his father is gone.

SELF-HELP IN CHURCH BUILDING



INDEPENDENCE CHURCH

Four years ago the church members under his lead undertook the building of a church. They built a little chapel at a cost of about \$1,000. They had practically no help outside the reservation. They did much of the work with their own hands. The Mission had a bell at the old Mission at Fort Berthold that had rung there for church and school since 1880. It was the gift of the Broadway Tabernaule Church, New York, in memory of Deacon R. L. Hall. As the mission had moved from the old place the bell was transferred with its associations to the Independence building, where this "good Indian," who is not a dead one, still uses it to ring out the gospel invitation.

Henry Wolf Chief (p. 75) is a faithful member of our Independence church. He is now sixty years old and runs a store. He is treasurer of the church and reported with pride that every bill for current expenses was paid and that there was \$16

in the treasury. He has a garden, raises good corn and beans, and keeps chickens. When he comes home at night tired out, he takes a steam bath in his wickiup and is rested again.

THE GOSPEL OF GOOD GARDENING



"BY HIS FRUITS YE SHALL KNOW HIM"

Goodbird has a garden of which anyone might be proud. He raises corn, potatoes, carrots, white beans, onions, watermelons, tomatoes and squash. In front of him in the picture above is a basket woven by his mother, Buffalo Bird Woman. It is made of the bark of the box elder and elm cut in strips and fastened with thongs. The elm bark is dyed by being covered with mud for several days. When it is taken out it is turned a permanent black. The box elder is white.

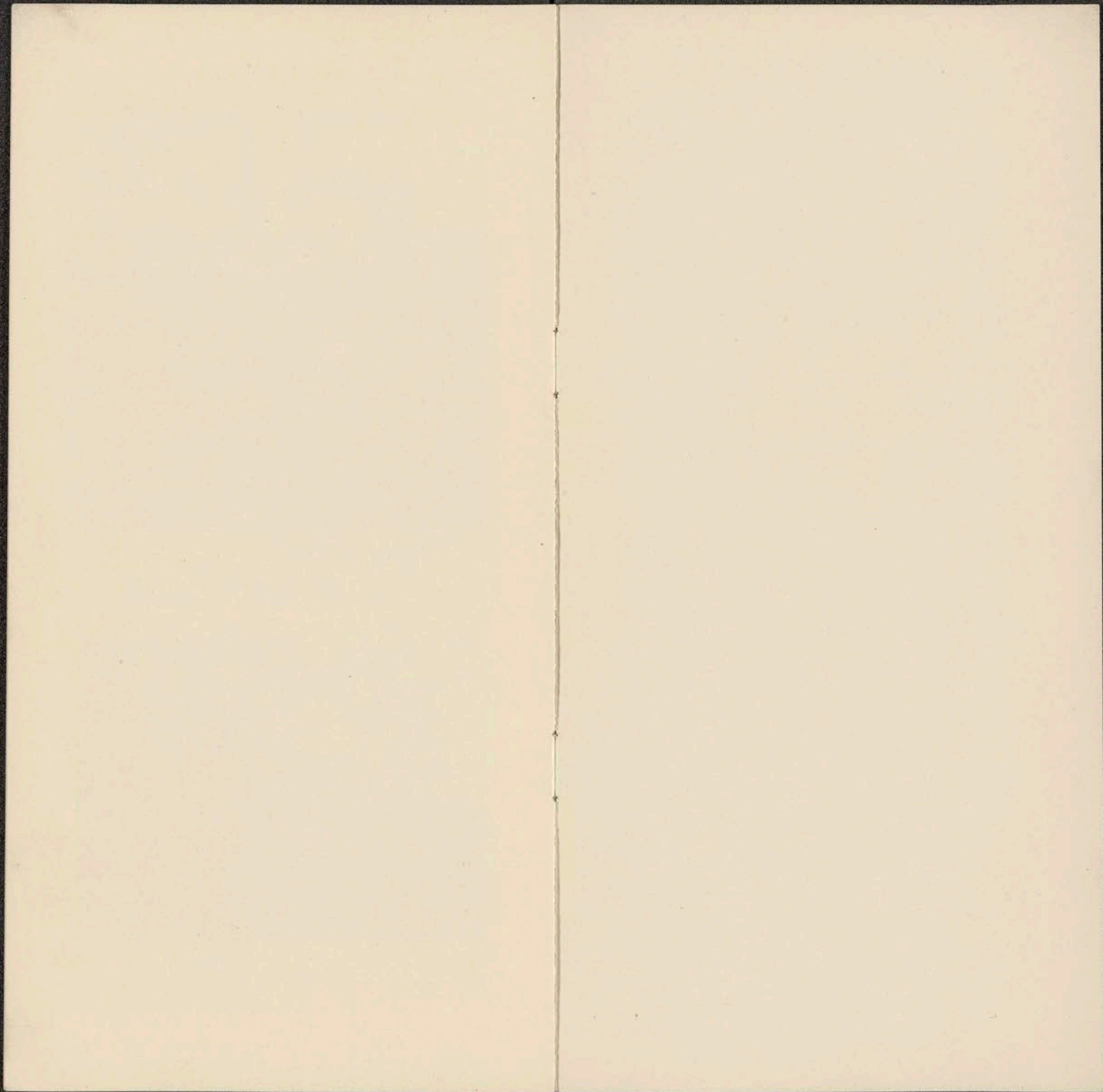
There is another such helper on another part of the reservation, and a third is wanted and ready, if there were the means to pay for the work. \$500 a year is needed to employ native help and do the evangelistic work necessary for the three small tribes on the reservation. There are now over 75 former pupils of the school living on the reservation. There are ten Christian homes in which both the father and the mother have had the training of this Christian school.

THE FIRST AMERICANS

The Indians are the first Americans and must not be forgotten. They are scattered through twenty-six states, and speak two hundred and fifty dialects. They have their own churches and native pastors. They have an Indian Missionary Society, which supports several native workers; and a vigorous Y. M. C. A. organization among the Sioux. But they have enemies outside and inside. There are evil men who steal from them because they are ignorant; there are bad men who sell liquor to them against the law; there are wicked Indians who, because they are smart, are tempted by white men above their power of resistance, and so sell out their own tribes. Then they have the enemies within, which can only be driven out by a changed heart. Henry Red Cloud, a full-blooded Winnebago, said, "The Indian must be saved from within. Strengthen your missionary schools, if you have any." *We have the schools and the missions, but not the strength necessary for the task.* Will you strengthen this work by giving your attention to the study of the Story of Goodbird, by praying for him and all Indian Christians, and by supporting the Indian work through a gift to the American Missionary Association?



AN INDIAN BATH TUB



DISTRICT OFFICES

Eastern District
615 CONGREGATIONAL HOUSE
BOSTON, MASS.

Western District
19 SOUTH LA SALLE STREET
CHICAGO, ILL.

Pacific District
21 BRENHAM PLACE
SAN FRANCISCO, CAL.

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Terms and of Payment.

The Senior Class

WITTENBERG COLLEGE

requests the pleasure of your company

at the exercises of

Commencement Week,

May thirtystirst to June fourth,

eighteen hundred and nintysix.

Baccalaureate Address,

July Exercises,

Sunday, 3.30 P.M.

Tuesday, 7.30 P.M.

Class Day Exercises,

Commencement Exercises,

Wednesday, 9 A.M.

Thursday, 9 A.M.

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Finally, the American universities and learned societies congratulate Princeton University on its habitual inculcation of patriotism and public spirit. The resort to Princeton, though naturally in chief part derived from the neighboring States of Pennsylvania, New Jersey and New York, has been in early and in later times of a national breadth. Princeton has thus promoted the unity of the country, and strengthened the bands which bind together the federated States. With one accord the American universities and learned societies, if they were all represented here, would express the ardent wish that, as the centuries pass, the name and fame of Princeton may mount higher and higher, and her continuous services to freedom, learning and religion be gratefully recorded and accepted by American citizens.

See page 50

REPORT OF TREASURER

-OF THE-

OHIO INTER-COLLEGIATE * * * *

* * * ORATORICAL ASSOCIATION

FOR THE YEAR ENDING FEBRUARY 21, 1896

We hereby certify that we have examined the and vouchers of H. W. Peairs, Treasurer of the Ohio Collegiate Oratorical Association and find them correct and according to the following statement:

RECEIPTS.

From predecessor,	\$93.44
Inter-State Association,	32.00
levies upon local associations,	50.00
sale of tickets for contest and banquet,	790.00

Total receipts,

EXPENDITURES.

Deposit with Inter-State Association,	\$25.00
Expense account Baldwin, orator '95,	46.44
Johnson, alternate, '95,	33.50
McCune, delegate, '95,	27.50
McCaskill, alternate, '93,	7.00
Printing orations, constitutions, etc.,	9.75
Expense acct. J. Harvey Randall, Sec.,	1.75
Cost of banquet,	104.00
Music at contest and banquet,	52.00
Rent of chapel,	15.00
Printing and advertising,	28.75
Expense account Judges, '96,	21.25
Pres. Snoddy,	13.90
Sec. Painter,	8.00
Treas. Peairs,	7.44

Total expenditures,

Balance in treasury,

Total,

[Signed]

PRES. E. E. SNODDY, Hiram College
SEC. IRA C. PAINTER, Denison University

STATEMENT SHOWING THE RECEIPTS AND COLLEGIATE ORATORICAL ASSOCIATION

YEAR.	PLACE OF CONTEST.	RECEIPTS					
		From Predecessors		From Levies Upon Local Associations		Refunded by the Interstate Association.	
		\$	cts.	\$	cts.	\$	cts.
1885	Columbus			111	00	25	76
1886	Granville	93	46			18	66
1887	Delaware	135	19	8	60	33	95
1888	Columbus	210	35			15	
1889	Akron	180	14				
1890	Springfield	75	25	108	00	25	00
1891	Wooster	120	00	72	00	22	50
1892	Akron	49	00	135	00	25	00
1893	Marietta	123	14	96	00	6	88
1894	Alliance	6	00	120	00		
1895	Columbus		58	150	00		
1896	Delaware	93	43	50	00	32	00
Totals		1033	54	850	60	204	52

Glass Dag Program

Wednesday, 9 A. M.

+++

Music,	Cadet Band
Invocation,	Dr. S. A. Ort
History,	Elmer G. Howard
Latin Oration,	Gilbert L. Wilson
Music,	Cadet Band
Oration,	Glenn M. Cummings
Subject: "The Organization of Moral Force."	
Poem,	Magdalena Schulz
Music,	Cadet Band
Prophecy,	George B. Schmitt
Will,	Clara S. Serviss
President's Address,	R. Clark Shellenbarger
Music,	Cadet Band

Commencement Program

Thursday, 9 A. M.

→→←←

Music,	Cadet Band
Invocation,	Dr. S. A. Ort
Music,	Cadet Band
Address,	Hon. P. S. Grosscup
Subject: "Present Tendencies, their Effect upon Future Character."	
Music,	Cadet Band
Presentation of Diplomas,	Dr. S. A. Ort
Music,	Cadet Band

PRINCETON JUBILEE.

American and European Scholars
Attend the Opening of Sesqui-Centennial Celebration.

PRESIDENT PATTON'S WORDS

Political and Patriotic Tinge in His Discourse on the Relation of Religion to the University.

CONGRATULATIONS OF EUROPE.

President and Mrs. Cleveland Will Reach Princeton To-Day to Participate in the Fete.

PRINCETON, N. J., Oct. 20, 1896.—Princeton began to celebrate her sesqui-centennial this morning. The jubilee began at half-past ten o'clock in the morning with a procession of the faculty, trustees and alumni. The line of march extended through the campus to Alexander Hall, where the religious service of the morning was held.

President Patton preached the sermon, and was assisted by several prominent theologians from this country and Europe. Marching into the hall, the trustees and many of the faculty occupied positions on the platform. Alexander Hall was crowded as it never was before, and many were kept from hearing the services of the day on account of the limited amount of room. Students and alumni were placed in the gallery, while the body of the hall was occupied by visitors.

Professor Fisher, dean of the Yale Divinity School, invoked Divine blessing on the new university and prayed that good fortune would follow the new Princeton in all her undertakings and advances in science and religion. Professor Warfield, of the Princeton Theological Seminary, read from the Scriptures.

PRESIDENT PATTON'S SERMON.
President Patton then delivered a sermon, in which he discussed the relation of the university to religion. In reference to the extent to which religion, and particularly the Christian religion, should enter the curriculum, Dr. Patton said:

I believe that in the early years of undergraduate life a course of elementary Biblical instruction, adapted to the needs of young men who are no longer schoolboys, on the one hand, and are not yet students of philosophy, on the other, is a most important part of the curriculum, but I would not carry Biblical instruction into the upper years of the curriculum, unless, in point of scientific thoroughness, it could compare favorably with the work done in other departments, and then, of course, I would not make it compulsory, though I firmly believe that advanced students in philosophy and literature should have the opportunity of seeing how the Bible and Christianity. It is impossible for a university to discharge its functions without declaring itself upon the great question of religion. The subject no longer lies within the easy possibilities of definition which existed half a century ago.

President Patton toward the close of his sermon had this to say on the relation of the university to politics, which has special pertinence at this time:

The essential morality of the people of our land as it finds expression in the pulpit and the press is a great source of comfort in a time of national peril. And yet, when fundamental authority is assailed, when revolutionary views of government are publicly expounded, when scientific theories find plausible advocates, it will not do to rely altogether upon popular sentiment or the native conservatism of the American people. We must do something to keep the common sense from being corrupted, and this must consist of something more than popular harangue and the field iteration of the commonplaces of morality. There must be deep philosophical discussion of great public questions, by men of acknowledged authority on political, social and economic science. This work can be done better in the universities than anywhere else. This is what I mean when I say that the university should be a school of patriots.

Dean Murray, of Princeton, offered a prayer after the sermon, and the Rev. Dr. W. B. Bodine, of Philadelphia, delivered the benediction.

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See page 50

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A P L E A F O R C U B A .

Ducenta passuum millia a Florida australi et ipso in sinu pelagi jacet insula Cuba, pars sola reliqua Americano ex regno Hispaniae. Insula amplitudine aequalis provinciae Ohio, solaque insula magna terrae nostrae vicina, cui nomen nobis Columbi res gestas revocat et cujus salus interest omnis libertatem amantis.

Sicut in Europa et in America, Hispaniae reges imperium saevitia et rapina gesserunt. Quod Italia natus, non Iberus qui primus terras nostras exploraret, ego semper gavisus; haud enim homines sed feri videntur, Christianos qui sese vocantes, Indias Occidentales caede sanguineque vastarent.

Est insula haec anno inventa millesimo quingentesimo undecimo. Magno erat populo frequens, urbibusque, oppidisque, pagisque. Eam gladiis et canibus ad fines ultimos exercitus Iberus populabat. Adversus copias tantas fortiter indigenae sed frustra pugnabant. Victi in servitium sunt dati, qui fodina et hacienda morituri. Pauci infelices qui in montes fugerant bellum futile trahebant. Erat tamen horum princeps captus, ad sudim ligatus et ad labia ei vates crucem Jesu attulit. "Pater," inquit, "suntne Hispanici in coelo?" "Multi," ait vates, "Hispanice eunt omnes in coelum." "Malo, igitur, Gehennam," exclamat barbaricus, "Quam domum cum gente illa damnata." Sic facta est Cuba colonia Transatlanticis in terris Hispaniae. Sic inde ab principio erant acta victorum crudelia et tyrannica. Paucis in annis gens indigena ex terra periverat et Aethiopes ad agros et fodinas laborandas ex Africa importati sunt; quid autem nigris sic coloni, eis etiam Hispanici reges agebant qui insulares

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pro ipsis servis habebant. Coloni Anglicorum magistratus suos ipsi eligibant; sed incolae Hispaniolae sine vi erant sine voce rebus in publicis. Erant eis Hispanici magistratus qui populo spoliato se auferant. Cum Hispania, cum ea una erat eis commerciari. Exercitus semper in insula manebat ne coloni novi s rebus studerent. Sub pede tyranni oppressa videtur libertas.

Bello Rebellii a colonis Anglicis peracto, ejus fama per omnes Iberos colonias discurret et spem eo etiam incitabat ut jugum a se Hispanicum dejicerent. Tunc orta sunt illa bella quae nomen clarissimum facerent Simon Bolivar, quem Americani Latini liberatorem haud injuste memorant. Quae bella sunt annos quam quinquaginta plures perducta, quo tamen et Mexico et coloniae Australis Americae libertatem sibi vicerunt. Sic erat cuncta America a jugo Hispaniae liberata, sola insula Cuba excepta.

Haec per omnia bella insulares Hispaniae parti haeserunt. At, omnibus sibi aliis coloniis amissis, haud etiam jam prudentiam et clementiam reges dedicerant. Quanto minuebat gaza, tanto Cubanis est tributum auctum, ita ut pendere sine potentia essent. Rege ut censum minueret supplicato, contemptui et dispicui habebantur. Sic coepit primum bellum in Hispaniam, quod, per annos decem gestum, est tantum in finem perductum, promittente Hispaniae reges publicas in melius mutare, suos etiam magistratus eligere Cubanis concedere. Armis trajectis, rex promissas repudiabat; quare jam aliud in Hispaniam est ortum bellum.

Initium belli adversum fuit causae colonorum. Proelio Dos Rios Cubani fugati sunt et Jose Marti, imperator prudentissimus et vir constans, qui etiam per multos annos praeses fuerat Cubanae juntae in Provinciis Foederatis, cecidit. Ei in Imperium succedit Maximo Gomez, veteranus ex primo bello, et cui sunt pro legatis

fratres Maceo, Antonio et Jose.

Proelio Peralajo, in mense Augusto pugnato, causa Cubanorum in melius est data. Hac in pugna Campos, imperator Iberus, manusque militum millia tria ab equitatu Cubano fugati sunt et milites Hispanici quadrageni ceciderunt. Primo etiam in bello, per annos decem perducto, bellum gerere extra parte insulae orientali Cubani in nullo tempore potuerunt. Hoc autem in bello est trocha ter rupta quam et Campos et Weyler insulam traducerent, et Antonio Maceo quem nominant Hispanici nigrum et Aethiopem, in medio Pinar del Rio castra posuit et sonus tormentorum jam nocties auditur in ipsa urbe Havanah.

Ad nos jam venit ex Guba clamor insularibus jus belli concedere quo possent arma et naves emere secundum jura nationum. Ad hoc etiam movent humanitas et benignitas civium. Est gestum bellum ex parte Cubanorum humanitate et virtute, sed ab Hispanicis, immanitate et saevitia. Sunt Cubanis regnum, potestas, duces, praesesque. Sunt exercitus et magistratus qui tributum populo imponit, cui populus etiam obsequitur. Est igitur non solum jus, est partium nobis sic facere. Pugnantibus nobis Britanniam, dedit Gallia et milites et naves et pecunias; quare etiam ad huc habet fidelem amicitiam Americae. Et jam, qui infirmi auxilium quaesimus, auxiliemur Cubanis.

Lake Forest, Ill. June 23rd 1886

My dear Mr. Wilson; Although your letter did not call for any particular answer, I cannot forbear writing a line to a man so remarkable as to "keep up his Homer". I think that you must have the "Ohio idea" - though McKinley is it much of an example of a man of learning. The book has come to hand, probably in better condition than when it went away.

Yours very truly,
Walter F. Bruggman

ENEGOIAMNEAEAMICAEIMABEALDICOALUTEM
ETPECTENTIBIREDDOESPINANRESTITLIQUE
QUAEQUECAPILLISARSATULSPIGNISSINAPOMPA
ITTAQUEIANINCASSTELLANITTOETLLIABELLA.

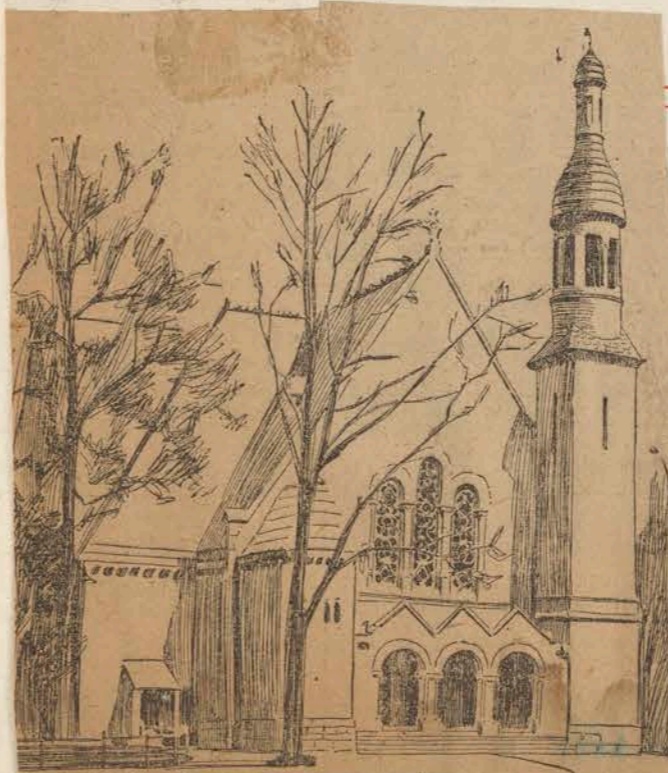
Spring Lake Beach N. J. July 30th 1896

Mr. Wilson

Dear Sir I have not Dr. Proudfit's letter at hand at present, but I think that he stated that you were a college graduate; this being the case you can count upon receiving a scholarship of \$100 in addition to the grant of the Board. It is important for you to be present at the opening of the term as vacant rooms are distributed to entering students on the first day of the session.

Yours truly

W. Henry Green



MARQUAND CHAPEL, Princeton.

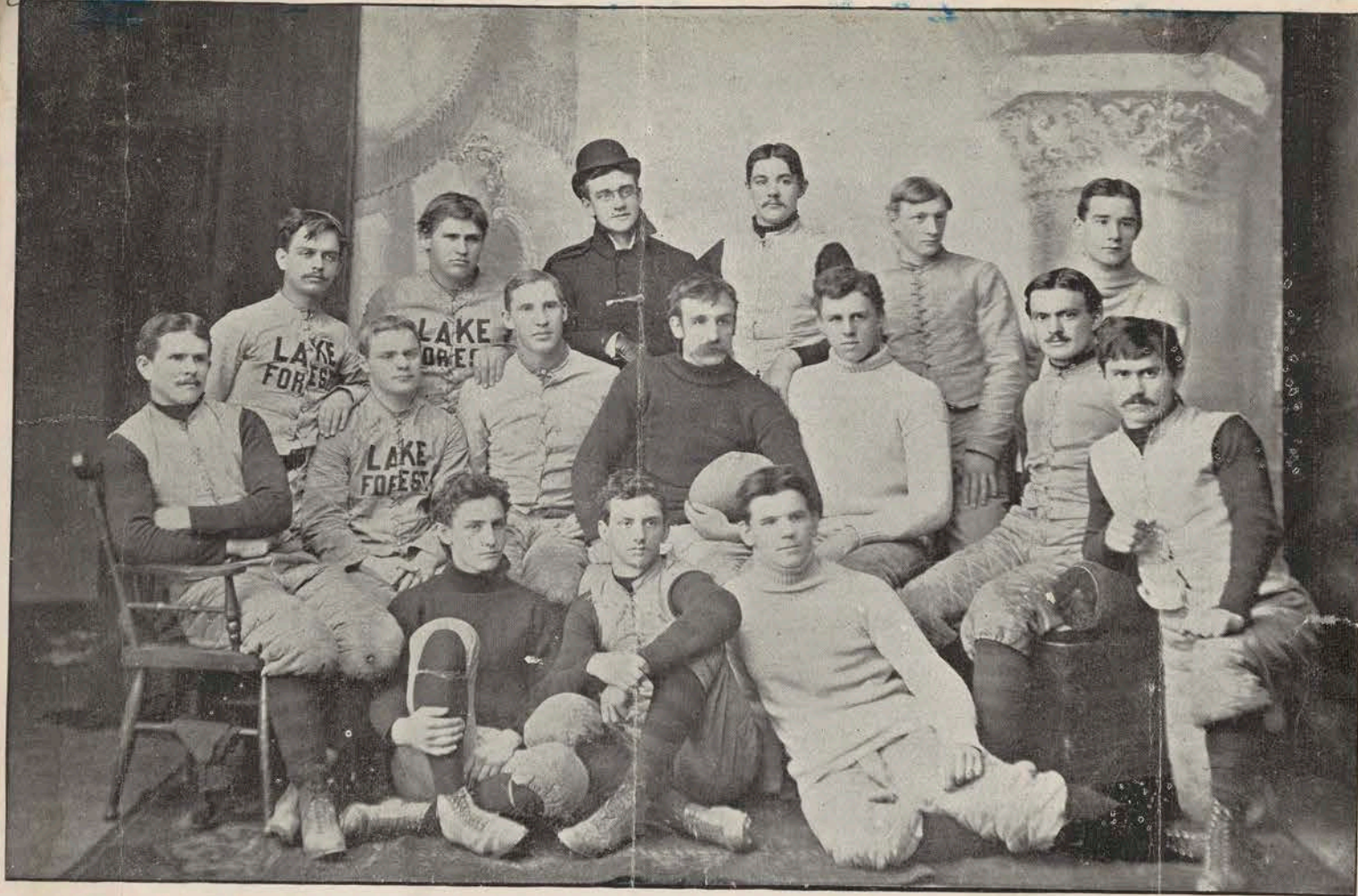
Professor Joseph John Thompson, of Cambridge, England, spoke of the happiness all the colleges and universities of America and Europe felt over the change taking place in Princeton. A concert was given this evening by the Damrosch orchestra in Alexander Hall.

About sixty colleges and universities have sent addresses of congratulations to the university.

Among the distinguished representatives of American and European schools who participated in the exercises were President Gilman, of Johns Hopkins University; Professor Dowden, of Trinity College, Dublin; Professor Hubrecht, of the University of Utrecht, Holland; Professor Seth, of Edinburgh University; Professor Bruggman, of Leipsic, Germany; Professor Harkness, of Brown; President Angell, of the University of Michigan; President Adams, of the University of Wisconsin; General Francis Walker, president of the Massachusetts Institute of Technology; Professor Conrad, of the University of Halle, Germany; Professor Moissan, of De Sarbonne College, Paris; Captain White, of Annapolis; Colonel Michie, of West Point; President Seth Low, of Columbia; Professor Fisher, dean of Yale Divinity School, and President Harper, of the Chicago University.

PRESIDENT AND MRS. CLEVELAND WILL ARRIVE IN PRINCETON TO-DAY.

[BY TELEGRAPH TO THE HERALD.] WASHINGTON, Oct. 20, 1896.—The President and Mrs. Cleveland will leave here to-morrow afternoon to attend the sesquicentennial of Princeton College. They will arrive there in time to witness the torchlight parade Wednesday night, and after the President delivers an address Thursday they will return to Washington.



L. F. U. FOOTBALL TEAM '02.

And yet while maintaining that by international law and the comity of nations, the Cubans are entitled to the rights of belligerents, I am willing to go even further, to maintain that were things not in the condition they now are, we should accord them belligerence and aid on the broader grounds of humanity. That they are not of the same ethnic origin as ourselves, that they have not the same civilization and education which we possess, are all the more reason that we should grant them the same opportunities to acquire them. The rules of international law like ~~that of~~ those of any other legal system are subject to change. There is no recognized legislative authority among nations. International law like our English common law is a matter of custom and of growth. You say that international law does not cover the present circumstances. Then I say we should make it cover them. You say that the policy of the Hinterland is not International law but you violate it and see. You say the Monroe doctrine is no part of international law but you violate that and see. For class it or call it as you will three quarters of a century and the power of the American Republic have compelled its acceptance by the world's

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nations. And so I affirm would time again justify the promulgation of a new doctrine,—an inter-American doctrine, that oppression by old world powers cannot be practiced with impunity in the Occident. That the great mother of republics spreads her protecting stripes over the Hemisphere of the west. That whether her children be black or white, whether their lips frame the emphasis of ~~the~~ the Teuton or the liquids of Castile, she will say to them your liberties are my liberties, your justification is my justification, your rights are my rights and your wrongs are my wrongs. While to the world she

Shiloh Church Study, April 6, 1916

Dear Friend:

Christmas is now past, the season when we give gifts to children in memory of God's gift to us of the little Christ Child.

But Spring is coming, Easter is coming. They too are gift seasons. In the Spring God's gifts to us of vigor and youth and freshness are poured out in new life of bud and blossom and leaf and singing insect and bird. Is this not a fitting time to think of Jesus Christ's gift to us of redemption and resurrected lives—whereof witness is that He raised Himself from the dead? All that a Christian owns, comes from Him.

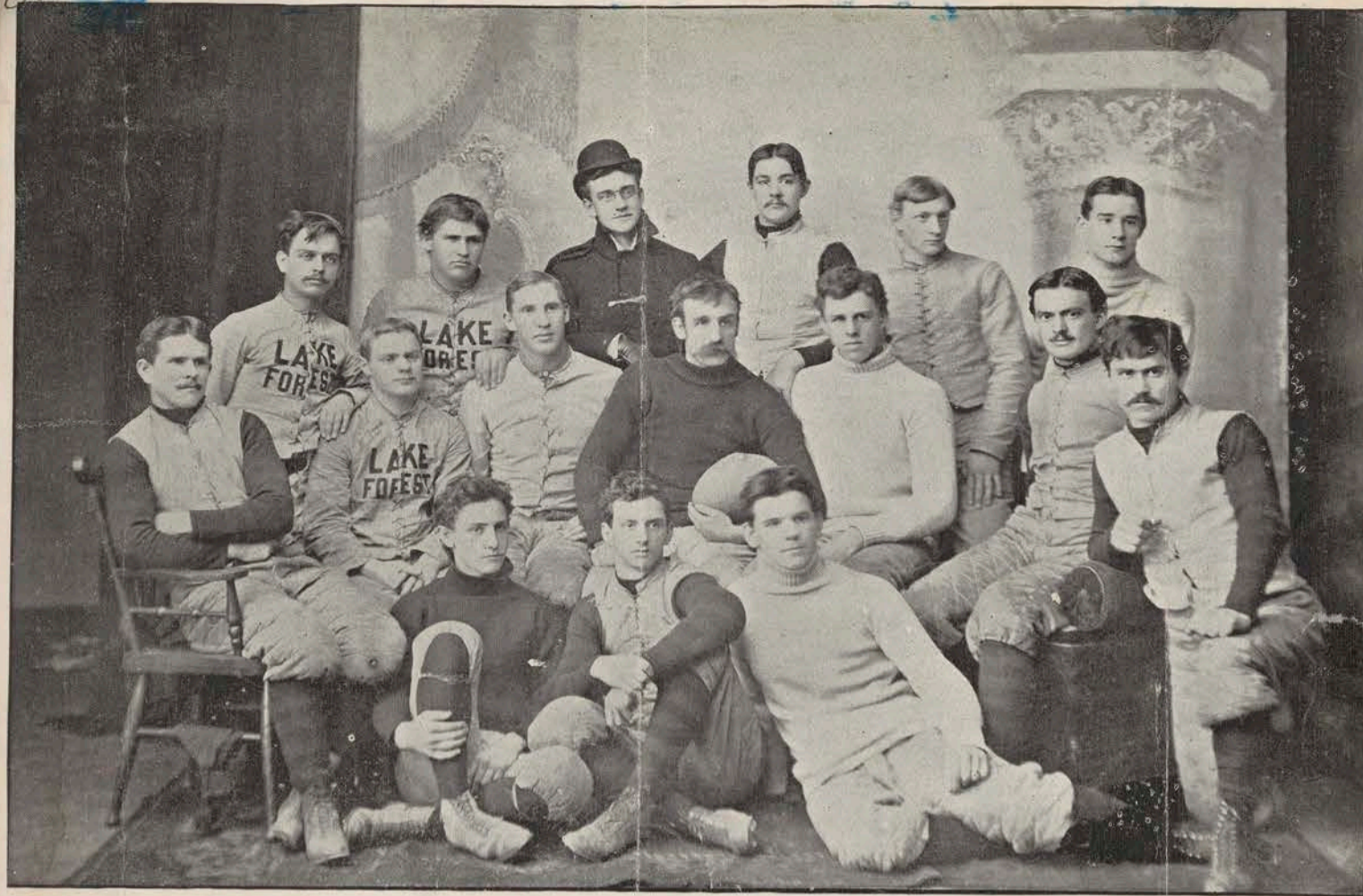
Are we willing to receive all and give little?
Will we not give Him our tithe?
More, will we not give Him ourselves?

Lovingly Your
Pastor

He didn't dress no finer nor rig out in fancy clothes,
But his voice in all our meetin's was a terror to his foes.

He stands fer oratory, an' in the last campaign
He stumped it hard and solid in the sunshine an' the rain;
He held the pennant upward from a trailin' in the mud,
An' tuck first place at tother end, as only Gilbert could.
He'd act so mighty funny ~~sure~~ now an' then, you know,
Tell blame it it was better'n a Jack o' lantern show.
But I'd go ferder yet today, to hear this chap orate,
Than any high toned orator, that ever won the state.

Petersons '94 at Photo Reception Mar. 27, 1896.



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Peterson Debates May 9 1896 See Page 33.

OUR OWN PARTICULAR G.W..

Our own particular G.W. is the blamest feller yit,
 When he starts in a talkin' other folks is apt to quit;
 'Pears like that mouth of his'n wasn't made fer nothin' else
 But jest to argify an' talk an' gether in the pelts.
 He'll make you think he's magic, - an' them's about the fac's,-
 Ef you can be inspired by Aurora Boreal,
 Religion law or politics, archery or base ball,
 Jest tetch the feller up a bit, an' he'll tell you 'bout 'em all!

As comical a feller as tilted back a chair
 An' tuck a chaw terbacker, kind O' like he didn't care;
 There's where the feller's strength lies, he's so common-like an
 plain,
 There aint no dude 'bout Gilbert, no, you bet you nary grain!
 We 'lected him our president but it didn't turn his head,
 Nor it didn't make no difference what anybody said,
 He didn't dress no finer nor rig out in fancy clothes,
 But his voice in all our meetin's was a terror to his foes.

He stands fer oratory, an' in the last campaign
 He stumped it hard and solid in the sunshine an' the rain;
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 But I'd go ferder yet today, to hear this chap orate,
 Than any high toned orator, that ever won the state.

Peterson's '97 at Photo Reception Mar. 37 1896.



PRESIDENT PATTON DELIVERING THE OPENING ADDRESS.

ONE OF THE ARCHES.

PRINCETON'S SESQUI-CENTENNIAL CELEBRATION

Exercises Yesterday Consisted of President Patton's Discourse and the Reception of American and European Delegates.

PRINCETON EN FETE.

President and Mrs. Cleveland Witness the Grand Evening Parade Before Nassau Hall.

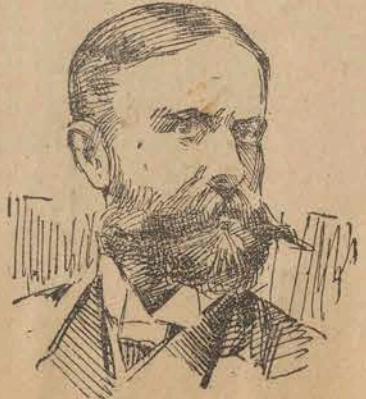
GIVEN ROUSING CHEERS.

Streets and the Campus and Halls of Tigers' Scholastic Home Are Brilliantly Illuminated.

AN ORATION AND AN ODE.

First Delivered by Professor Wilson and the Second Written by Dr. Henry Van Dyke, of This City.

Princeton University. Day and night the rejoicing continues, and to many sleep has lost its charms. Alexander Hall was packed this morning when Professor Woodrow Wilson delivered an oration, and Dr. Henry Van Dyke, of New York city, read an ode. Both are well known Princeton graduates and their efforts were fully appreciated. The procession of faculty and trustees formed to-day, as yesterday, in front of Marquand Chapel, and advanced to Alexander Hall. Charles E. Green, president of the Board of Trustees, again presided, and introduced the orator and the poet. PROFESSOR WILSON'S ORATION. The subject of Professor Wilson's oration was "Princeton in the Nation's Service." He made this reference to the closer relation in which colleges are coming to the outside world. Princeton was founded upon the very eve of the stirring changes which put the revolutionary drama on the stage, not to breed politicians, but to give young men such training as it might be hoped would fit them handsomely for the pulpit and for



THE REV. DR. HENRY VAN DYKE.

the grave duties of citizens and neighbors. No one who looks into the life of the institution shall find it easy to say what gave it its spirit and kept its character the generations through, but some things are obvious to the view in Princeton's case. She had always been a school of religion, and no one of her sons who has really lived her life has escaped that steady touch which has made her a school of duty. Religion, conceived in liberal, generous, is the true salt wherewith to keep duty and learning sweet against the taint of time and change, and it is a noble thing to have conceived it thus liberally, as Princeton's founders did. A duty with them was a practical thing, conceived with righteousness in this world, as well as with salvation in the next.

NEARER TO THE WORLD. Professor Wilson made this reference to the closer relation in which colleges are coming to the outside world. It used to be taken for granted—did it not?—that colleges would be found always on the conservative side of politics (except on the question of free trade), but in this latter day a great deal has taken place which goes far toward discrediting the presumption. The college in our day lives very near indeed to the affairs of the world. There is no radical like your learned radical, bred in the schools, and thoughts of revolution have in our time been harbored in universities as naturally as they were once nourished among the encyclopedists. It is the scientific spirit of the age that has wrought the change. I stand with you, but off at the very mention of the great men who have made our age an age of knowledge. But I am a student of society, and should deem myself unworthy of the comradeship of great men of science should I not speak the plain truth with regard to what I see happening under my own eyes. I have no laboratory but the world of books and men in which I live; but I am much mistaken if the scientific spirit of the age is not doing us a great disservice, working in us a certain great degeneracy. Science has loved in us a spirit of experiment and a contempt for the past. It has made us credulous of quick improvement, hopeful of discovering panaceas, confident of success in every new thing. In regard to the service that a school of learning should give to a nation, Professor Wilson said:— Of course, when all is said, it is not learning but the spirit of service that will give a college place in the public annals of the nation. It is indispensable, it seems to me, if it is to do its right service, that the air of affairs should be admitted to all its class rooms. I do not mean the air of party politics, but the air of the world's transactions, the consciousness of the solidarity of the race, the sense of the duty of man toward man, of the presence of men in every problem, of the significance of truth for guidance as well as for knowledge, of the potency of ideas, of the promise and the hope that shine in the face of all

knowledge. There is laid upon us the compulsion of the national life. We dare not keep aloof and cherish ourselves while a nation comes to its maturity. The days of slow expansion are gone, our life grows tense and difficult, our resources for the future lie in careful thought. Providence and a wise economy, and the school must be of the nation. DR. VAN DYKE'S ODE. The ode written by Dr. Van Dyke, of New York city, was entitled "The Builders," and the following two excerpts give an idea of the poem:— The monuments of mortals Are as the flower of the grass. Through time's dim portals A voiceless, viewless wind doth pass. And where it breathes the brightest blooms decay. The forests bend to earth more deeply day by day. And man's great buildings slowly fade away. One after one They pay to that dumb breath The tribute of their death. And are made. The towers incline to dust. The massive girders rust. The domes dissolve in air. The pillars that appear. The lofty arches crumble, stone by stone. While man, the builder, looks about him in despair. For all his works of pride are overthrown. And when was shook the land with threatening shock; The men of Princeton stood, like monuments of rock; Nor has the breath of time Dissolved that proud array Of imperturbable strength; For that the rocks decay.

And all the iron mans
Of earthy strongholds are unloosed at length,
And buried deep in gray oblivion's sands
The work that heroes' hands
Wrought in the light of freedom's natal day
Shall never fade away
But lifts itself sublime
Into a lucid sphere,
Forever still and clear,
And far above the devastating breath of time,
Preserving in the memory of the father's deed
A tower falling fortress for their children's need,
Here we confirm our hearts to-day, and there we read
On many a stone the signature of fame.
The builders' mark, our Alma Mater's name.

THE EVENING PARADE. President Cleveland reviewed the Princeton parade this evening. At half-past eight the Philadelphia city troop of cavalry escorted the President through Nassau street to the front campus, by which the entire procession passed. The students gave the President a rousing welcome, and cheer upon cheer was given as he was escorted down Nassau street. The procession started at nine o'clock, and it took one hour for the line to pass before Nassau Hall. Hundreds of Princetonians, dating the time of their graduation from '47 to '96, were in the march. All along the street were Japanese lanterns, colored lights and hanging arches. A New York city band led the parade, and many bands from Trenton and Philadelphia were scattered through the procession, so that there was one continual round of music. Following the New York band were the "Mercer Blues," a company of soldiers organized especially for the occasion. Manoeuvres and military tactics were gone through with by this drilled company, and everywhere they went they received hearty applause. After the "Mercer Blues" came the four undergraduate classes, beginning with the seniors and ending with the freshmen. The oldest class represented in the parade was that of 1856. The gray haired sons of old Nassau cheered lustily, and showed that they had not lost the "three times three" after being absent from their alma mater for forty years. The classes of '58-'68 followed in order, each bearing colored lanterns and cheering with might and main, first for Princeton, then for their class. The class of '77 bore the new coat of arms of the university with the motto in Latin formed by numerous orange colored electric lights. The class of '78 dragged an immense tiger. The class of '79 carried a truck on which was a picture of Nassau Hall, with the notice underneath, "We're still doing business at the same old stand." This class also had a large picture of workmen tearing down East College, labelled the "Crime of 1896," with a picture of the crime of '73 flying from behind it. The class of '83 had a model of the Trojan horse with the motto underneath, "Let us all smile." The class of '94 had a placard saying:—"We demand the free and unlimited brewage of beer, at the present ratio of twenty steins for a dollar." The last class to pass, '96, had a sign saying, "Grover, send your boys to Princeton," also, "Our fathers are in the parade on a few sections further on." After the parade visitors gathered in front of Nassau Hall, which was brilliantly lighted by thousands of incandescent globes of orange colored glass, and witnessed a beautiful display of fireworks.

President Cleveland did not make an address this evening, as was generally expected, but to-morrow morning he will speak to the visitors in Alexander Hall. President and Mrs. Cleveland will be entertained at Prospect by Dr. and Mrs. Patton during their stay in Princeton. Ten of the most expert pickpockets of New York city were arrested here this afternoon, and will be held as prisoners until the celebration is ended. The men were spotted as they boarded a Pennsylvania Railroad train in Jersey City.

PRINCETON ALUMNI.

SECOND DAY OF THE SESQUI-CENTENNIAL CELEBRATION.

Oct 22 1896

PRESIDENT CLEVELAND'S VISIT.

Several Thousand Graduates of the New University Return to Take Part in the Exercises—Last Night's Great Parade and Fireworks Display—Some of the Mottoes Borne in the Procession—Trenton Largely Represented.

Yesterday was Alumni Day at Princeton, and was by far the greatest thus far in the three-days sesqui-centennial celebration now in progress there. It was the day set apart for the brilliant out-door displays which have been talked of so much for some time past. The realization of the committee's plans in this respect far surpassed anything that was generally anticipated. The crowds were immense, and the concourse of alumni from the most recently graduated to those who received their diplomas over fifty years ago, formed a spectacle such as Princeton has never before witnessed.

The already long list of distinguished visitors at Princeton was increased by



ACADEMIC PROCESSION IN PRINCETON.

Ceremonies Yesterday Were of an Elaborate Character, and the Evening Parade Was Witnessed by President and Mrs. Cleveland.

the arrival of President Cleveland, who reviewed the mammoth torchlight procession in the evening and witnessed the display of fireworks following.

The streets were crowded with people during the greater part of the evening, and by the time the parade was ready to form, all Nassau street was a living, seething mass of humanity, each one standing on tiptoe, elbowing his neighbor or trying to squeeze through the crowd in order to get a vantage ground from which to view the proceedings.

Again at 10:30 o'clock the peaceful procession of learned men formed at Marquand Chapel and proceeded to Alexander Hall, where the anniversary poem was read and the anniversary oration was delivered.

The attendance was more than treble that of Tuesday. Special trains from New York and Philadelphia un-

loaded hundreds, who speedily made their way to the campus or thronged the sidewalks. The procession was headed to-day by Governor Griggs, flanked on either side by President Patton and Chief Marshal Libbey.

The day's exercises were especially in the interest of the alumni and students, and were participated in by both to the greatest possible extent. Never in the history of the college has there been gathered together so great a number of the sons of "Old Nassau." It is estimated that there are in Princeton between 3,000 and 4,000 who have taken their degrees from this historic college. While the "old grads" walk about and look over this old familiar spot, the undergraduates look on and wonder how it feels to get outside the classic walls and then return with that yearning toward his alma mater which only the alumnus can feel.

At 11 o'clock all had arrived at Alexander Hall, and there was not an empty seat in the entire building; standing room even was at a premium, while hundreds were turned away, unable to get in.

President Charles E. Green, of the Board of Trustees, read the names of numerous additional universities from which addresses had been received, and in suitable words acknowledged the gift

from the women of Princeton of a magnificent banner, which occupied a prominent place to the right of the stage. President Green then introduced Governor Griggs as the presiding officer.

As Governor Griggs arose, he was welcomed with prolonged applause. He made no speech, but simply announced Dr. Henry Van Dyke, pastor of the Brick Presbyterian Church, of New York, representing the Clisosophic Society, who gave the anniversary poem. [The poem, "The Builders," is printed in full on the 6th page of the STATE GAZETTE.]

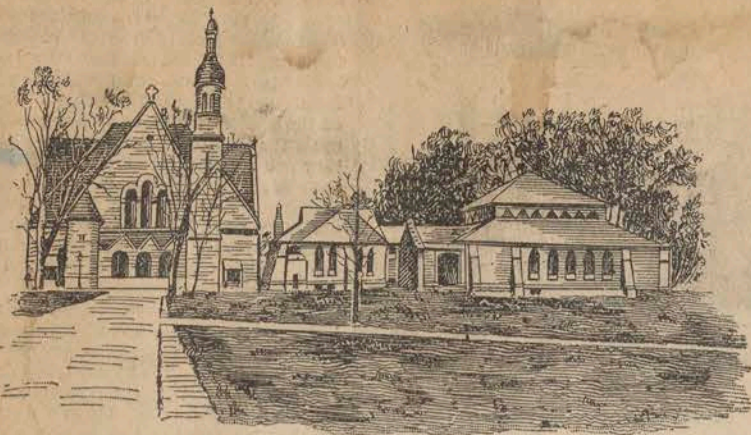
Governor Griggs next introduced Professor Woodrow Wilson, who delivered the oration on "Princeton in the Nation's Service." The following extracts are given:

"Princeton was founded upon the very eve of the stirring changes which put the revolutionary drama on the stage—not to breed politicians, but to give young men such training as it might be hoped, would fit them handsomely for the pulpit and for the grave duties of citizens and neighbors. A small group of Presbyterian ministers took the initiative in its foundation. They acted without ecclesiastical authority, as if under obligation to society rather than to the church. They had no more vision of what was to come upon the country than their fellow-colonists had; they only knew that the pulpits of the middle and southern colonies lacked properly equipped men and all the youth in those parts ready means of access to the higher sort of schooling. They thought the discipline of Yale a little less than liberal, and the training offered as a substitute in some quarters a good deal less than thorough. They wanted a seminary of true religion and good literature, which should be after their own model and among their own people."

"It moves her sons very deeply to find Princeton to have been from the first what they know her to have been in their own

day—a school of duty. The Revolutionary days are gone, and you shall not find upon her rolls another group of names given to public life that can equal her muster in the days of the Revolution and the formation of the Government. But her rolls read since the old days, if you know but a little of the quiet life of scattered neighborhoods, like a roster of stragglers, a list of the silent men who carry the honorable burdens of business and social obligation, of such names as keep credit and confidence in heart. They suggest a soil full of the old seed, and ready, should the air of the time move shrewdly upon it as in the old days, to spring once more into the old harvest. The various, more into the old harvest. The various, boisterous strength of the young men of affairs who went out with Witherspoon's touch upon them, is obviously not of the average breed of any place, but the special fruitage of an exceptional time. Later generations inevitably reverted to the elder type of Paterson and Ellsworth, the type of sound learning and stout character, without bold impulse added or any uneasy hope to change the world. It has been Princeton's work, in all ordinary seasons, not to chance, but to strengthen society; to give not yeast, but bread for the raising.

"No one who looks into the life of the institution shall find it easy to say what gave it its spirit and kept it in its character the generations through, but some things lie



MARQUAND CHAPEL AND MURRAY HALL,

Where the procession formed and marched to Alexander Hall.

THE EVENING DEMONSTRATION.

President Cleveland Views the Mammoth Parade and Pyrotechnic Display.

Hardly had the shades of night begun to fall than preparations were started in real earnest for the evening celebration. The campus in front of historic Old North had been roped off so as to prevent the ingress of any but holders of tickets and the paraders after their march. The big stand, which was erected just in front of Nassau Hall, was crowded long before the hour appointed for the demonstration to begin. Outside the big crowd surged and shouted.

In the quadrangle back of Nassau Hall where the procession was forming the scene was one of picturequeness. The various classes were ranged about the quadrangle and vicinity, where they kept up an incessant and indescribable din that baffles description. They seemed to vie with one another in seeing which could make the most noise. College cheers, class yells and the like, interspersed with college songs, might be heard on all sides. Everybody seemed happy and anxious to contribute his share towards making the affair a success. At last, amid the blare of trumpets, mingled with the shouts of the undergraduates and alumni, the parade started.

Meanwhile at the station another eager and expectant crowd stood anxiously awaiting the arrival of President Cleveland and his party from Washington. The City Troop of Philadelphia, mounted on their magnificent chargers, and resplendent in their gorgeous uniforms and trappings were drawn up in line under the command of Lieutenant John Groom.

The President and party arrived at 8:40, and were welcomed by a special committee from the faculty and trustees. Escorted by the troop they were then driven to the reviewing stand, President Cleveland being greeted with an ovation on all sides. Among those who took their places on the stand were: President and Mrs. Grover Cleveland, President Francis L. Patton, Governor John W. Griggs, Hon. Charles E. Green, Hon. James W. Alexander, Professor West and others.

After parading through the town and down Nassau street the procession came on the campus and passed in review before the President. The parade was headed by the 71st Regiment Band, of New York, and following this was the company of undergraduates known as the "Mercer Blues," wearing cocked hats and the buff and blue uniforms of Colonial days. As these passed by the band struck up "Just Tell Them That You Saw Me."

Following them came a company of Yale men in caps and gowns, followed by the undergraduates of Princeton. The "Old Guard" classes from 1823 to 1859, passed by next, commanded by Adjutant General W. S. Stryker, '58, and marching to the tune of "Auld Lang Syne."

An advance guard of men dressed in short breeches and long coats of George Washington style preceded the coach in which Rev. R. D. Harlan, of Rochester, was seated, taking the part of George himself. The coach was drawn by four grey horses, and two darkies were perched upon the high seat in front.

Colonel Morris R. Hamilton, of this city, who was graduated in 1839, was one of the oldest alumni in the procession, being the sole representative of his class. As he passed the grand stand Colonel Hamilton made a profound bow to the President and offered the compliments of the class.

As each class passed the stand it stopped and cheered the President. There were many novel features during the review. For example, the class of '84 stopped directly in front of the President and shouted in unison "16 to 1, ni!"

A very novel effect was produced by a number of young men who had imitations of horses' heads and bodies, in which they stood and pranced about as though really mounted.

President Cleveland looked at his best and seemed to thoroughly enjoy the novelty of the situation. He smiled and bowed to each class, and frequently laughed outright as some of the strange and fantastic sights came before him.

One of the features of the parade were the transparencies carried by the various classes, some of which were very amusing; although not all of them had any specific bearing on the sequicentennial. Many of them referred to political matters. The following are a few specimens at random:

Grover, Send Your Boys to Princeton.
Peripatetic Headquarters.

obvious to the view in Princeton's case. She had always been a school of religion, and no one of her sons, who has really lived her life, has escaped that steading touch which has made her a school of duty. Religion, conceive it but liberally enough, is the true salt wherewith to keep both duty and learning sweet against the taint of time and change, and it is a noble thing to have conceived it thus liberally, as Princeton's founders did. Duty with them was a practical thing, concerned with righteousness in this world, as well as with salvation in the next. There is nothing that gives such pith to public service as religion. A God of truth is no mean prompter to the enlightened service of mankind; and character formed, as if in His eye, has always a fibre and sanction such as you shall not easily obtain for the ordinary man from the mild promptings of philosophy."

"Of course, when all is said, it is not learning but the spirit of service that will give a college place in the public annals of the nation. It is indispensable, it seems to me, if it is to do its right service, that the air of affairs should be admitted to all its class-rooms. I do not mean the air of party politics, but the air of the world's transactions, the consciousness of the solidarity of the race, the sense of the duty of man towards man, of the presence of men in every problem, of the significance of truth for guidance as well as for knowledge, of the potency of ideas, of the promise and the hope that shine in the face of all knowledge. There is laid upon us the compulsion of the national life. We dare not keep aloof and closet ourselves while a nation comes to its maturity. The days of glad expansion are gone; our life grows tense and difficult; our resources for the future lie in careful thought, providence and a wise economy, and the school must be of the nation. I have had sight of the perfect place of learning in my thought; a free

place and a various, where no man could be and not know with how great a destiny knowledge had come into the world— itself a little world; but not perplexed, living with a singleness of aim not known without; the home of sagacious men, hard-headed, and with a will to know, debaters of the world's questions every day and used to the rough ways of democracy; and yet a place removed— calm science seated there, recluse, as a cetic, like a nun, not knowing that the world passes, not caring, if the truth but come in answer to her prayer; and literature, walking within her open doors in quiet chambers with men of olden time, storied walls about her, and calm voices infinitely sweet; here "magic casements, opening on the foam of perilous seas, in fairy lands forlorn," to which you may withdraw and use your youth for pleasure; there windows open straight upon the street, where many stand and talk, intent upon the world of men and business. A place where ideals are kept in heart in an air they can breathe; but no fool's paradise. A place where to hear the



NASSAU HALL.

"Old North," the historic building around which the celebration centers.

Princeton Demands all the Scriptures and all of Venezuela.

Free Beer? Yes.
Free Silver? Nit.

PRINCETON PATTON PROGRESS

We demand the Restoration of the Foot Ball Championship Without the Aid or Consent of Any Other College on Earth.

Some of Us Are for McKinley; Some of Us Are for Bryan, and Some of Us Are for Sale.

OUR PLATFORM:

We Demand the Free and Unlimited Brewage of Beer at the Present Ratio of 20 Steins for \$1.

Why Didn't Bryan Come to Princeton and Give Us a Shower of Words? We Wouldn't Have Done a Thing to Him!!

We Have No Money, but We Have Time, and We Will Spend That With You.

The parade contained many representative men, including clergymen, lawyers, doctors, prominent business men and statesmen. Chancellor McGill was one of those who marched with his class, as did many of the Professors.

The parade having passed, the participants drew up in front of the stand, and from 4,000 voices the college hymn, "Old Nassau," was heard, the undergraduates and alumni standing with uncovered heads as they sang. Hon. James W. Alexander then led the collections in respective cheers for President Cleveland, Mrs. Cleveland, foreign guests, President Patton, Governor Griggs and Professor West.

An elaborate display of fireworks by Paine concluded the exhibition, after which, escorted by the City Troop, President Cleveland was driven to the residence of President Patton. In the carriage with the President was Charles E. Green, of this city.

Trenton was largely represented at the exercises, hundreds going up on the special trains. There were so many that some remarked that there were more Trentonians on the streets of Princeton than Trenton.

THE BUILDERS.

An Ode for the 150th Anniversary of Princeton College, October 21st, 1896.

By HENRY VAN DYKE.

I.

Into the dust of the making of man
A spirit breathed when his life began,
Lifting him up from his low estate
With masterful passion, the wish to create.
Out of the dust of his making, man
Fashioned his works as the ages ran;
Palace and temple, and tomb and tower—
Filling the earth with proof of his power.
The clay wherein God made him
Grew plastic and obeyed him;
The trees, high-arching o'er him,
Fell everywhere before him;
The hills in silence standing
Gave up, at his commanding
Their ancient rock-foundations
To strengthen his creations;
And all the metals hidden
Came forth as they were bidden,
To help his high endeavor,
And build a house to last forever.

II.

The monuments of mortals
Are as the flower of the grass;
Through Time's dim portals
A voiceless, viewless wind doth pass;
And where it breathes, the brightest blooms decay,
The forests bend to earth more deeply day,
And man's great buildings slowly fade away.
One after one,
They pay to that dumb breath
The tribute of their death;
And are undone.
The towers incline to dust,
The massive girders rust,
The domes dissolve in air,
The pillars that upbear
The lofty arches ofumble, stone by stone,
While man the builder looks about him in despair,
For all his works of pride are overthrown.

III.

A voice spake out of the sky:
"Set thy desires more high,
Thy buildings fade away
Because thou buildest clay.
Now make the fabric sure
With stones that shall endure,
Hewn from the spiritual rock.
The immortal towers of the soul
At Time's dissolving touch shall mock,
And stand secure while eons roll."

IV.

Well did the wise in heart rejoice
To hear the secret summons of that Voice,
And patiently begin
The builders' work within;
Houses not made with hands,
Nor founded on the sands.
And thou, Revered Mother, at whose call
We come to keep thy joyous festival,
And celebrate,
With fitting state,
The glory of thy labors on the walls of Truth
Through seven-score years and ten of thine eternal youth—
A master builder thou,
And on thy shining brow,
Like Cybele, in endless light dost wear
A diadem of turrets strong and fair.

V.

I see thee standing in a lonely land
But late and hardy won from solitude,
Unpopulous and rude—
On that far western shore I see thee stand,
Like some young goddess from a brighter strand,
While in thine eyes a radiant thought is born,
Enkindling all thy beauty like the morn,
And guiding to thy work a powerful hand.
Sea-like the forest rolled in waves of green,
And few the lights that glimmered, leagues be-
tween.
High in the north, for four score years alone
Fair Harvard's earliest beacon-tower had shone;
Then Yale was lighted, and an answering ray
Flashed from the meadows by New Haven Bay.
But deeper spread the forest, and more dark,
Where first Neshaminy received the spark
Of sacred learning to its trail abode,
And nursed the holy fire until it glowed.
Thine was the courage, thine the larger look,
That raised you taper from i's humble nook;
Thine was the hope, and thine the stronger will
That built the beacon here on Princeton hill.
"New light!" men cried, and murmured that it
came
From an unlicensed source with lawless flame;
It shone too free, for still the church and school
Must only shine according to their rule.
But Princeton answered, in her nobler mood,
"God made the light, and all the light is good.
There is no war between the old and new;
The conflict lies between the false and true.
The stars, that high in heaven their courses run,
In glory differ, but their light is one.
The beams, gleaming o'er the sea of life,
Are rivals but in radiance, not in strife,
Shine on, ye sister-towers, across the night!
I too will build a lasting home for light."

VI.

Brave was that word of faith and bravely was it
kept;
With never wearying zeal that faltered not, nor
slept,
She toiled to raise her tower, and while she firmly
laid
The deep foundation walls, at all her toil she
prayed.
And men who loved the truth because it made
them free,
And men who saw the two-fold Word of God
agree,
Reading the book of nature and the sacred page
By the same inward ray that grows from age to
age,
Were built like living stones that beacon to uplift,
And drawing light from heaven gave to the world
the gift.
Nor ever, while they searched the secrets of the
earth,
Or traced the stream of life through mystery to
its birth,
Nor ever, while they taught the lightning-flash
to bear
The messages of man in silence through the air,
tell from that home of light one false, perfidious
ray
To blind the trusting heart, or lead the life
astray.
But still while knowledge grew more luminous
and broad
It lit the path of faith and showed the way to
God.

VII.

Yet not for peace alone
Labor the builders.
Work that in peace has grown,
Swiftly is overthrown,
When from the darkening skies
Storm-clouds of wrath arise,
And through the eastern crash,
War's deadly lightning-flash
Smites and bewilders.
Ramparts of strength must frown
Round every peaceful town,
And city splendid;
All that our fathers wrought,
With true prophetic thought,
Must be defended.

VIII.

But who should raise protecting walls for thee,
Thou young defenseless land of liberty?
Or who could build the fortress strong enough,
Or stretch the mighty bulwark long enough
To hold thy far-extended coast
Against the overrunning host,
That took the open path across the sea,
And like a tempest poured
Their desolating horde,
To quench thy dawning light in gloom of
tyranny?

Yet not unguarded thou wert found
When on thy shore with sullen sound
The blaring trumpets of an unjust king
Proclaimed invasion. From the insulted
ground,
In freedom's desperate hour there seemed to
spring
Invisible walls for her defense;
Not trembling, like those battlements of stone
That fell in fear when Joshua's horns were
blown;
But standing firmer, growing still more dense,
With every new assault of alien insolence;
While cannon roared and flashed and roared
again,
In sovereign pride the living rampart rose,
To meet the onset of imperious foes
With a long line of brave, uncoercible men.
This was thy fortress, well-defended land,
And on these walls the patient, building hand
Of Princeton labored with the force of ten.
Her sons were foremost in the furious fight,
Her sons were firmest to uphold the right
In council chambers of the new-born state
And prove that he who would be free must first
be great
Of heart, and high in thought, and strong
In purpose not to do or suffer wrong:
Such were the men, impregnable to fear,
Whose souls were framed and fashioned here;
And when war shook the land with threatening
shock
The men of Princeton stood like monuments of
rock.
Nor has the breath of Time
Dissolved that proud array
Of imperturbable strength;
For tho' the rocks decay
And all the iron bands
Of earthly strongholds are unloosed at length,
And buried deep in gray oblivion's sands,
The work that heroes' hands
Wrought in the light of freedom's natal day
Shall never fade away,
But lift itself sublime
Into a lucid sphere,
Forever still and clear,
And far above the devastating breath of Time;
Preserving in the memory of the father's deed
A never-fading fortress for their children's
need.

There we confirm our hearts to-day, and there
we read
On many a stone the signature of fame,
The builders' mark, our Alma Mater's name.

Grant us the knowledge that we need
To solve the question of the mind;
Light Thou our candle while we read;
And keep our hearts from going blind;
Enlarge our vision to behold
The wonders Thou hast wrought of old;
Reveal Thyself in every law
And gild the towers of truth with holy awe.

Be Thou our strength when war's wild gust
Rages around us, loud and fierce;
Confirm our souls and let our faith
Be like a wall that none can pierce;
Give us the courage that prevails,
The steady faith that never falls,
And help us stand in every fight
Firm as a fortress to defend the right.

O God, make of us what Thou wilt;
Guide Thou the labor of our hand;
Let all our work be surely built
As Thou, the Architect, hast planned:
But whatsoever thy power shall make
Of these frail lives, do not forsake
Thy dwelling. Let thy presence rest
Forever in the temple of our breast.

IX.

Bear with us then a moment, if we turn
From all the present splendors of this place—
The lofty towers that like a dream have grown
Where once Old Nassau Hall stood all alone—
Back to that ancient time, with hearts that burn
In filial reverence and pride, to trace
The glory of our Mother's best degree,
In that "high son of Liberty,"
Who like a granite block,
Riven from Scotland's rock,
Stood loyal here to keep Columbia free,
Born far away beyond the ocean's roar,
He found his fatherland upon this shore;
And every drop of ardent blood that ran
Through his great heart was true American.
He held no weak allegiance to a distant throne,
But made his new-found country's cause his
own.

In peril and distress,
In toil and weariness,
When darkness overcast her
With shadows of disaster,
And voices of confusion
Proclaimed her hope delusion,
Robed in his preacher's gown
He dared the danger down;
Like some old prophet chanting an inspired rune
Thou, freedom's council rang the word of
Witnerspoon.

And thou, my country, write it on thy heart,
Thy sons are they who nobly took thy part;
Who dedicate his manhood at thy shrine,
Wherever born, is born a son of thine;
Forever in name, but not in soul, they come
To find in thee their long-desired home;
Lovers of liberty and haters of disorder,
They shall be built in strength along thy border.
Ah, dream not that thy future foes
Will all be foreign!
Turn thy look of scorn
Upon the children who oppose
Their passions wild and policies of shame
To wreck the righteous splendor of thy name;
Untaught and over-confident they rise,
With folly on their tongues and envy in their
eyes.

Strong to destroy, but powerless to create,
And ignorant of all that made our fathers great;
Their hands would take away the golden crown,
And shake the pillars of thy freedom down
In Anarchy's ocean, dark and desolate.
O should that storm descend,
What fortress shall defend
The land our fathers wrought for,
The liberties they fought for?
What bulwark shall secure
Her shrines of law, and keep her founts of justice
pure?

Then, ah, then,
As in the olden days,
The builders must upraise
A rampart of indomitable men.

Once again,
Dear Mother, if thy heart and hand be true,
There will be building work for thee to do;
Yea, more than once again,
Thou shalt win lasting praise,
And never-dying honor shall be thine,
For setting many a stone in that illustrious line,
To stand unshaken in the swirling strife,
And guard the country's honor as her life.

X.

Softly, my harp, and let me lay the touch
Of silence on these rudely changing strings;
For he who sings
Even of noble conflicts overmuch,
Loses the inward sense of better things;
And he who makes a boast
Of knowledge, misses that which counts the most,
The insight of a wise humility
That reverently adores what none can see.
The glory of our life below
Comes not from what we do, or what we know,
But dwells for evermore in what we are.
There is an architect grander far
Than all the fortresses of war;
More inextinguishably bright
Than learning's lonely towers of light,
Framing its walls of faith and hope and love
In deathless souls of men, it lifts above
The frailty of our earthly home.
An everlasting dome,
The sanctuary of the human host,
The living temple of the Holy Ghost.

XI.

If music led the builders long ago,
When Arthur planned the halls of Camelot,
And made the mystic city swiftly grow,
Like some strange flower in that forsaken
spot:
What sweeter music shall we bring,
To weave a harmony divine
Of prayer and holy thought,
Into the labors of this loftier shrine,
This consecrated hill,
Where through so many a year,
Our Mother's faithful hand hath wrought,
With toil serene and still,
And heavenly hope, to rear
The eternal dwelling of the Only King?
Here let no martial trumpets blow,
Nor instruments of pride proclaim
The loud exultant notes of fame;
But let the chords be clear and low,
And let the anthem deeper grow.
And let it move more solemnly and slow,
Like that which came
From angels' lips when first they hymned their
Maker's name;
For only such an ode
Can seal the harmony
Of that deep masonry
Wherein the soul of man is framed for God's
abode.

O Thou whose boundless love bestows
The joy of life, the hope of Heaven;
Thou whose uncharted mercy flows
O'er all the blessings Thou hast given;
O'er all the blessings Thou hast given;
Thou by whose light alone we see,
Thou by whose truth our souls, set free,
And made imperishably strong;
Hear Thou the solemn music of our song.

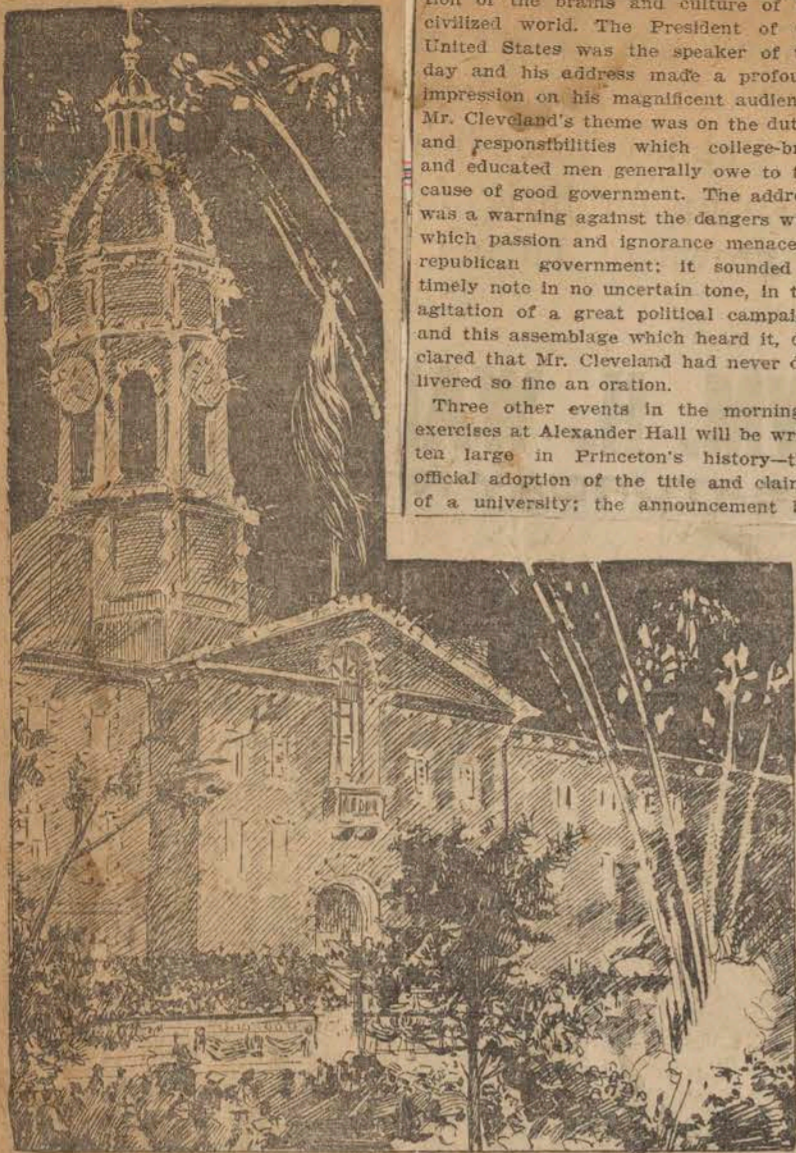
XII.

Grant us the knowledge that we need
To solve the question of the mind;
Light Thou our candle while we read;
And keep our hearts from going blind;
Enlarge our vision to behold
The wonders Thou hast wrought of old;
Reveal Thyself in every law
And gild the towers of truth with holy awe.

Be Thou our strength when war's wild gust
Rages around us, loud and fierce;
Confirm our souls and let our faith
Be like a wall that none can pierce;
Give us the courage that prevails,
The steady faith that never falls,
And help us stand in every fight
Firm as a fortress to defend the right.

O God, make of us what Thou wilt;
Guide Thou the labor of our hand;
Let all our work be surely built
As Thou, the Architect, hast planned:
But whatsoever thy power shall make
Of these frail lives, do not forsake
Thy dwelling. Let thy presence rest
Forever in the temple of our breast.

O God, make of us what Thou wilt;
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As Thou, the Architect, hast planned:
But whatsoever thy power shall make
Of these frail lives, do not forsake
Thy dwelling. Let thy presence rest
Forever in the temple of our breast.



NASSAU HALL AT NIGHT.

One of the features of the sesquicentennial was the illumination of grounds and buildings.

PRINCETON'S GREATEST DAY

President Cleveland Speaks on Duties of Scholars Toward the Government.

PROTECT THE NATION'S HONOR.

Influence of Thoughtful and Intelligent Men Needed in Dangerous Times Like These.

ENDOWMENT FUND OF \$1,353,291

President Patton Makes This Splendid Announcement—Degrees Conferred Upon Sixty-Five Men of Learning—Cleveland Declines an LL.D.

By Telegraph from a Staff Correspondent. Princeton, N. J., Oct. 22.—The "sesquicentennial week" of Princeton will be a memory to-morrow, and only the rear-guard of the visiting host will hold the field, weary but undaunted. The last day's celebration was the most momentous and impressive event in the history of the college, or rather the university as the name of the institution became at 11.39 o'clock this morning in the presence of an assemblage that was in reality a congress of nations and the representa-

tion of the brains and culture of the civilized world. The President of the United States was the speaker of the day and his address made a profound impression on his magnificent audience. Mr. Cleveland's theme was on the duties and responsibilities which college-bred and educated men generally owe to the cause of good government. The address was a warning against the dangers with which passion and ignorance menace a republican government; it sounded a timely note in no uncertain tone, in the agitation of a great political campaign and this assemblage which heard it, declared that Mr. Cleveland had never delivered so fine an oration.

Three other events in the morning's exercises at Alexander Hall will be written large in Princeton's history—the official adoption of the title and claims of a university; the announcement by

interest not to be outdone, the signs of her triumphs on the fields of higher education, and the part she has taken during her long and glorious career in the elevation and betterment of a great people.

INFLUENCE OF COLLEGES.

"Among these I take an humble place; and as I yield to the influences of this occasion, I can not resist the train of thought which especially reminds me of the promise of national safety and the guarantee of the permanence of our free institutions which may and ought to radiate from the universities and colleges scattered throughout our land.

"Obviously a Government resting upon the will and universal suffrage of the people has no anchorage except in the people's intelligence. While the advantages of a collegiate education are by no means necessary to good citizenship, yet the college graduate, found everywhere, can not smother his opportunities to teach his fellow-countrymen and influence them for good, nor hide his talents in a napkin without recreancy to a trust.

"In a nation like ours, charged with the care of numerous and widely varied interests, a spirit of conservatism and toleration is absolutely essential. A collegiate training, the study of principles unvexed by distracting and misleading influences, and a correct apprehension of the theories upon which our Republic is established, ought to constitute the college graduate a constant monitor, warning against popular rashness and excess.

"The character of our institutions and our national self-interest require that a feeling of sincere brotherhood and a disposition to unite in mutual endeavor

should pervade our people. Our scheme of government in its beginning was based upon this sentiment, and its interruption has never failed and can never fail to gravely menace our national health. Who can better caution against passion and bitterness than those who know by thought and study their baneful consequences and who are themselves within the noble brotherhood of higher education?"

"There are natural laws and economic truths which command implicit obedience, and which should unalterably fix the bounds of wholesome popular discussion, and the limits of political strife. The knowledge gained in our universities and colleges would be sadly deficient if its beneficiaries were unable to recognize and point out to their fellow-citizens these truths and natural laws, and to teach the mischievous futility of their non-observance or attempted violation.

"The activity of our people and their restless desire to gather to themselves especial benefits and advantages lead to the growth of an unconfessed tendency to regard their Government as the giver of private gifts, and to look upon the agencies for its administration as the distributors of official places and preferment. Those who in university or college have had an opportunity to study the mission of our institutions, and who in the light of history have learned the danger to a people of their neglect of the patriotic care they owe, the national life entrusted to their keeping, should be well fitted to constantly admonish their fellow-citizens, that the usefulness and beneficence of their plan of government can only be preserved through their unselfish and loving support, and their contented willingness to accept in full return the peace, protection and opportunity which it impartially bestows.

WHAT EDUCATION SHOULD DO.

"Not more surely do the rules of honesty and good faith fix the standard of individual character in a community than do these same rules determine the character and standing of a nation in the world of civilization. Neither the glitter of its power, nor the tinsel of its commercial prosperity, nor the gaudy show of its people's wealth, can conceal the cankering rust of national dishonesty, and cover the meanness of national bad faith. A constant stream of thoughtful, educated men should come from our universities and colleges preaching national honor and integrity, and teaching that a belief in the necessity of national obedience to the laws of God is not born of superstition.

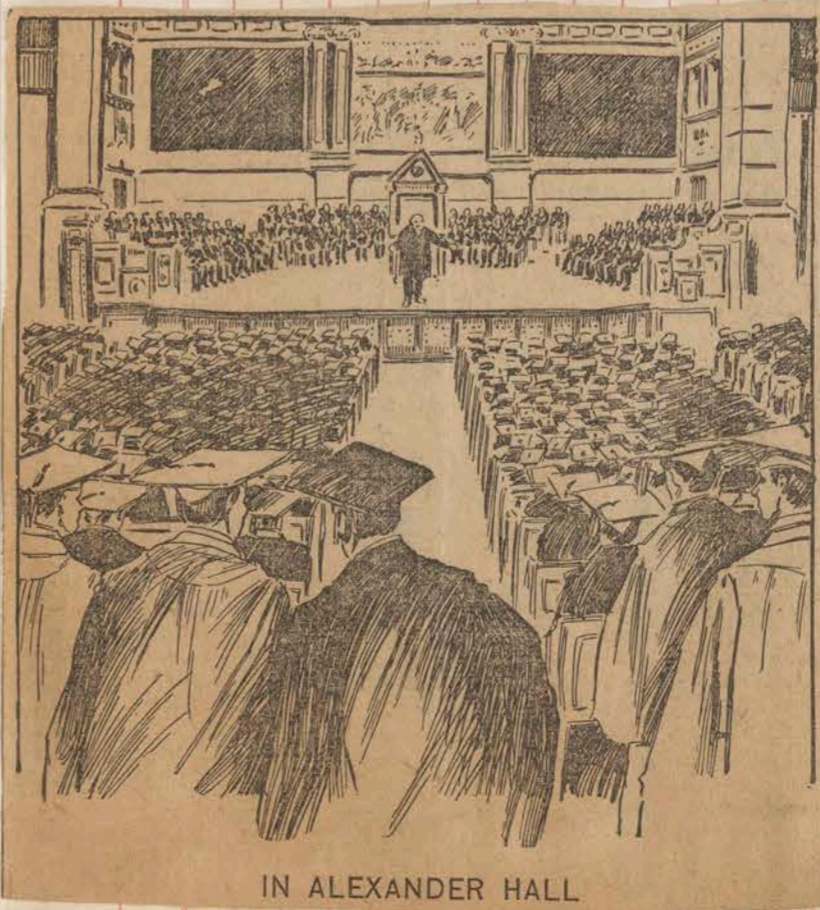
"I do not forget the practical necessity of political parties nor do I deny their desirability. I recognize wholesome differences of opinion touching legitimate governmental policies and would by no means control or limit the utmost freedom in their discussion. I have only attempted to suggest the important patriotic service which our institutions of higher education and their graduates are fitted to render to our people in the enforcement of those immutable truths and fundamental principles which are related to our national condition but should never be dragged into the field of political strife nor impressed into the service of partisan contention.

"When the excitement of party warfare presses dangerously near our national safeguards, I would

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IN ALEXANDER HALL

have the intelligent conservatism of our universities and colleges warn the contestants in impressive tones against the perils of a breach impossible to repair.

"When popular discontent and passion are stimulated by the arts of designing partisans to a pitch perilously near to class hatred or sectional anger, I would have our universities and colleges sound the alarm in the name of American brotherhood and fraternal dependence.

"When the attempt is made to delude the people into the belief that their suffrages can change the operation of natural laws, I would have our universities and colleges proclaim that those laws are inexorable and far removed from political control.

"When selfish interest seeks undue private benefit through governmental aid, and public places are claimed as rewards of party service, I would have our universities and colleges persuade the people to a relinquishment of the demand for party spoils and exhort them to a disinterested and patriotic love of their Government for its own sake, and because in its true adjustment and unperverted operation it secures to every citizen his just share of the safety and prosperity it holds in store for all.

"When a design is apparent to lure

the people from their honest thoughts and to blind their eyes to the sad plight of national dishonor and bad faith, I would have Princeton University, panoplied in her patriotic traditions and glorious memories,

and joined by all the other universities and colleges of our land, cry out against the infliction of this treacherous and fatal wound.

"I would have the influence of these institutions on the side of religion and morality. I would have those they send out among the people not ashamed to acknowledge God, and to proclaim His interposition in the affairs of men, enjoining such obedience to His laws as makes manifest the path of national perpetuity and prosperity.

WORK FOR THE FUTURE.

"I hasten to concede the good already accomplished by our educated men in purifying and steadying political sentiment; but I hope I may be allowed to intimate my belief that their work in these directions would be easier and more useful if it were less spasmodic and occasional. The disposition of our people is such that while they may be inclined to distrust those who only on rare occasions come among them from an exclusiveness savoring of assumed superiority, they readily listen to those who exhibit a real fellowship and a friendly and habitual interest in all that concern the common welfare. Such a condition of intimacy would, I believe, not only improve the general political atmosphere, but would vastly increase the influence of our universities and colleges in their efforts to prevent popular delusions or correct them before they reach an acute and dangerous stage.

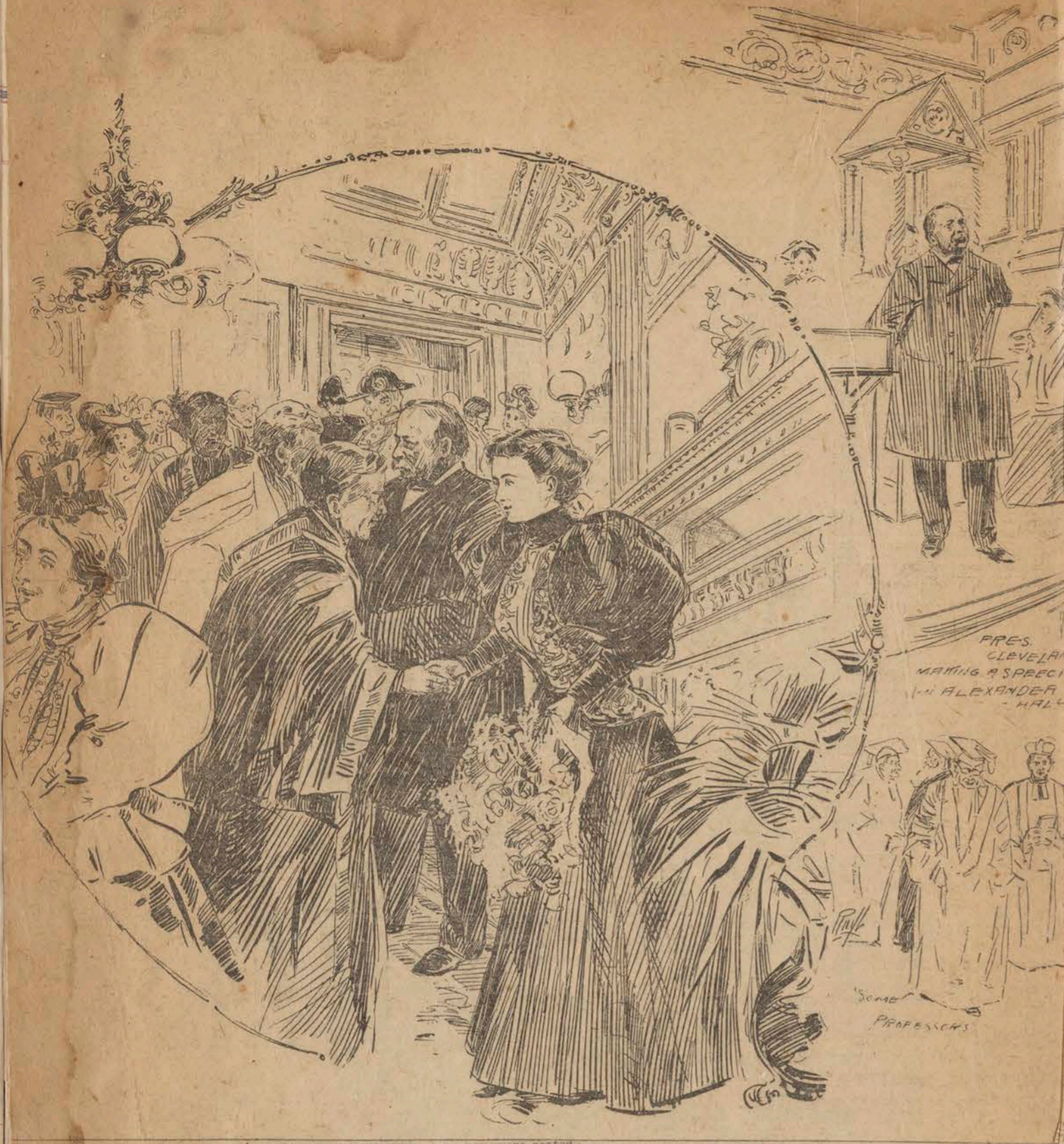
"I am certain, therefore, that a more constant and active participation in political affairs on the part of our men of education would be of the greatest possible value to our country.

"It is exceedingly unfortunate that politics should be regarded in any quarter as an unclean thing, to be avoided by those claiming to be educated or respectable. It would be strange indeed if anything related to the administration of our Government or the welfare of our nation should be essentially degrading. I believe it is not a superstitious sentiment that leads to the conviction that God has watched over our national life from its beginning. Who will say that the things worthy of God's regard and fostering care are unworthy of the touch of the wisest and best of men?"

"I would have those sent out by our universities and colleges not only the counsellors of their fellow-countrymen,

but the tribunes of the people—fully appreciating every condition that presses upon their daily life, sympathetic in every untoward situation, quick and earnest in every effort to advance their happiness and welfare, and prompt and sturdy in the defense of all their rights.

"I have but imperfectly expressed the thoughts to which I have not been able to deny utterance on an occasion so full of glad significance, and so pervaded by the atmosphere of patriotic aspiration. Even of these surroundings, the hope can not be vain that the time is at hand when all our countrymen will more deeply appreciate the blessings of American citizenship, when their disinterested love of their Government will be quickened,



PRES. CLEVELAND MAKING A SPEECH IN ALEXANDER HALL

when fanaticism and passion shall be banished from the field of politics, and when all our people, discarding every difference of condition or opportunity, will be seen under the banner of American brotherhood, marching steadily and unflinchingly on towards the bright heights of our national destiny."

THE ANNOUNCEMENTS.
President Patton's Address and the Conferring of Degrees.

All of the proceedings of the day were of the utmost interest and of a picturesqueness rarely equalled.

The Philadelphia City Troop, dismounted, escorted President Cleveland at the head of the academic procession from Marquand Chapel to Alexander Hall, at 10.30 o'clock. The gorgeous troopers clanked in double column ahead of his Excellency who walked with President Patton, of Princeton. Behind them came the scholars from abroad and at home, in their gowns and hoods and mortarboards. Mr. Cleveland was the only man in the procession who did not wear an academic gown, and his tightly-buttoned frockcoat looked the dignity of the voluminous robes. Alexander Hall was crowded to the doors and thousands were unable to gain entrance.

Mr. Cleveland walked to the platform arm in arm with President Patton. They were followed by Charles E. Green, chairman of the Celebration Committee, and Governor Griggs, of New Jersey. The distinguished men who were to re-

ceive honors from Princeton were seated on the platform. The entrance of Mr. Cleveland was the signal for the thousand students in the galleries to unloose the "long cheer," which volleyed through the hall with explosive rattle and roar. "Rah, Rah, Kah, Siss, Siss, Siss, Boom, Boom, Boom, Ah, Ah, Ah, Cleveland, Cleveland, Cleveland." The audience assisted this reception with applause and unorganized cheering, all of which made a very enthusiastic ovation.

The President took a seat on the platform at the right of President Patton, who sat in the massive throne of onyx reserved for the head of the college. To the left was Governor Griggs, and in the small semi-circle were also Rev. Dr. Theodore S. Cuyler, of Brooklyn; the Right Rev. Henry Y. Satterlee, Bishop of Washington; Rev. Dr. E. R. Craven, of Philadelphia, and Charles E. Green. The band played "Hail to the Chief," of course; and then the enthusiasm was subdued, as Rev. Dr. Cuyler, '41, opened the exercises by a brief and eloquent prayer.

PRESIDENT PATTON'S ADDRESS.
President Patton then made the announcement of the change in the title of Princeton, and told of the endowment fund in an exceedingly happy and graceful speech. He said in part:—

"We have waited long for this hour. To us it is an hour of elation, but we must not conceal from ourselves the fact that it is also an hour in which we take to ourselves serious responsibilities. We have planned for an appropriate recognition of the 150th anniversary of the signing of the charter of the College of the State of New Jersey. It was our

desire that the occasion should be one in which there should be a fitting celebration of the event, and we therefore planned for a suitable academic festival. We are exceedingly gratified by the success which has thus far attended our efforts. We do not, however, forget that that success is due in the main to the kind, cordial co-operation of the universities of the world. (Applause.)

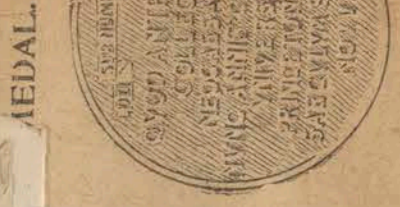
"To those who come to us from the different universities of this land, but more especially to those who have crossed the sea to come to us from other lands, we feel we are under deep obligations. We wish to express to all in the heartiest possible way the thanks of the trustees and faculty for the sympathy and interest manifested. We hope they will carry away pleasant memories of Princeton, and we wish to assure them that their presence has been an inspiration to us. We believe that the cause of higher education has taken a long step in advance as a result of their kindly presence. We believe also, that the community of university interests here displayed is but a symbol of the peace, concord and good will of the nations of the earth." (Great applause.)

Passing to the acknowledgment of the receipt of endowment money, Dr. Patton said: "It was not unusual that the trustees and faculty should desire to take advantage of the 150th anni-

versary increase in the movement throughout the world to the 21st century. A received for

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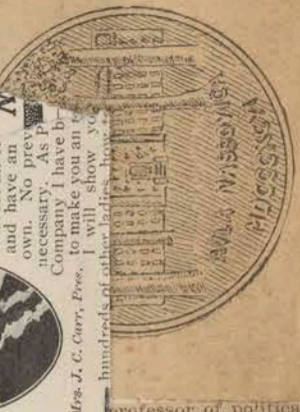


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DEPARTMENT OF THE STANLEY CLOTHING COMPANY



302-A—A. Kinnison showing a good imitation of lavender embroidery. The remarkable work of the artist is evident in the fine lines and shading of the fabric.

stattered himself in his wind chair. He had so sooner done this than he uttered a sharp, high decolon, exclamation, and got him- self down the steps more quickly than the sick man had moved for many a day. He had never seen his daughter in a young man's arms, and his fancy flew to meet an unknown disaster which took the form of a messenger.

"Brandy! And a woman!" called the village doctor imperiously. Then, more gently, "She is not hurt, Mr. Sterling. I don't think she is even fainted—exactly. Let her alone. Climb out her nose. Here, Tibbs, help me lift her out No—so. She has been through a trying scene, that's all. He put his arms powerfully about her, girl, who, though unconscious, found herself too weak to resist, and dashed against the coachman of the doctor. It did not matter. Between them the two lifted her into the drawing room and laid her on a broad sofa, by a window. The wind blew in salt from the sea and dashed against her face. It was painfully white, her sparkling decanter shook in her father's hands, and the little Irish maid, Kathleen, began to cry. The young physician himself put the stimulant to her lips, though some remained on her pulse. Once he put his ear to her heart. He made no comment except to say, "You need not have a particle of anxiety, Mr. Sterling." Indeed, his chief concern seemed to be for his chronic patient.

"I never faint," repeated Cara distinctly. "I can't seem to see what ails me," she complained. She tried to lift her head, which fell back heavily on the pink and white roses of the cretonne-covered sofa.

"Miss Sterling," said Dane, bringing his lips together, "you have had a shock. This is nothing but the reaction. You will be all right in a little while."

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professor of political university of Halle.

first secretary of theological Institute.

professor of rhetoric in Trinity Col.

professor of zoology of Utrecht.

professor of mathematics of Gottingen, Got.

professor of chemistry Paris and member Academy of Sciences.

Poulton, Hope profe University of Ox.

professor of logic and University of Edin.

flow of Oriel College, regius professor of the University of Ox.

son, Cavendish profe University of Ox.

president of the Uni- Ann Arbor, Mich.

are, professor of San- tive philology in the University, Baltimore.

professor of political University, New

president of the University, Baltimore.

United States Com- n, Washington.

of Columbia Uni- ty.

professor of mathe- the University, New

podale Fisher, pro- ry and director of as in Harvard Uni- Mass.

Hale, professor of ty of Chicago, Chi-

on, provost of the, sylvania, Philadel-

il, president of the ical Society, West

professor of psychology versity, Cambridge,

F. Ladd Clark, pro- philosophy and meta- University, New Ha-

etary of the Smith- Washington, D. C.

historian, Philadel-

professor of geology in the University of ent of the American Berkeley, Cal.

resident of the Uni- Canada.

professor of chem- y of Virginia, Char-

chell, Philadelphia,

mathematical astron- cal Almanac, Navy ington, D. C.

principal of the Mc- professor of classics,

professor of chemistry and chemical Laboratory in Johns Hopkins University, Baltimore.

Henry A. Rowland, professor of physics and director of the Physical Laboratory in the Johns Hopkins University, Balti- more, Md.

Benjamin Ide Wheeler, professor of Greek in the Cornell University, Ithaca, N. Y.

The honorary degree of Doctor of Laws was also conferred "in absentia" upon two persons:

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ing directions for preparing more than 100 gummy dishes, sent free on request.

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Needles

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work it was done for so many years, and partly, also, that the new name might serve to inspire a new effort and mark a new departure in the direction of the higher work in the great realm of pure culture."

The announcement that the endowment fund amounted to nearly a mill-

iversity of Pennsylvania.

DOCTOR OF LAWS.
The degree of Doctor of Laws was also conferred upon the following:—
Karl Brugmann, professor of Indo-Germanic philology in the University of Leipzig, Germany.

professor of political University, Baltimore.

Henry A. Rowland, professor of physics and director of the Physical Laboratory in the Johns Hopkins University, Balti- more, Md.

Benjamin Ide Wheeler, professor of Greek in the Cornell University, Ithaca, N. Y.

The honorary degree of Doctor of Laws was also conferred "in absentia" upon two persons:

The Pure Food Man

The Ralston Miller

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"I know you'll like the glorious, golden bread it makes, and its most healthful. I make it by the wonderful Purina Process from the finest wheat."

"And here's your **Ralston Health Food**"

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FOR YOUNGER READERS

DAN BEARD'S OWN PAGE FOR BOYS
A Mandan Council House and a Backwoods Camp

By Dan Beard

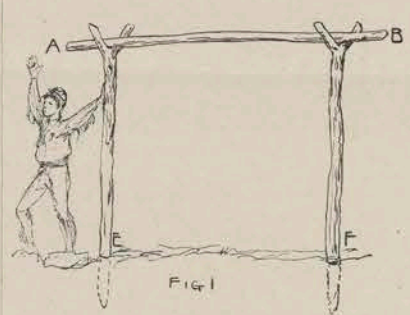


Fig 1

ever, are the same thing under different names, for play is doing a thing because you want to do it, and work is doing the same thing because you must do it. In his work for the Sons of Daniel Boone the Founder always tries to remember the things he wanted to do when he himself was a lad, but things which he often failed to do, because there was no one writing for boys then on these topics, and older people did not give much time to superintending boys' play. It is safe to say that no boy who has read "Robinson Crusoe," "Swiss Family Robinson," etc., has not, as he closed these books, given a sigh and wished for a desert island, or at least a cave house, and there is no good reason why he should not have a cave house. Most boys have made attempts to dig caves, but this is dangerous work, for the bank is very apt to cave in on the workers, and does so somewhere in the country every year.

To do away with this real danger the Founder designed and put in his "Jack of All Trades" the first working drawings of an underground clubhouse ever published; but this was before he had started our great Order of the S. D. B.'s, and before he had been assigned a page for you lads in the WOMAN'S HOME COMPANION, so now it is "up to him" to finish a new set of designs, and here they are:

This Camp, Den or Mandan Council

can be built in the woods, a vacant lot or a city back yard, as the case may be. If your fort has access to the woods and open country, cut two crotched, or forked, sticks like those shown by E and F in Fig. 1. Dig two holes two or three feet in the ground—the deeper, the better—and set the poles in them, hammering the ground down tightly about them, so that they will be firm and rigid; then cut a ridge pole (A B, Fig. 1), and place it in the crotches as shown in the diagram. To make

The Sides

cut a goodly number of poles (G G G, Fig. 2), and lay them up against the ridge pole as shown in the diagram Fig. 2.

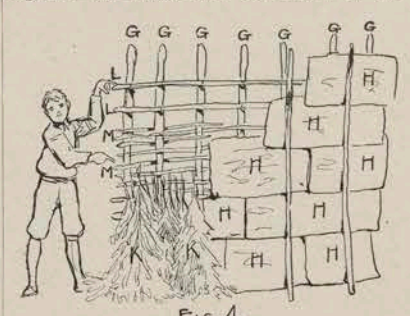


Fig 2

To make the sides firm, force the lower ends of the G poles into the ground; or, if the ground is too rocky, place a row of big stones at the base of the side, or G, poles, to prevent them from spreading out at their base and slipping from the ridge pole. At the back end of the shack make a half circle on the X Y, Fig. 3, and set up a number of

poles with their upper ends resting against the A B stick, or ridge pole, and in the fork of the E stick, or upright, with their lower ends pushed into the ground on the half-circle mark, Fig. 3. It is only necessary to

Cover the Frame

with a thatch of balsam boughs, straw, hay or bark to transform it into a good camp. To thatch with balsam or other boughs it is necessary to have some poles nailed on horizontally, as L L, Fig. 4, or some smaller green sticks

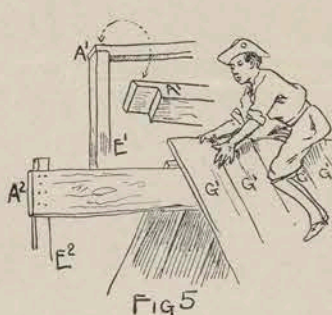


Fig 3

sticks basket fashion, as M M, Fig. 4. Begin at the bottom as you would in shingling a house, and weave in the green boughs as shown by K, Fig. 4. Overlapping these put another row of thatching, and so on until the top is reached. Do the same with the opposite side, and the camp is covered ready for occupancy. If you are so very fortunate as to be in a real wild country, where big pieces of green bark of spruce or birch may be obtained, or any other bark which may be removed in big pieces, then you can

Shingle the Shack With Bark

Begin at the bottom, and place the pieces of bark (H H, Fig. 4) so that the end of one piece overlaps the end of the other. When the bottom row is finished, put on another row in the same manner, with their ends overlapping each other and their bottoms overlapping the first row, and so on until the top is reached. Hold the bark in place by laying heavy poles against them, as shown in Fig. 4. Do the other side the same way, and cover the top or sides by another row of pieces, overlapping the top rows of each side.

But if your fort is in the city or town you can use such material as the town affords, and make your ridge pole, A B, of "two-by-four" timber notched at each end, as shown by A1 A1, Fig. 5, to fit on the top of the upright E and to be firmly nailed in place. Or a plank may be nailed, with its edge upward, to the upright E, as shown by A2, Fig. 5, and the sides made of boards, G1 G1 G1, Fig. 5. Any sort of lumber can be used for the G siding, and covered with old tin roofing, oilcloth or anything which will prevent the water from leaking through the cracks.

Instructions for making a cave of one of these shacks will be found on page 69.



Fig 6

NOTES AND NEWS FOR THE SONS OF DANIEL BOONE

DEAR FOUNDER:—Please tell me what we could use for war paint when some of us are Indians trying to take the fort? We wish something harmless and easy to remove. Thank you for the reprints.

Greens, vermilion and chrome yellows are poisonous; so, also, are some of the blues. Any of the earth paints are harmless; so, also, is carmine. When I was a lad we used blackberry, huckleberry and other fruits for red, blueing from the laundry for blue, white chalk and charcoal, and with these could get up some very fierce effects. Walnut juice makes a fine Indian color, but IT WON'T COME OFF until it wears off, as all country boys know. Sometimes we used to powder bricks, mash them up fine, and mix with oil or lard for red; it is perfectly harmless, and comes off with soap and water. The grease paints sold at the drug store for "making up" are all good, but they are expensive.

New members keep writing in for an explanation of the "Tally Gun." For their benefit Dan Beard writes the following description:

The Tally Gun is the old gun which each fort should own, on which a tally is kept of brave deeds done by members of the fort. Whenever the fort receives an official notch, Simon Kenton cuts one in the stock of your Tally Gun to correspond with the official notch sent you by the Founder. To forts having no old gun, an engraving of the Founder's Tally Gun will be sent with official printed notches. These notches are to represent some good deed done by the fort itself. In the olden times our half-savage ancestors used to cut a notch in their gun every time they killed an Indian. In these days we are more civilized. We use the notch only for some worthy deed. It is only just to our ancestors to say that killing Indians in those days was considered a worthy deed.

Some of Our Wide-Awake Forts

- 595. Fort Peary, New York City. Charles Martin, D. B.
- 596. Fort Smelter, Everett, Washington. Claude Butler, D. B.
- 603. Fort Lyndon, Lyndon, Illinois. Arthur Johnson, D. B.
- 705. Fort Cody, McGaw, Ohio. Cecil Scott, D. B.
- 610. Hill Side Fort, Williamsport, Pennsylvania. Charles Forrest, D. B.
- 614. Fort Zenaida, Nashville, Tennessee. Lawrence Hirsig, D. B.
- 629. Fort Aponegausest, New Bedford, Massachusetts. F. L. Schofield, D. B.
- 639. Custer's Frontier Fort, Lincoln, Nebraska. Ward Wing, D. B.
- 642. Fort Putnam, Revere, Massachusetts. Waldo McGiven, D. B.

When you organize a fort and write Dan Beard about it, be sure to give addresses in full of all the members. Badges are sent to each member individually, and often go astray for lack of sufficient address.



RIKER'S Septone

The beauty and quantity of your hair depends on the condition of your scalp. Dandruff can only be cured and the hair saved by removing the germs and giving the hair constant nourishment. To all who wish to preserve the abundance and beauty of their hair and keep their scalp in good condition, we strongly recommend

RIKER'S SEPTONE SOAP is the genuine "Liquid Green Soap." Simply exquisite — cleanses the scalp, makes the hair soft, 25c. and 75c. bottles.

Riker preparation for every other toilet adjuncts that are indispensable. Its refinement demands finest quality.

TOLET CERATE is the purest, most beneficial complexion cream. Not only a wholesome, sweet, healthful cleanser, in vigorous and purifies the complexion. Porcelain jars, 50c.

ESDEN FACE POWDER is the finest, most adherent and most beautiful. 25c. and 50c. boxes.

FUMES are acknowledged the most potent and most effective. Imported extracts, though common in price; the accepted favorites, and wherever they are introduced.

Riker Toilet Preparations has spread to other large cities, until they are in the stores everywhere. The next time you see articles, ask for "Riker's," and get your locality, get what you want by us.

Illustrated free booklets "Beauty and Toilet Dainties" describe the complete Riker's specialties and are full of suggestions for toilet comfort. Write for them today.

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NEW BEAUTY BOOK AND TRIAL BOX OF CROWN CREAM TO YOU WITHOUT COST.

You have no doubt heard of this truly wonderful Cream. This is your opportunity to try it absolutely free. Don't delay, write today—send name of your druggist.

Crown Cream is the world's most successful eradicator of wrinkles, sunburn, tan, windburn, harsh, dry, rough, pallid, lifeless, red, coarse, pimply complexions. It restores that clean, bright, rosy hue to the face, arms, neck and hands and is nothing short of marvelous.

Beauty Book, Trial Box and home demonstration sent free if you send us name of your druggist.

At most druggists or direct from us, 50 cents.

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TOLEDO, OHIO Desk 10

HAIR IDEAL COMB

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Comb the grayness out of it, comb back its youthful color, gloss and lustre. Or if the natural color of your hair displeases you, if it is streaked or faded, comb into it any desired color with the

HAIR IDEAL COMB

and instantly give it a beauty it may never have had. You can do it in the privacy of your own room without help. Used like an ordinary comb. Guaranteed harmless. Thousands in use. Not sold in stores—write us.

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OLD COINS

Fortunes may slip through your fingers because you are not posted on rare coins, stamps or paper money. I pay large premiums on thousands of rare specimens up to 1895. A Boston Baker got \$1800 for four coins, and two coins from Salem, Mass., sold for \$8800. Mr. Castle paid \$400 for a stamp found at Louisville, Ky., and 65 coins and medals sold for \$35,000. What other business offers such large profits without any risk? Send a stamp for an Ill. Circular, get posted and make money quickly.

Von Bergen, The Coin Dealer, Dept. 7, Boston, Mass.

WANTED

AUNT JANET'S BOYS AND GIRLS

[Continued from Page 41]

Prize Winners in the Hidden Cities Contest

Girl's watch: Frances Ayers, Takoma Park, District of Columbia.
Boy's watch: Horace J. Batchelder, Hampton Falls, New Hampshire.

August Prize Winners

First prize, \$5.00: Ruth E. Seward, Alton, Texas.
Five \$1.00 prizes: Jane Joplin (fifteen), Mount Sterling, Kentucky; Cora Rines (sixteen), Lompoc, California; Cecil Gibson (fourteen), Columbia, South Carolina; Ruth E. Merrill (twelve), Saint Paul, Minnesota; Dorothy Boggs, Syracuse, New York.

Supplementary-Prize Winners

Mary Sutherland (thirteen), Hartney, Manitoba, Canada; Floyd Lindley (ten), Louisville, Kentucky; Frances Leben (fifteen), Brunswick, Georgia; Donald Lutton, Beaver City, Nebraska; Margaret Keith (ten), East Bridgewater, New Jersey; Lydia C. Gibson (fifteen), Oyster Bay, Long Island, Lois McCain, Rapid City, South Dakota; Josephine Wright (eight), Fort Wayne, Indiana; Lois Carew (thirteen), Mast Hope, Pennsylvania; Marguerite Wyatt (fifteen), Ironton, Ohio; Calysta Conley (thirteen), Hornell, New York.

Prize Winners in the Swing Contest

First prize, bisque doll: Cecelia Goodell (twelve).

Picture books: Ferol Manlove (seven), Shirley, Indiana; HESSIE HENDERSON (eleven), Grand Junction, Colorado; Katherine Gerhart (nine), Marshalltown, Iowa; Freddie Shaver (thirteen), Cornwall, Ontario, Canada; Juliet Williams (six), Kansas City, Missouri; Blanche Wheeler (twelve), Galesburg, Indiana; Hermione Wheeler, Galesburg, Indiana; Wanda Whitman (seven), Dallas, Texas; Bertha Turner (seven), Johnstown, Pennsylvania.

Stream Contest

"Brook Book": Marjorie Cuppy (fourteen), Baltimore, Maryland.

Honor Roll

Dorothy A. Phillips, Toronto, Canada; Aubrey Rohleder, Richmond, Virginia; Baldwin Burwell, Staunton, Virginia; Ruth Henderson, Sterling, Illinois; Emerson Clavel, Gainesville, Georgia; Grace Posely, Aubler, Pennsylvania; Robert Cuthbert, Sydney, Australia; Martha Logan, Topeka, Kansas; Genevieve Resegand, Lynhurst, New Jersey; Leonore Resegand, Lynhurst, New Jersey; Elsie Sparrow, Victoria, British Columbia, Canada; Olive Johnson, Iron Mountain, Michigan; Katherine Stewart, Blair, Nevada; Anna Miller, Kansas City, Kansas; Millie Young, Custer, Washington; Winifred Scutt, Hollis, Long Island; Hazel Horton, Livermore, California; Eleanor Ketchem, Elmira, New York; Freda Watt, Westmott, Canada; Bessie Stafford, Dorchester, Massachusetts; Marie George, Corning, California; Charlotte Bachman, Indianapolis, Indiana; Vera A. Cook, Elk City, Oklahoma.

Aunt Janet's "Club of Clubs"

Boys and girls who have not already received our little pamphlet, called "A Book of Plans and Promises," and will send for it, will receive it free. It explains the purpose and advantages of the "Club of Clubs."

To Get Up a Club and Enroll It in the "Club of Clubs"

Call a meeting, appoint a president, and elect the secretary to write to Aunt Janet, WOMAN'S HOME COMPANION, Madison Square, New York City, telling the name and purpose of your club, and the name, age and address of each club member. A club number will immediately be sent you, with appropriate club plans, suggestions and materials. You will be regularly enrolled in the "Club of Clubs" and entitled to all the membership privileges.

A MANDAN COUNCIL HOUSE

[Continued from Page 38]

To make a cave of one of these shacks it is necessary to cover the brush, boards or thatch with sods, clay and dirt, as in Fig. 6. A hole is left at A for a chimney. The fireplace is made directly under the chimney hole, so that the smoke may ascend and go out of the chimney. The ends of the sticks at A, Fig. 3, will not interfere with the passage of the smoke, and may be left inside the chimney.

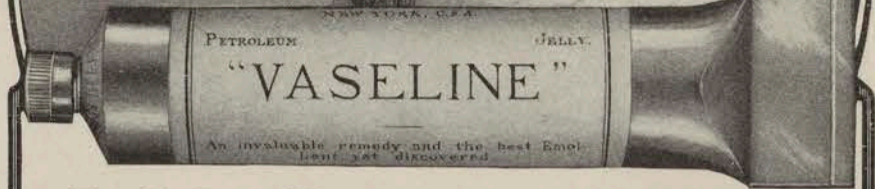
If grass seed, weeds or flowers are planted on the dirt-covered shack, they will grow, and the Mandan council house will look like a green mound of earth or a garden.

If you make a cave house of Fig. 2, cover the sides with any old thing you can find, like pieces of canvas, oilcloth, tin, sheet iron or carpet laid over your green boughs; then hay, straw, grass, dry leaves or a thick layer of small green boughs with the leaves on them, and over this put your sods and dirt.

Make the entrance, Fig. 6, in the same manner as you make the main structure, as shown by the dotted lines in the diagram.



For all the little accidents



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IN TUBES

For the little accidents and ailments that are bound to occur in every family, Vaseline, in its modern form, the tube, is by all odds the safest and best of household remedies.

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CAPSICUM VASELINE Better than a mustard plaster. **WHITE VASELINE** Of absolute purity for external and internal use.

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CARBOLATED VASELINE The best of all antiseptic dressings. **MENTHOLATED VASELINE** For nervous headaches, colds in the head, neuralgia, etc.

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Our useful little book on Vaseline will tell you all about the many forms and uses of this great household remedy. Sent FREE if you drop us a postal.

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2 oz., 20 in. Switch	\$ 2.95
2 oz., 22 in. Switch	1.25
2 1/2 oz., 24 in. Switch	2.25
3 1/2 oz., 28 in. Paris Special Switch	5.65
Light Weight Wavy Switch	2.50
Featherweight Steamless Switch, 22 in., natural wavy	4.95
200 other sizes and grades of Switches	50c. to \$25.00
Pompadour, Natural Curly	2.45
Wigs, Ladies' and Men's	\$6.00 to \$60.00

Send sample of your hair and describe article you want. We will send prepaid on approval. If you find it perfectly satisfactory and a bargain, remit the amount. If not, return to us. Rare, peculiar and gray shades are a little more expensive; write for estimate.

Our Free Catalog also contains a valuable article on "The Proper Care of the Hair." Write us today.

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Largest Mail Order Hair Merchants in the World.

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CUSHION BUTTON

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EVERY PAIR WARRANTED

OVER TWO HUNDRED STYLES WORN ALL OVER THE WORLD

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FASCINATING FANCY WORK

can be made much more attractive from these clean white and very highly polished rings. Also invaluable as hangers for garments, etc.

They will not rust, tarnish or corrode

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10c. will bring you by return mail sample dozen, any size. Made in sizes 1/2, 3/4, 1 and 1 1/2

The ROGERS & HUBBARD CO., Middletown, Conn.

A PERFECT COMPLEXION

Mme. Robinaire's Face Powder

is an absolutely pure and natural complexion beautifier, imparting a delicate and velvety appearance while in itself invisible on the skin. It is therefore Decisively Superior to all Other Face Powders. It is a BENEFICIAL skin food having a healthy tonic effect. Pink, white or brunette, perfumed with violet. 25c. and 50c. a Box, postpaid. SAMPLE FREE.

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Forty Years in Household Use. Unequaled For Cleaning and Polishing SILVERWARE.

Send address for a **FREE SAMPLE**, or 15 cents in stamps for a full box.

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The acme of toilet luxury is "ORIENTAL BATHAROMA," a little globe that is crushed in the fingers and dropped in the bath. Dissolves instantly without clouding the water and imparts a delicious perfume. Better than tablets or powders. Dainty boxes containing ten, 50c. a box. At your dealer's or sent postpaid on receipt of price.

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when fanaticism and passion shall be banished from the field of politics, and when all our people, discarding every difference of condition or opportunity, will be seen under the banner of American brotherhood, marching steadily and unflinchingly on towards the bright heights of our national destiny."

THE ANNOUNCEMENTS.

President Patton's Address and the Conferring of Degrees.
All of the proceedings of the day were of the utmost interest and of a picturesqueness rarely equalled. The Philadelphia City Troop, dismounted, escorted President Cleveland at the head of the academic procession from Marquand Chapel to Alexander Hall, at 10.30 o'clock. The gorgeous troopers clanked in double column ahead of his Excellency who walked with President Patton, of Princeton. Behind them came the scholars from abroad and at home, in their gowns and hoods and mortarboards. Mr. Cleveland was the only man in the procession who did not wear an academic gown, and his tightly-buttoned frockcoat lacked the dignity of the voluminous robes. Alexander Hall was crowded to the doors and thousands were unable to gain entrance. Mr. Cleveland walked to the platform arm in arm with President Patton. They were followed by Charles E. Green, chairman of the Celebration Committee, and Governor Griggs, of New Jersey. The distinguished men who were to re-

ceive honors from Princeton were seated on the platform. The entrance of Mr. Cleveland was the signal for the thousand students in the galleries to unloose the "long cheer," which volleyed through the hall with explosive rattle and roar. "Rah, Rah, Rah, Siss, Siss, Siss, Boom, Boom, Boom, Ah, Ah, Ah, Cleveland, Cleveland, Cleveland." The audience assisted this reception with applause and unorganized cheering, all of which made a very enthusiastic ovation. The President took a seat on the platform at the right of President Patton, who sat in the massive throne of onyx reserved for the head of the college. To the left was Governor Griggs, and in the small semi-circle were also Rev. Dr. Theodore S. Cuyler, of Brooklyn; the Right Rev. Henry Y. Satterlee, Bishop of Washington; Rev. Dr. E. R. Craven, of Philadelphia, and Charles E. Green. The band played "Hail to the Chief," of course, and then the enthusiasm was subdued, as Rev. Dr. Cuyler, '41, opened the exercises by a brief and eloquent prayer.

PRESIDENT PATTON'S ADDRESS.
President Patton then made the announcement of the change in the title of Princeton, and told of the endowment fund in an exceedingly happy and graceful speech. He said in part:—"We have waited long for this hour. To us it is an hour of elation, but we must not conceal from ourselves the fact that it is also an hour in which we take to ourselves serious responsibilities. We have planned for an appropriate recognition of the 150th anniversary of the signing of the charter of the College of the State of New Jersey. It was our

desire that the occasion should be one in which there should be a fitting celebration of the event, and we therefore planned for a suitable academic festival. We are exceedingly gratified by the success which has thus far attended our efforts. We do not, however, forget that that success is due in the main to the kind, cordial co-operation of the universities of the world. (Applause.) "To those who come to us from the different universities of this land, but more especially to those who have crossed the sea to come to us from other lands, we feel we are under deep obligations. We wish to express to all in the heartiest possible way the thanks of the trustees and faculty for the sympathy and interest manifested. We hope they will carry away pleasant memories of Princeton, and we wish to assure them that their presence has been an inspiration to us. We believe that the cause of higher education has taken a long step in advance as a result of their kindly presence. We believe also, that the community of university interests here displayed is but a symbol of the peace, concord and good will of the nations of the earth." (Great applause.) Passing to the acknowledgment of the receipt of endowment moneys, Dr. Patton said: "It was not unnatural that the trustees and faculty should desire to take advantage of the 150th anni-

Date of First Insertion.

No. and Manner of I

**MID-WEEK SUNDAY!
...ALL-DAY MEETING**
THURSDAY, Aug. 3, in Fraternity Hall.
Led by Evangelist Crittenton.

Beginning at 9:30 a. m. Preaching at 10 a. m., 3 p. m., and 8 p. m. Plan to lay aside work and observe the Day. Farewell Meeting Friday Night.

versary as an opportunity for efforts to increase the endowments. Notwithstanding the stress of financial difficulties throughout the country, the success of the movement has exceeded our most sanguine expectations. All subscriptions to the 21st of October aggregate \$1,353,241. (Great cheering.) One gift of \$250,000 was received for purposes not yet to be made public. Another gift of \$800,000 was received for the University library. The committee was appointed in January, 1895, and there yet remains some unfinished business for them to perform. (Laughter.) We hope soon to announce the complete endowment of the McCormick fellowship. We hope, also, to establish a graduate college. It is still one of the unrealized dreams of my early administration that the time may come when there shall be in this University a worthy school of philosophical and historical jurisprudence."

Dr. Patton then said: "It is my great pleasure to say that at this moment (11.39 A. M.), what heretofore has been known as the College of New Jersey shall be known hereafter forever more as Princeton University." This announcement called forth the greatest cheering. At its conclusion Dr. Patton said slowly and solemnly: "God bless Princeton University, and make us faithful men in her service."

President Patton said also, regarding the change of name: "Thanks to the liberal provisions of the charter of the College of New Jersey, it is fully empowered to do university work in all its spheres, and there has been no occasion for a change in the charter in the change of the corporate name. It has been thought best to change the name that the title of the institution might more fittingly correspond with the work it has done for so many years, and partly, also, that the new name might serve to inspire a new effort and mark a new departure in the direction of the higher work in the great realm of pure culture."

The announcement that the endowment fund amounted to nearly a mil-

ion and a half of dollars, not including the amounts contributed for Blair Hall by John I. Blair, of Blairstown, and for the new library, aroused tremendous enthusiasm, and above all the noise arose the racket of the new University cheer, the "siss, boom ah," with "Princeton University" at the tail of it.

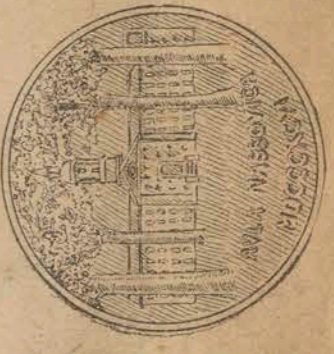
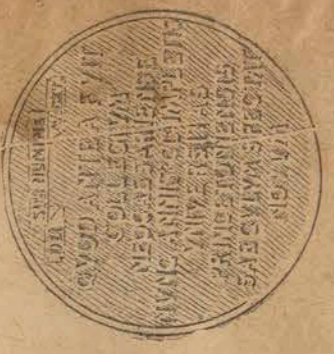
CONFERRING HONORARY DEGREES.
The ceremony of conferring honorary degrees followed, and it is not probable that many in the audience realized that at no other University in the world has there ever assembled so remarkable and representative a body of learned men to receive honors.

The sixty-five recipients wore the Academic hood of Princeton on their gowns, the hood of orange and black, with bands of the color denoting the degree. These hoods and gowns were the gifts of the University and cost \$15 each, which makes an item of \$1000. Most of this body were gray and past middle life. The recipients of the degrees for theology and philosophy stepped to the front of the platform as their names were read by Rev. Dr. Shields. They were introduced to the audience and then stood in a semicircle facing President Patton, who told them in Latin, which it is to be hoped all had understood, that this or that degree had been conferred upon them. Professor Young introduced those eminent in natural sciences; Professor Sloane those eminent in history, political science and education; Dean Murray those great in archaeology, philology, literature, arts and music.

The names of those upon whom degrees were conferred were as follows:— At the exercises in Alexander Hall degrees were conferred upon a number of distinguished persons. Among those granted the degree of LL. D. were the following Philadelphians: Charles C. Harrison, provost of the University of Pennsylvania; Henry Charles Lea, historian; Silas Weir Mitchell, Professor Hermann von Hilprecht, professor of Assyrian and comparative Semitic philology; and curator of Babylonian antiquities in the University of Pennsylvania.

DOCTOR OF LAWS.
The degree of Doctor of Laws was also conferred upon the following:— Karl Brugmann, professor of Indo-Germanic philology in the University of Leipzig, Germany.

COMMEMORATION MEDAL.



Obverse and reverse of the medal struck in honor of the centennial of the signing of the Declaration of Independence. The obverse contains the Latin inscription, "ANNO DOMINI MDCCCXCVI. PRINCETONIAE UNIVERSITATIS. QUAE ANNO DOMINI MDCCCLXXVI. FUNDATA EST. QUAE ANNO DOMINI MDCCCXCVI. QUINQUEMAGISTRIS. QUAE ANNO DOMINI MDCCCXCVI. QUINQUEMAGISTRIS. QUAE ANNO DOMINI MDCCCXCVI. QUINQUEMAGISTRIS." The reverse contains the legend from the coat of arms of the University of Princeton: "It flourishes under the Spirit of God," and in addition contains this sentiment: "What was before the College of New Jersey—150 years having been completed—the University of Princeton looks upon a new day."

Johannes Conrad, professor of political economy in the University of Halle, Halle, Germany.
Wilhelm Dorfeld, first secretary of the German Archaeological Institute, Athens, Greece.
Edward Dowden, professor of rhetoric and English literature in Trinity College, Dublin, Ireland.
A. A. W. Hubrecht, professor of zoology in the University of Utrecht, Utrecht, Holland.
Felix Klein, professor of mathematics in the University of Göttingen, Göttingen, Germany.
Henri Moissan, professor of chemistry in the University of Paris and member of the French Academy of Sciences, Paris.
Edward Bagnall Poulton, Hope professor of zoology in the University of Oxford, Oxford, England.
Andrew Seth, professor of logic and metaphysics in the University of Edinburgh, Scotland.
Goldwin Smith, fellow of Oriel College, Oxford, and formerly regius professor of modern history in the University of Oxford, Toronto, Canada.
Joseph John Thompson, Cavendish professor of physics in the University of Cambridge, Cambridge, England.
James B. Angell, president of the University of Michigan, Ann Arbor, Mich.
Maurice Bloomfield, professor of Sanskrit and comparative philology in the

Johns Hopkins University, Baltimore, Md.
John B. Clark, professor of political economy in Columbia University, New York city.
Daniel Coit Gilman, president of the Johns Hopkins University, Baltimore, Md.
William T. Harris, United States Commissioner of Education, Washington.
Seth Low, president of Columbia University, New York city.
J. Willard Gibbs, professor of mathematical physics in Yale University, New Haven, Conn.
George Lincoln Goodale Fisher, professor of natural history and director of the Botanical Gardens in Harvard University, Cambridge, Mass.
William Gardner Hale, professor of Latin in the University of Chicago, Chicago, Ill.
Charles C. Harrison, provost of the University of Pennsylvania, Philadelphia, Pa.
George William Hill, president of the American Mathematical Society, West Nyack, N. Y.
William James, professor of psychology in the Harvard University, Cambridge, Mass.
The Hon. George T. Ladd Clark, professor of moral philosophy and metaphysics in the Yale University, New Haven, Conn.
S. P. Langley, secretary of the Smithsonian Institution, Washington, D. C.
Henry Charles Lea, historian, Philadelphia, Pa.
Joseph Le Conte, professor of geology and natural history in the University of California and president of the American Geological Society, Berkeley, Cal.
James London, president of the University of Toronto, Canada.
John W. Mallett, professor of chemistry in the University of Virginia, Charlottesville, Va.
Silas Weir Mitchell, Philadelphia, Pa.
Simon Newcomb, mathematical astronomer of the Nautical Almanac, Navy Department, Washington, D. C.
William Peterson, principal of the McGill University and professor of classics, Montreal, Canada.
Ira Remsen, professor of chemistry and director of the Chemical Laboratory in the Johns Hopkins University, Baltimore, Md.
Henry A. Rowland, professor of physics and director of the Physical Laboratory in the Johns Hopkins University, Baltimore, Md.
Benjamin Ide Wheeler, professor of Greek in the Cornell University, Ithaca, N. Y.
The honorary degree of Doctor of Laws was also conferred "in absentia" upon two persons:—

Lord Kelvin, professor of natural philosophy in the University of Glasgow, Glasgow, Scotland.

Otto Struve, formerly director of the Astronomical Observatory of Peltava, Russia.

The honorary degree of Doctor of Music was conferred upon—
Edward Alexander MacDowell, professor of music in the Columbia University, New York city.

The honorary degree of Doctor of Divinity was conferred upon—
The Rev. Professor Willis J. Beecher, of the Auburn Theological Seminary, Auburn, N. Y.

The Rev. Professor William Caven, principal of Knox College, Toronto, Canada.

The Rev. Dr. Morgan Dix, of the Protestant Episcopal Church, New York city.

The Rev. Professor George P. Fisher, professor of ecclesiastical history and dean of the Divinity School of Yale University, New Haven, Conn.

The Rev. Professor Charles Marsh Mead Riley, professor of Christian theology in the Hartford Theological Seminary, Hartford, Conn.

The Rev. Dr. Simon John McPherson, pastor of the Second Presbyterian Church, of Chicago, Ill.

The Rev. Professor Matthew Brown Riddle, memorial professor of New Testament literature and exegesis in the Western Theological Seminary, Allegheny, Pa.

The Right Rev. Henry Yates Satterlee, Bishop of Washington, Washington, D. C.

The Rev. Dr. Joseph J. Smith, Pastor Emeritus of the First Presbyterian Church, Baltimore, Md.

The Rev. Professor Augustus H. Strong, president of the Rochester Theological Seminary and Davies professor of Biblical theology, Rochester, N. Y.

The Rev. Professor Joseph Henry Thayer, Bussey professor of New Testament criticism and interpretation in the Harvard University, Cambridge, Mass.

The honorary degree of Doctor of Letters was conferred upon—
Henry M. Baird, professor of the Greek language and literature of the New York University, New York city.

Richard Watson Gilder, editor of the "Century Magazine," New York city.

Thomas R. Lounsbury, professor of English in the Yale University, New Haven, Conn.

Francis Andrew March, professor of the English language and comparative philology in Lafayette College, Easton, Pa.

Augustus St. Gaudens, of New York city.

Horace E. Scudder, editor of the "Atlantic Monthly," Boston, Mass.

Charles Dudley Warner, of New York city.

President Patton wished to confer the degree of Doctor of Laws upon Mr. Cleveland, but the President declined the honor.

Dr. Patton said: "It was our hearty desire to confer still another degree on this occasion, but the distinguished gentleman on whom we proposed to bestow the honor has seen fit to use the sovereign power of the people which he represents in the interests of his own modesty. (Laughter, in which Mr. Cleveland joined.) There is nothing left for us to do but to regard his wishes as a command. It would have pleased us to honor ourselves in honoring the Chief Magistrate of our country, and to have publicly expressed our appreciation of his public services and strong patriotic position in this hour of his nation's trial" (great cheering.)

President Cleveland then spoke without any attempt at oratorical effect, and with little emphasis, to color his sentences. Besides the universal applause which greeted him, his especially patriotic periods were followed by the college yell from the balconies.

"America" was sung by the audience, and the benediction by Bishop Satterlee of Washington, closed the exercises. The President and Mrs. Cleveland, escorted by the City Troop, mounted, were driven to the residence of Dr. Patton, where they met a small party at lunch. From 3 until 4.30 o'clock in the afternoon the President and Mrs. Cleveland held a reception at Dr. Patton's house, and more than a thousand people streamed through the parlors, and shook hands with the Chief Executive and greeted the first lady of the land. Governor Griggs and staff were present in dress uniform. President Patton and Mrs. Patton received with the guests of honor.

At 4.30 o'clock the gallant troopers rode with the carriage of President Cleveland to the station where the special train was waiting, and the party left for Washington at 4.45 o'clock. They traveled in the private car of Vice-President Frank Thomson, of the Pennsylvania Railroad.

A MEMORABLE BANQUET.

The sesquicentennial celebration closed with an elaborate farewell dinner in the Casino, in honor of the delegates and guests of the occasion. Three hundred covers were laid.

It was an international assemblage and included the most eminent educators of the time, on both sides of the Atlantic. C. E. Green, of the Board of Trustees of Princeton University, presided. On either side of him sat Governor Griggs and Francis L. Patton, president of the university.

The other sixteen seats at the main table were occupied by Professors Edward Dowden, of Trinity College, Dublin; Henri Moissan, of the Paris Academy of Sciences; Irs Remsen, of Johns Hopkins; George P. Fisher, of Yale; President Seth Low, of Columbia; William R. Harper, of Chicago University; A. A. W. Hubrecht, of Utrecht University; W. T. Harris, United States Commissioner of Education; Professor Goldwin Smith, of Oxford; President Eliot, of Harvard; Felix Klein, of Göttingen; President Gilman, of Johns Hopkins; Andrew Seth, of Angell, of the University of Edinburgh, and Judge William E. Hornblower. At the fifteen other tables were such men as Professor Henry M. Baird, of New York Uni-

versity; Richard Watson Gilder, editor of the "Century"; Professors Lounsbury, of Yale, and March, of Lafayette; Augustus St. Gaudens, the sculptor; Charles Dudley Warner and Horace E. Scudder, literateurs; Presidents De Garmo, of Swarthmore; Dr. S. Veit Mitchell, Charles Scribner, S. R. Winans, Morgan Dix, Wilhelm Wanamaker, Bayard Stockton, George W. Smalley, R. D. Harlan; Professor Brugmann, of Leipzig; Professor Goodale, of Harvard, and Provost Harrison, of the University of Pennsylvania.

An elaborate menu had been discussed nine toasts were offered, and the list probably stands unique. It follows:—
Theology—Dean Fisher, of Yale.
Philosophy—Professor Seth, of Edinburgh.
Jurisprudence—Judge Hornblower.
Mathematics—Professor Klein, of Göttingen.
The Physical Sciences—Professor Remsen, of Johns Hopkins.
The Natural Sciences—Professor Hubrecht, of Utrecht.
History—Professor Goldwin Smith, formerly of Oxford, now of Toronto.
Higher Education—Hon. W. T. Harris, United States Commissioner of Education.
Literature—Professor Dowden, of Dublin.

Remarks were also made by Professor Moissan, of Paris, and United States Commissioner Green.

PRESIDENT CLEVELAND'S ADDRESS.

No one can read President Cleveland's address at Princeton yesterday without realizing that the broad and general utterance to which it was natural that the Chief Magistrate of the nation should confine himself has its special and particular reference to the great issue upon which the country passes week after next. Differing from President Cleveland on many grave issues and forced to condemn his action at many points, it is a satisfaction to every Republican as an American to know that President Cleveland, like all his illustrious predecessors, has been unwavering in his devotion to sound money and an honest dollar.

When President Cleveland speaks of "the rules of honesty and good faith," every reader will apply them to the 50-cent dollar and when he declares that "natural laws" are "inexorable and far removed from political control" he has plain reference to the attempt to override these laws by the adoption of free silver coinage. Without directly saying so, President Cleveland made yesterday a weighty appeal against the rash and wicked policy, disgraceful to the national honor and destructive to national prosperity, which was proposed by the Popocratic and Populist platforms.

Happily for them and for the nation, the colleges of the country in the struggle during which the President speaks have filled the part and discharged the duty he asks of American colleges. In the present campaign the colleges of the country have all been on the side of honor and of honesty. They, their professors and their graduates have "preached national honor and integrity," they have "proclaimed that natural laws are inexorable and beyond political control;" seeing "a design apparent to lure the people from their honest thoughts and to blind their eyes to the sad plight of national dishonor and bad faith," they have "cried out against the infliction of this treacherous and fatal wound."

Not all college graduates and professors have done this—one, Mr. William Jennings Bryan, has been the chosen leader of riot and repudiation—but taken as a whole, as a body, either in their corporate and representative character or individually, the education of the country has been its bulwark against the flood of ignorance and envy which has sought to undermine the very foundations of the Republic. Every man called to practical contact with this great canvass knows that in every village and town, in every city and State, the lawyers, doctors and clergymen, the professors, teachers and journalists, a large share of all of whom are today college men, have been foremost in this campaign of education. All classes of the community will share in the coming victory. Nothing has been more inspiring and encouraging than the universal uprising of all men before a grave national peril; but in this general national movement no one will undervalue or underestimate the important share played by our institutions of learning.

The failure of educated men to do their full political duty, upon which President Cleveland enlarges, has almost become a public commonplace, but, like much accepted doctrine, it is based largely on assumption. Any man who will be at the pains of examining the roll of Congress through the past century will find that the proportion of college men is larger than it once was. The propor-

tion of men in active public life in college lists of graduates is larger than in the past. There is an agreeable hallucination that at some unknown period political affairs were in the hands of men of education in this country, but the hallucination is of a piece with the one that the Winters were once more severe. Wherever there are continuous records they go to show the growing discharge of public duties by educated men, and of none can more be justly demanded. They have received much, and of them much will be required. Other men may sin in ignorance, but if educated men neglect the first and greatest of civic duties they have deliberately repudiated the sacred debt and obligation imposed by a share in all the provision for education, for which no man pays but a bare fraction in his tuition fee, and that other weightier obligation which makes privilege the measure of responsibility.



FRANCIS L. PATTON, D.D., LL. D.
(President of Princeton University.)

THE PHILOS WON.

Society Debate Held at the College Chapel Last Night.

The intersociety debate held at the college chapel last evening between the Excelsior and Philosophian societies was won by the latter. The question for the debate was: "Resolved, That President Lincoln Was Justified in Removing General George B. McClellan from Command of the Army of the Potomac."

The contestants were: Excelsior, E. L. Spaid, F. A. Dressel and Lee Grant; Philosophian, John Hummon, C. A. Hackenberg and H. T. Weber. The judges were Dr. A. C. McCabe, Judge F. M. Hagan, Horace Stafford, Mrs. Dr. Hochdorfer and Miss Alice Mower.

THE PHILOS WON.

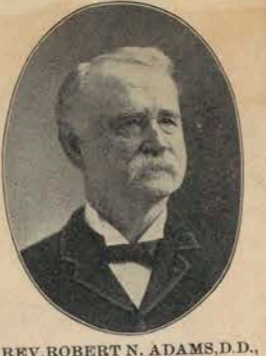
Inter-Society Contest at Wittenberg College Wednesday Evening.

The second annual debate between the Excelsior and Philosophian literary societies of the college took place in the Philo hall last (Wednesday) night, and as on the former occasion, Philosophian argument overcame the Excelsior. The subject under discussion was: Resolved, That the treatment by the administration at Washington of General McClellan was unjust and detrimental to the Union cause.

The affirmative side was upheld by John Hummon, C. A. Hackenberg and H. T. Weaver, who represented the Philos, while F. A. Dressell, E. Luther Spaid and Lee Grant supported the negative as champions of Excelsior.

Prof. S. S. Keller acted as chairman of the evening, and the judges were: Mrs. Richard Hochdorfer, Miss Alice Mower, Dr. A. C. McCabe, Judge F. M. Hagan and Horace Stafford, Esq. The debate, as a whole, was excellent, and the arguments produced by the speakers revealed a thorough study of both the political situation at Washington, and the movements of the Army of the Potomac during the time General McClellan was in command of it. After the chairman's announcement that the judges had sustained the affirmative, the usual explosion of society yells, and congratulatory handshaking took place.

Terms and of Payment.



REV. ROBERT N. ADAMS, D.D.,
Synodical Superintendent of Minnesota.



REV. EDWARD B. HODGE, D.D.

When I Left for Minnesota Goes to His Charge.

Rev. Gilbert Wilson expects to leave in about one week for a charge in Minnesota which he will serve during the summer, after that going to Albert Lea, a beautiful place not far from Minneapolis, to become pastor of the large Presbyterian church. His many friends in Springfield wish him success.

Princeton Press Nov 7 1897
The Rev. Mr. Jeffress' birthday celebration by the members of the Bright Hope Baptist Church on Wednesday evening was a very enjoyable affair, and largely attended. The church was used on the occasion for the general speech making, while a refreshment table was spread in the basement. Addresses suitable to the time were made by the Rev. Prof. W. B. Greene, Jr., Rev. Mr. Piekland, Rev. Mr. Robeson, and two students of the Seminary. Prof. Greene read a letter from the Rev. Thos. S. Griffiths formerly of the Penns Neck Church, who had a general oversight in building the edifice used by the Bright Hope Church. Mr. Griffiths was unable to be present, owing to a prior engagement. He congratulated Mr. Jeffress upon having lived so useful a life as he has,—useful because so upright, clean, and becoming a Christian man and minister of the gospel; he congratulated the church that had him as its pastor; he congratulated the people of Princeton in that Mr. Jeffress as a citizen and minister of the gospel is so influential a factor in the uplifting of his people and thereby promoting the best welfare and social interests of the whole community. Mr. Wilson of the Middle Class, Seminary, was master of ceremonies. Mr. Jeffress received a number of presents. He is very happy over the affair.

DR. GEORGE T. PURVIS

Princeton, Oct. 25th 1897

My dear Mr. Wilson:

Let me commend very

highly your excellent paper in

Apologues, Missions.

Sincerely yours,

W. Brenton Greene, Jr.

DOCTOR SHIELDS LEAVES THE CHURCH

The Signers of the Princeton Inn License Were Conservatively Reprimanded.

PROFESSOR'S STATEMENT.

Regrets to Leave the Church in Which He Had Hoped to Die.

EXPRESSIONS OF SYMPATHY.

University Faculty Sustains the Professor in the Vote on Resolutions.

Regret That Good Name of College Has Been Assailed.

Special Despatch to "The Press."

Princeton, N. J., Nov. 11.—The special session of the New Brunswick Presbytery called at the request of the Rev. Charles Woodruff Shields, D. D., LL.D., professor of the harmony of science and revealed religion at Princeton University,

to consider his withdrawal from the Presbyterian Church, met this morning at 11 o'clock in the First Presbyterian Church, on Nassau Street. The meeting was one that is of unusual interest to Princeton people and to the Presbyterians and synods the country over.

It was occasioned by a controversy regarding the signing of a license for Princeton Inn on May 1, 1897, Professor Shields, together with several neighbors, ex-President Cleveland among them, signed a petition to the Mayor of this borough for the granting of a liquor license to the grill room at Princeton Inn. For affixing his signature to such a petition Professor Shields has been censured by Presbyterian synods, and he has been so angered and distressed by the attacks on him personally from all over the country that he has resigned from the Church and the Assembly to-day was to take action upon his withdrawal.

Fifty ministers and elders of the synod were present, and when Moderator William W. Knox, of New Brunswick, called the meeting to order, the big stone church was well filled by people who were interested in the proceedings. Mr. Knox began by offering a prayer that there might be no bitterness, envy or jealousy displayed in the discussion to follow, but that there might be peace as never before.

Dr. Shields sat in one of the front pews, nervous but determined. His look of serious sorrow touched the members with pity as they looked upon him.

Dr. Patton occupied a seat in the middle of the church, and around him were gathered Dr. Dewitt, Judge Lanning and Dean Murray, and other Princeton sympathizers who wished to have no further discussion except what was absolutely necessary. Dr. Armstrong, the stated clerk, read the call, which was so worded that technically no action could be taken but the acceptance of the withdrawal. Professor Shields was given the floor first. In a low, pathetic voice he said that he regretted that he was compelled to take this action, but could say no more. He handed the clerk a written statement and asked to be excused. The statement was read:

Professor Shields' Statement.

"To the Reverend Presbytery of New Brunswick:

"It is with deep regret that I find myself forced to withdraw from the Presbyterian Church and enter some other portion of the visible Catholic Church to which the good hand of God may guide me in time. I do, therefore, hereby withdraw from the jurisdiction of the Presbyterian Church by becoming independent, and respectfully request that in accord with the Book of Discipline you will record the fact of my withdrawal and erase my name from the roll and beg that you will kindly do that without delay.

"I take leave of you with heartfelt reverence for a church in which so long I have lived, and in which I had hoped to die.

"With earnest prayer for the continued success of your labors and best wishes for your welfare, I remain, reverend and

dear brethren,

"Faithfully yours,
"CHAS. W. SHIELDS."
On a motion to grant Dr. Shields' request the battle began. Dr. Rogan, offered a substitute motion that a committee be appointed to express the sentiment of the presbytery on the matter. This was ruled out of order on the technicality that nothing could be done but that for which the presbytery was called, and it was evident that the moderator was with the no-resolution party. Dr. Rogan became eloquent. "What," said he, "are our mouths closed? If Dr. Shields had stolen a horse or gotten

drunk could we do nothing but erase his name from the roll? A grave offense has been committed, and though Dr. Shields is not charged on the docket, he is chargeable with an offense, and we may express our approval of that thing which he has done."

The moderator finally ruled that Dr. Rogan's motion was in order as an amendment, and Professor DeWitt was on his feet in a moment.

"Dr. Shields has no charge against him for us to consider. He is rectus in ecclesia, and we have no jurisdiction except to accept his withdrawal."

Dr. Lang joined the discussion and quoted from his book. Every man had a little book of the rules and proceedings of the church. He declared that an offense had been committed and that the Presbytery of New Brunswick could not conscientiously let it pass without disapproval. Dr. Rogan became the hero of the hour. He fore up the logic of his opponents, got the presbytery laughing at Dr. DeWitt's expression, *rectus ecclesia*. The discussion was developing into a fight between Princeton and the presbytery. Dr. Rogan began an oration of a quarter of an hour on the duties of the moment, and "it is important that we have met in Princeton, the whole Christian world is waiting our action, and if we are quiet it will say that the Princeton influence closed our mouths. We must put ourselves on record as against members of our church signing liquor licenses."

The house was with him and he called for the question.

"Mr. Moderator, call it a substitute for an amendment as you please, but let us have an opportunity to express ourselves."

The vote was taken and the amendment carried—24 to 20. Eleven of the minority were Princeton men. At this juncture Judge Lanning, of Trenton, offered a resolution of twelve pages of typewritten manuscript as a substitute motion. The gist of it was that the presbytery had no jurisdiction further than to erase Dr. Shields' name from the roll.

Dr. Rogan then offered a resolution to submit the whole matter to a committee of five. It passed, but the moderator, Dr. Knox, showed Dr. Rogan the discourtesy to appoint another man chairman and filled up the number with four men from the minority of the house. Dr. Rogan was alone. He refused to serve, and a new and fairer committee was appointed. Dr. Duffield was chairman. The others were Drs. Rogan and Studdiford, Judge Lanning and Elder Hammel.

A recess was taken. A majority on the floor was plainly in favor of some strong resolution, but the committee was conservative. They went without their dinners in their effort to get a report prepared and finally appeared about 3 o'clock with the following resolutions, which were passed.

The Resolutions.

The first simply granted Dr. Shields' request to have his name erased from the roll. This passed unanimously. The second was, "Resolved, that to prevent misapprehension of our action the Presbytery deems it advisable to call the attention of ministers, elders and members to the deliverances of the assembly of 1871 and 1877, in regard to the signing of petitions for the sale of intoxicating liquors as a beverage."

None voted no on this resolution. They were President Patton and Dean Murray, of the university; Professors Warfield and Vos, of the seminary. Dr. Du Vries, of the Second Church, Princeton; Rev. Murphy, of New Brunswick, and two elders, and Dr. Muller.

Prominent among the ministers and elders who took active part in the discussion to-day were William W. Knox, New Brunswick; A. L. Armstrong, Dr. Brooks, Trenton; Dr. Patton, Princeton; Dr. Duffield, Princeton; Dr. Witt Green and Rev. Dr. Purvis, Princeton Theological Seminary; Dr. J. W. Rogers, Flemington; Judge Lanning, Trenton; Hugh Harris, Trenton; Dr. Samuel Studdiford, Trenton, and Dr. Long, Dayton, N. J.

It is a matter of general regret that the good name of Princeton has been assailed in this controversy between Church and Inn. The time passed weeks ago when the Princeton Faculty ceased to regard as a joke the action of various Presbyteries and synods in the Southern and Western States in condemning Princeton on account of the Princeton Inn and the sale of liquor therein.

The attitude of the university authorities then was that the religious bodies were hasty and officious, but well meaning.

They have now reached the point where they are thoroughly vexed and angry, and they hint that there is a feeling of ingratitude behind a deliberate movement to discredit Princeton. No matter what the opinion of individual members of the faculty may be on the advisability of the existence of the Inn, they are united in deploring the actions of the synods and Presbyteries.

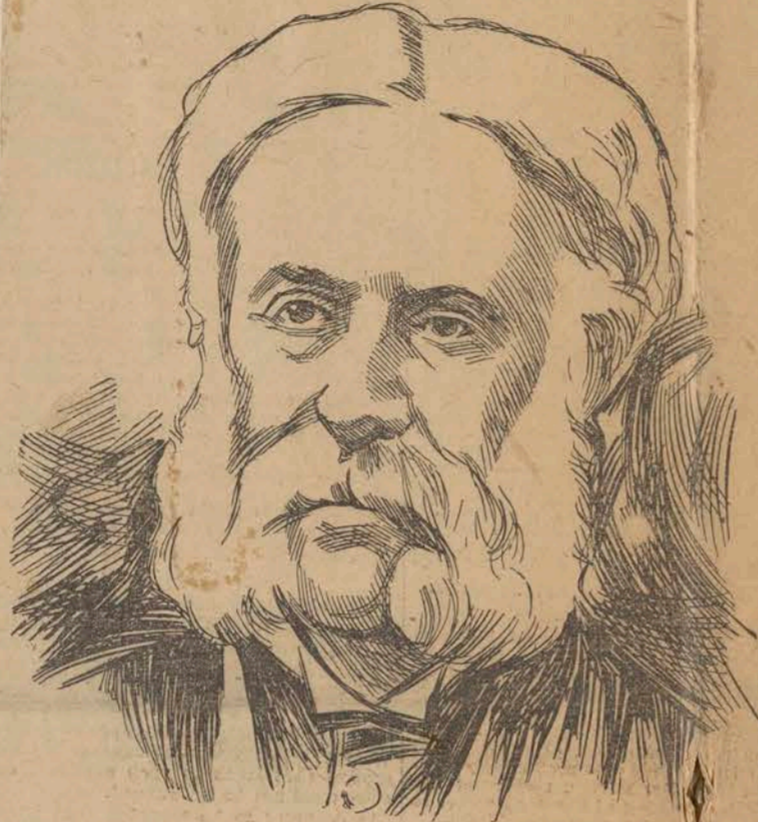
Princeton's Annual Cane Spree.

Princeton, N. J., Nov. 11 (Special).—Princeton's annual cane spree was contested last night on the campus in front of Dodd Hall in the presence of eight or nine hundred collegians and townspeople. It was won by the Sophomores. Never before were the bouts so stubbornly contested. The Sophomores captured two of the three canes to be won, but had to fight like demons to do it. Brown, the light-weight, succeeded in wresting his cane from the grasp of Trumbull after sparring fifteen minutes, and by so doing won the first and only victory for the Freshmen. The middle-weight contest was won by Dewitt, 1900, from Coyle, 1901. Thompson, 1900, captured the cane from Schwartz in the heavy-weight bout.

Terms and of Payment.

Date of First Issue

REV. CHARLES W. SHIELDS, D. D., LL. D.



The professor of the harmony of science and revealed religion at Princeton, whose signing of the petition for a license at the Inn has caused such a lively discussion.

NOT A PRESBYTERIAN NOW

DR. SHIELDS IS INDIRECTLY CENSURED BY THE PRESBYTERY.

His Resignation is Recorded and a Resolution is Passed, by a Vote of 35 to 9, Calling Attention to the Strictures of General Assemblies on Signing Liquor License Petitions.

Princeton, N. J., Nov. 11.—Charles W. Shields, D. D., LL. D., professor of the harmony of science and revealed religion in Princeton University, was to-day allowed to pass out in peace from the jurisdiction of the Presbyterian Church of the United States. Angered and grieved by the remonstrances from presbyteries and synods all over the country censuring him for signing the application for a liquor license for the Princeton Inn, Dr. Shields announced several weeks ago his intention of withdrawing from the Presbyterian Church. A special meeting of the Presbytery of New Brunswick, in which Dr. Shields was an elder of the First Presbyterian Church of Princeton, was called to convene in Princeton to-day to consider the matter of Dr. Shields' withdrawal.

About fifty members of the presbytery were present in the First Presbyterian Church at 10 o'clock when Dr. W. W. Knox of New Brunswick, the Moderator, called the meeting to order. In the side aisles and galleries were many men and women of the church congregation, students in the Princeton Theological Seminary, and 200 or more college undergraduates. Dr. Knox surveyed these young men with an uneasy smile. It was rumored that the undergraduates contemplated a noisy outbreak favoring Dr. Shields.

Dr. Shields sat in one of the front pews. He was alone. He rested his forehead on his hand. The Moderator opened the meeting with a prayer, in which he asked that God would help the brethren to avoid bitterness and jealousy in the coming discussion and that, as ever, an abiding peace and harmony might possess them. Then he announced that Dr. Shields had something to say. The venerable elder rose and in a faltering voice said:

"I have addressed the presbytery through you in a letter in which this matter is brought before you fully and directly. I wish also to express my deep regret and sorrow in taking this step. The letter will be found to contain everything I can say in the matter. I beg to be excused from further attendance."

He stood while the presbytery voted to excuse him. There was a dead silence while he walked down the aisle. When the swinging door had banged behind him the clerk rose and read this letter:

"Nov. 10, 1897.

"To the Presbytery of New Brunswick.

"DEAR BRETHREN: It is with deep regret that I find myself forced to withdraw from the Presbyterian Church and enter some other portion of the visible Catholic Church to which the good hand of God may guide me in good time. I do therefore hereby withdraw from the jurisdiction of the Presbyterian Church by becoming independent, and respectfully request that in accordance with the Book of Discipline you will record the fact of my withdrawal and erase my name from the roll. And I beg that you will kindly do this without delay. I take leave of you with heartfelt reverence and affection for a church in which so long I have lived and in which I had hoped to die. With earnest prayers for the continued success of your labors, and best wishes for your personal welfare, I remain, reverend and dear brethren, very faithfully yours,
CHARLES W. SHIELDS."

Dr. John De Witt, Professor of Church History in the seminary, offered a resolution that the stated clerk record the receipt of the letter of Dr. Shields and erase his name from the rolls. Somebody wanted a few words added, deploring Dr. Shields' action in resigning.

"My motion," said Dr. De Witt, "is strictly in accordance with the Book on Discipline, which says [here he quoted, with his eye on the book], 'if a minister announces his withdrawal from the jurisdiction of this church, the Presbytery shall take no other action than to record the fact, and to erase his name from the roll.'"

The awowed friends of Princeton and of Dr. Shields were sitting on the right of the church. President Patton was among them. On the other side of the room rose Dr. Rogan of Flemington.

"I had hoped," he said, "to see this discussion take another turn; that the Presbytery would appoint a committee of conference on this subject, which should meet Dr. Shields and discover whether his feeling was the same as when he wrote that letter. Perhaps there might be an adjustment of views without any surrender of principle. Dr. Shields may say to such a committee, 'I have had a light.'"

The Rev. E. Ruby Warne indorsed this view. He is the man who advocated the bringing of charges against Dr. Shields by the Presbytery several weeks ago. The motion for a committee was made and seconded.

Dr. Patton—I am authorized to say for Dr. Shields that a proposition of this kind, though meant in kindness, would only increase the pain of separation.

Dr. De Witt—Dr. Shields' personal friends have endeavored by every means to dissuade him. We have exhausted our resources to that end. I am unable to vote for the resolution my dear brother has so kindly stated.

Dr. Duffield—I beg that we be not put in the position of being constrained to vote this motion down. The way of peace and safety is to do exactly as the book requires and no more.

Dr. Rogan asked leave to withdraw his motion. It was granted by vote of the house.

The Rev. E. Ruby Warne rose and said, angrily: "The consent of the seceder was not asked." The Moderator—Nor required.

Dr. Warne—But this matter ought not to be disposed of so summarily. There ought to be some expression.

Mr. De Witt—We can't do it, Doctor, we can't do it. We must follow the book.

Dr. Rogan—With some regret I bring up another phase of the matter. My dear brother did not read all that the book says on this point when he undertook to inform us. The book says, I think, "any minister not charged with an offense." At our last meeting we took action bringing Dr. Shields under this execution.

City Judge William Lanning of Trenton—No charges; simply a general resolution without names.

Dr. Rogan—The Synod of New Jersey postponed action on this matter because we told them we had a process begun in relation to it.

Dr. De Witt read from the book on discipline. He used the words quoted from memory by Dr. Rogan. He then made an argument on the technical freedom of Dr. Shields from charges.

Dr. Long of Dayton—It isn't in the book just as the good brother has read, but it reads "a minister not otherwise chargeable," not "charged." Now, brethren, this Presbytery is before the Church in a peculiar way. If we can pass the motion to drop the name of Dr. Shields and add to it a deliverance that will express the feeling of the Presbytery on the question at issue, we will do well.

Not only the Presbyterian Church, but the whole Church of Christ, has an eye on this body in this hour of peril.

There was a long and complicated wrangle over the points of order involved in the adoption of a resolution of censure of Dr. Shields' action. Dr. Warne made an appeal for a strong temperance utterance. Dr. Duffield said that no one had a right to accuse the Presbytery of shirking. Dr. Everett said, "All we on this side want is a fair chance—that we demand!" Dr. Long said that he wanted Dr. De Witt to tell him what the Presbytery would do if Dr. Shields had been guilty of heresy and had died before he could come up for trial. The stand clerk answered for Dr. De Witt: "We would pass resolutions of regret."

At last Dr. Rogan emerged from the confusion with a speech.

"If the brother," he said, "was charged with stealing a horse or being drunk, the matter could not be heralded abroad more than it has been. To my mind Dr. Shields has been guilty of participation in tempting young men to sin."

Dr. Rogan read from the Independent the story of a young man who became a wreck after learning to drink at college.

"I want to say frankly," he continued, "that not only this Presbytery, but Princeton is on trial. This Presbytery must speak to-day for the university. This is not technically true, but it is in fact."

tions for licensing the sale of intoxicating liquors as a beverage.

The clerk added, in a voice audible to everybody in the church, that the deliverances of the General Assemblies referred to spoke of signing license petitions as "reprehensible complicity." On demand of President Patton and others the resolutions were divided before the vote on them was taken. The first was adopted unanimously. Dr. Everett, Dr. Long, and others demanded that the vote on the second should be by roll call, that a record might be preserved of the way members voted.

As the vote proceeded, each vote against the resolution which indirectly censured Dr. Shields was applauded in the galleries by handclapping and shouting of feet. The Moderator was unable to suppress these demonstrations, which became particularly loud when Dr. Patton voted "no."

There were nine negative votes. They were those of President Patton, Librarian Dulles, and Prof. Warfield and Vos of the Seminary; Dr. De Vries of the Second Presbyterian Church, and William Freund, an elder of the same church; Dr. Alexander Murphy, Dr. H. H. Hammeil, and Dr. J. O. Murray. There were thirty-five votes in favor of the resolution.

President Patton went out of the church declaring "I will stand by that record to the crack of doom. They had no right to add that last resolution."

He declined to say how the faculty or trustees would act on the Princeton Inn if at all.

Grover Cleveland, who had not been present at the meeting, was asked afterward what he thought of the action of the Presbytery.

"It doesn't affect me at all," he replied. "I am glad I signed the petition and I would do it again. All the presbyteries and synods of the United States wouldn't change my view of that question, and I don't care how strongly I am quoted as saying so."

Dr. Cleveland is not a member of any Princeton church. Mrs. Cleveland brought letters to the First Presbyterian Church of Princeton from the New York Avenue Church of Washington, D. C.

body of the "Church of our Lord Jesus Christ intact they must remorselessly lop off its decayed limbs." Judge Lanning introduced a personal report that would fill three columns of The Sun, citing Presbyterian law to prove that Dr. Shields had not technically committed an offense. When he finished the Presbytery was dazed. Various members spoke of the essay as a "highly scholarly paper," but there was little disposition to deal with it directly. Dr. Rogan suggested a committee to consider all the resolutions that had been proposed and the report of Judge Lanning.

Such a committee was appointed after a slight unpleasantness because the members on the left felt that there were too many Princeton men on it. After recess the committee reported these resolutions:

"Whereas, The Rev. Prof. Charles W. Shields, D. D., has informed the Presbytery that he withdraws from their jurisdiction;

"Resolved, That the stated clerk be instructed to record his withdrawal and erase his name from the roll; and

"Whereas, It were well to prevent misapprehension as to this action of the Presbytery, the Presbytery again deems it advisable to call the attention of our ministers, elders, and members to the deliverance of the General Assemblies of 1871 and 1877 in regard to the signing of peti-



You are cordially invited to attend the opening meeting of the Graduate Club of Princeton University, Wednesday evening, November tenth, 1897, at eight o'clock, in the Faculty Room of the College Offices. Professor Bliss Perry will make the address.

The Contest.

The oratorical contest which decided who Wittenberg's representative at the state contest is to be held in the First Lutheran church Friday evening. The speakers had a fairly good audience, although the number of students present in comparison with the number in college, was rather small. The associations having charge of the preparations are to be congratulated for the entertaining program furnished. They were moderately well repaid however for their effort, each receiving as its net share of the receipts a few cents less than ten dollars. The program as rendered was as follows:

1. Torchlight March.....G. Meyerbeer
Miss Bessie Foreman.
2. Quartet.....Medley
O. A. Becker, 1st basso; J. P. Schneider, 2nd basso; G. B. Schmitt, 1st tenor; C. E. Frontz, 2nd tenor.
3. Oration.....The Present
J. H. W. Miller, '97.
4. Violin—Romanie.....Svendsen
Prof. Bunker.
5. Vocal.....For You
Miss Weathershine.
6. Oration.....A Municipal Party
J. E. Hummon, '97.
7. Vocal—Canetena, from Faust..Gounod
Prof. R. H. Hiller.
8. Quartet. O! were my love a lilac fair
Seminary Quartet.
9. Announcement of Decision.

Mr. Miller, the first orator, made a very creditable showing. His appearance on the platform was good; he seemed to be at ease, and delivered his oration in an earnest manner. His emphasis was especially good as were also his gestures, surpassing his opponent in these particulars perhaps. However, his enunciation was not as good nor was the quality of his voice. It was generally believed that

NBERGER.

the oration lost strength in being too general. It was short, taking only eight and a half minutes for its delivery.

Mr. Hummon, the other speaker, also the winner, won laurels for himself. To start with, he had a splendid production, a strong argument to establish the single idea in mind, which was in contrast to the general character of his competitor's discourse. He made a creditable showing in every respect, his voice and articulation being especially good. He delivered his oration animatedly and held the attention of his hearers. The time it took him to deliver his speech was twelve and one-half minutes. Both orators were well applauded.

The judges on delivery were: Oscar T. Martin, J. F. McGrew, W. A. Martin, Dr. McCabe and C. S. Kay.

The markings of the eight judges are as follows:

JUDGES.	HUMMON.				MILLER.			
	Thought	Composition	Average	Rank	Thought	Composition	Average	Rank
J. A. Clutz	90	80	85	1	80	85	82 1/2	2
Jas. B. Angell	90	90	90	1	80	80	80	2
H. M. McKnight	95	93	94	1	75	88	81 1/2	4
O. T. Martin			85	1			83	3
J. F. McGrew			96	1			88	2
Dr. A. G. McCabe			90 1/2	1			90	2
C. S. Kay			85	1			90	2
W. A. Martin			85	1			70	5
Total			90 1/4	1			89 1/4	2

Both Miller and Hummon are members of the Senior class, '97. Both also are Philos. The former is a Phi Gam, and his home is Slatington, Pa. The latter is an Alpha Tau, with his home at Leipsic, Ohio.

Seminary Notes.

E. G. Howard preached at Millerstown, Ind., Sunday.

Mr. W. I. Guss preached at Snow Hill, Sunday evening.

G. B. Weaver preached at the West End mission Sunday evening.

Terms and Mode of Payment.

Dayton O. Oct. 28- 97.

Mr. Gilbert Wilson
Dear Brother. It is my duty to assign "Parts of Trials" to candidates for the Ministry

1st Critical Exercise -
- 2nd Peter 3rd 10-13 vs.

2nd Popular Lecture
Heb. 2: 14-18 vs.

3rd Popular Sermon.
Rom 3: 20, 21 vs.

If after mature consideration you feel that any of these passages are unsuitable a change will be made for you.
I have considered your

publicado en todos los periódicos un anuncio diciendo que ha establecido una academia de baile, dependiente de la iglesia, para que los jóvenes, y sobre todo las señoritas, puedan perfeccionarse en las polkas. "pues es necesario que los buenos cristianos se diviertan y disfruten en servicio de Dios."

Es de esperar que el pastor dé el ejemplo, cultivando también el arte de Terpsicore é intercalando en sus sermones una mazurka movida ó un vals voluptuoso.

Ya me parece estarle oyendo decir: "..... y ahora que os he demostrado de un modo concluyente que no hay religión más cómoda ni da más abrigo que la nuestra, vamos á echar una polka de punta y tacón, y después continuaremos las cosas del culto."

"Como fin de fiesta, la "signorina" Merluzzi cantara el vals de las joyas del "Fausto" y trozos escogidos de "La gran via," zarzuela española que hemos conquistado por la fuerza de las armas."

Las noticias de Mr. Kuyper concluyen así: "Una extravagancia más: En otro templo se ha instalado una academia de "boxeo," pues dice el pastor que conviene desarrollar la fuerza física, á fin de fortalecer el sentimiento de la dignidad moral y del respeto á si mismo."

Decididamente, América está todavía sin conquistar.

(De El Imparcial de Madrid.)

The above article was copied by a Mexican paper from the Imparcial of Madrid and the above clipping sent to Mr. Martin by a young lady of Mexico city. It is a grossly misrepresent except of Dr. Kuyper's original words was a very complimentary article - G. L. Wilson.

HARVARD'S DEBATERS WIN.

OUTCOME OF THE FIRST FORENSIC CONTEST WITH PRINCETON. 1876.

Princeton, N. J., Dec. 18 (Special).—Harvard won from Princeton in the first intercollegiate debate of the season, held this evening in Alexander Hall. The exercises began at 8 o'clock, when Talcott Williams, of "The Philadelphia Press," arose to make his introductory remarks as the presiding officer of the evening. Princeton advocated the affirmative and Harvard the negative of this question:

Resolved, That, assuming the adoption of adequate constitutional amendments, the United States should adopt a system of responsible Cabinet Government.

Each speaker was allowed twelve minutes for his first speech and five minutes for rebuttal. The following was the order of the speakers: Affirmative—H. H. Yocum and R. F. Sterling, Pennsylvania, and R. M. McElroy, Kentucky, of Princeton. Negative—S. R. Wrightington and F. O. White, Massachusetts, and Charles Greik, Iowa, of Harvard.

Each side outlined its side of the question in a clear fashion, and at 10 o'clock the three judges retired to vote upon the question. They were Senator Joseph R. Hawley, of Connecticut; Provost C. C. Harrison, of the University of Pennsylvania, and Hamilton W. Mable, of "The Outlook." Mr. Williams complimented these gentlemen in a neat little speech, which closed the debate. A crowd of Harvard students were present, and a dinner was tendered the debaters and guests at the Princeton Inn following the contest.



Moorhead in 1872.

May 11 97
Rev. Gilbert Wilson We have arranged for you to preach for us on the sabbath of the 22 of may that is one week from next sabbath of it suits your conven: if you cannot come pleas let me know

yours
John Stevenson
yelowspriings

Indian Legend—The Rev. Gilbert Wilson, of North Dakota, who is a son of Mr. and Mrs. Samuel Wilson, of West Euclid avenue, has an interesting Indian legend in the February number of the Woman's Home Companion. It is illustrated by his brother, Fred H. Wilson, a well known artist of New York City.

Hemington, N. J., November 24, 1897.

MANSE PRESBYTERIAN CHURCH, PASTOR REV. J. W. ROGAN, D. D.

Mr. Gilbert L. Wilson,

Princeton, N. J.,

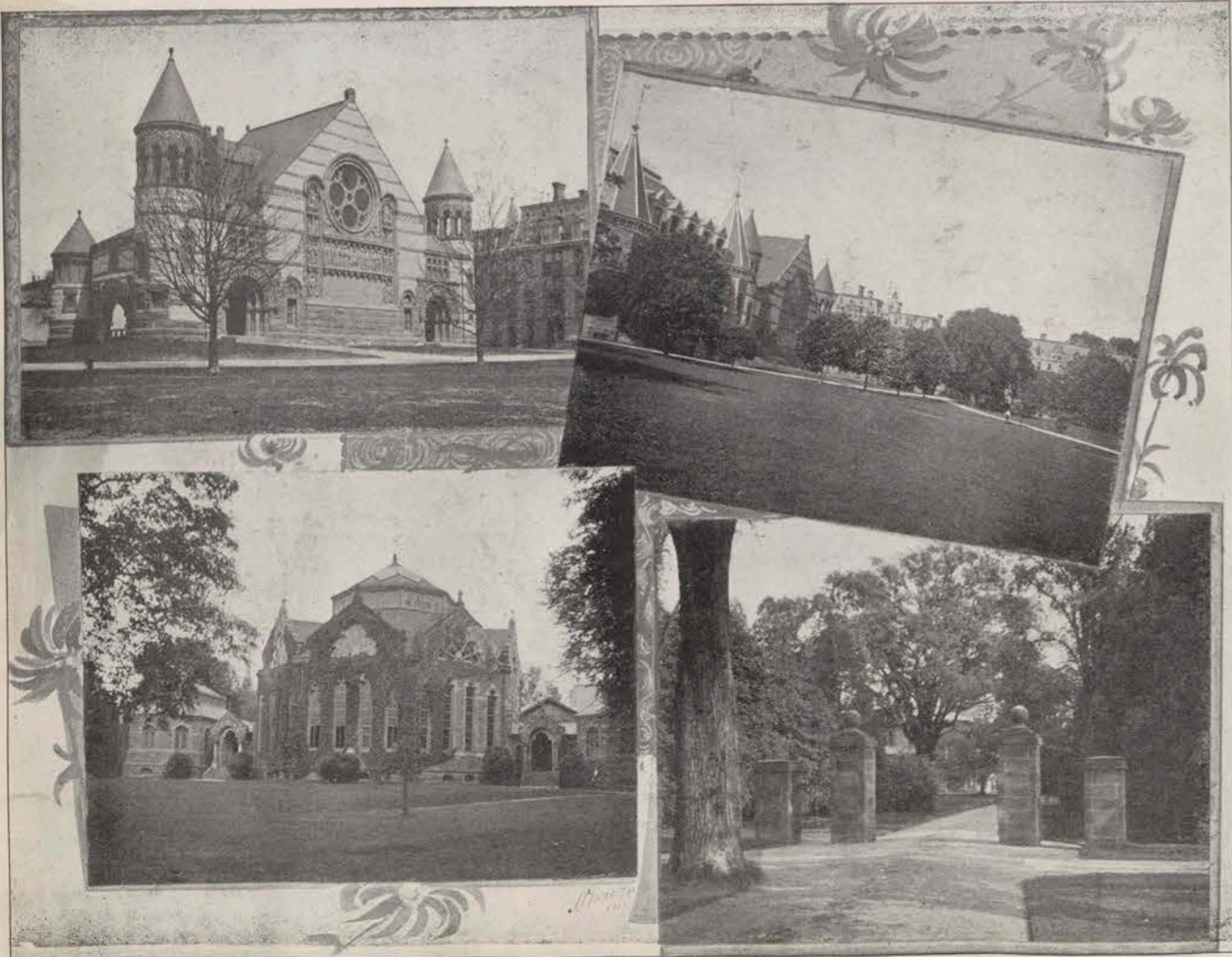
Dear Brother:

You must not think that, because I have delayed answering your letter, I did not appreciate it. I assure you I did. It was one of the first to reach me upon the subject, & I especially appreciated it coming from Princeton. We have not had the sympathy that direction that we had a right to expect. Your letter evidently came from the heart, & therefore it went to the heart. I am glad to see that you have deep convictions upon the principles at issue & that you are ready to express them, I am sorry for the unfortunate position in which our institutions at Princeton are placed, by the unfortunate attitude of the professor, or at least a number of the professors. I do hope to meet you some day. Working you access in your work.

J. W. Rogan.

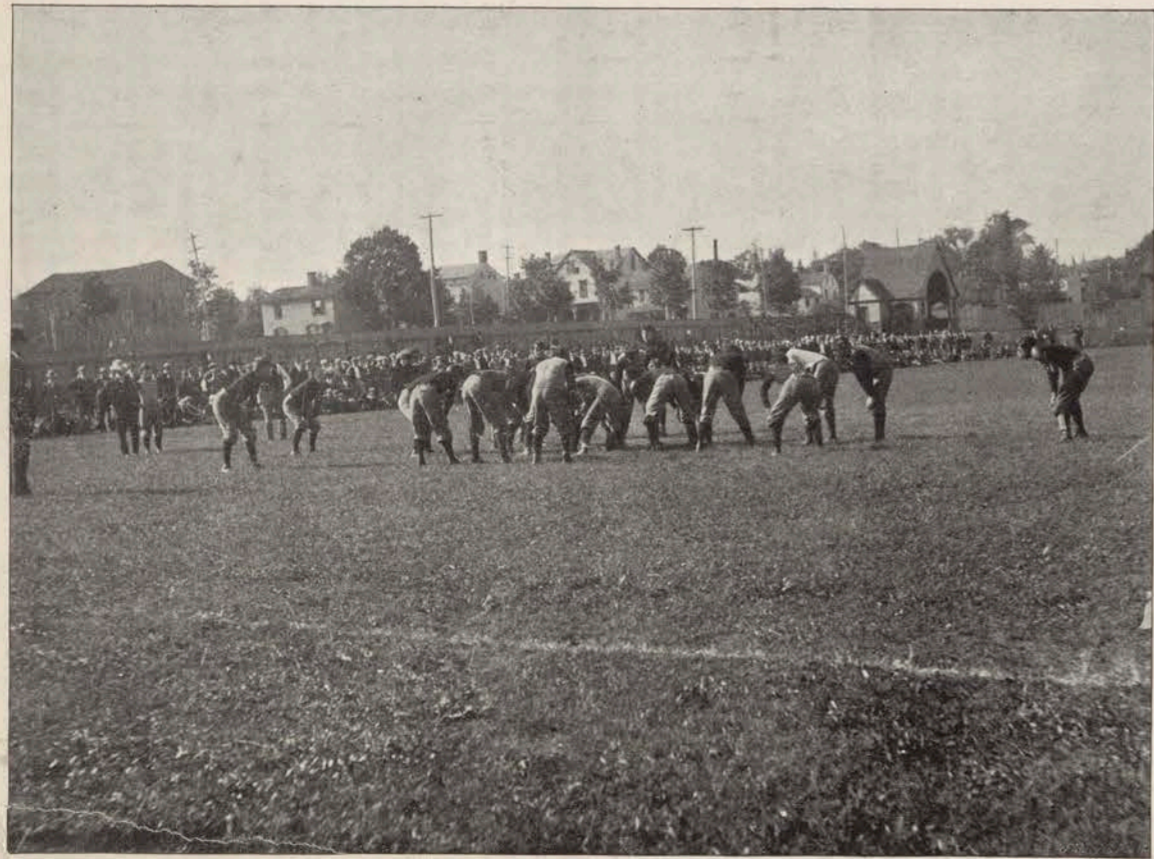


TRACK TEAM.





BACK CAMPUS AND EAST COLLEGE



FOOT BALL PRACTICE—VARSITY FIELD.

A Princeton Class Meeting.

The speakers at the annual alumni dinner of the Princeton Theological Seminary, on the 9th were the Rev. Drs. Henry Van Dyke (who presided), Behrends, R. M. Patterson, S. W. Logan, L. W. Eckard, and W. J. Holland. Dr. Patterson specially spoke for the class of 1859, of which he is president, and which had met to celebrate the fortieth anniversary of its graduation. It was stated that two-thirds of this class are still living—seventeen having died. Only six were able to be at this meeting in Princeton; but letters were received from almost all the absent, who are widely scattered through the country and the world; and the meeting was spoken of as a remarkably pleasant one.

It has been a distinguished class, numbering among its members college presidents, college and theological professors, editors, city pastors, missionaries, etc. It was mentioned as a mark of the catholicity of Princeton, and its influence beyond our bounds, that thirteen of the class belonged to other denominations: the Free Church of Scotland, Presbyterian Church of Canada, Protestant Episcopal Methodist, Geneva Reformed Baptist, Congregational. A prominent figure in the class at this meeting was Dr. R. Hamill Nassau, missionary to Africa, who is now in this country putting an African translation of the Bible through the press. The secretary was instructed to prepare and publish in pamphlet form the collection of brief biographical sketches of the members of the class; and the class organization was continued with the re-election of the following officers: President, Dr. Patterson; Vice-President, the Rev. Dr. H. F. Hickok; Secretary and Treasurer, the Rev. Dr. B. S. Everitt. Dr. Patterson concluded his post-prandial speech with an apostrophe, in the name of the class to their theological alma mater, invoking a continuance and extension of its influence, with no "new departure" in theology; no destructive criticism of the Bible; no lowering of the Presbyterian flag; training ministers who shall stand, on the innerrant, inspired word, faithful to Christ's covenant, cross and crown.

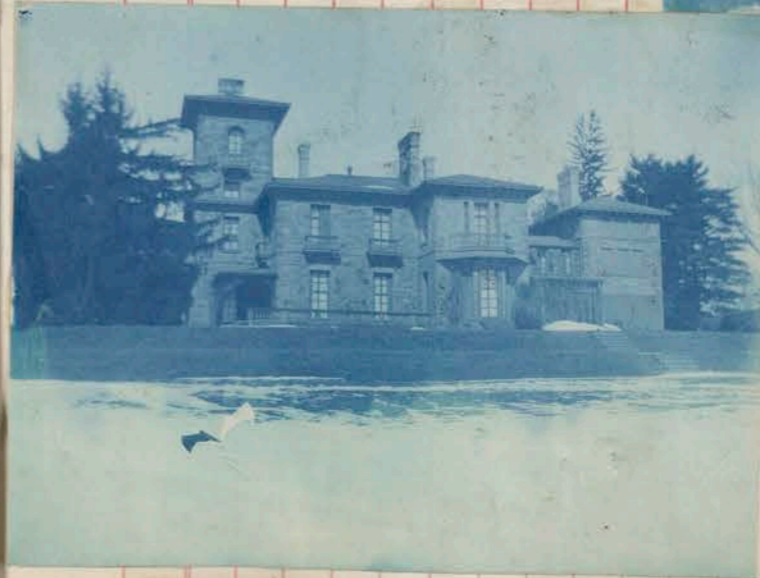
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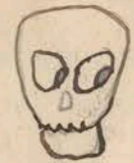
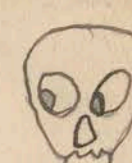
President Patton Against the New Christianity

President Patton, of Princeton University, in Miller Chapel, last Sunday morning, delivered his closing address to the graduating class at the eighty-seventh commencement of the Princeton Theological Seminary. President Patton spoke on "The New Christianity," which, he said, was tending to view the doctrine of Christianity merely from its ethical or moral side. His text was from Acts xi:26, "And the disciples were first called Christians in Antioch." He said among other things:

There is a new Christianity, a sort of ethical Christianity, which has become popular of late. A new method of preaching is coming into vogue, containing sentimentality and sociology in almost equal proportions. You hear ministers talk about expansion and the open door policy, and not so much about justification by faith. Churches are called institutional. I don't know why, unless perhaps it is because they have as little to do with Christianity as some other institutions.

The root of Christianity lies in the meaning of Christianity. Our Christianity must be more than ethical or we have no ethics to preach. "What then does Christianity mean? What is it? The answer must be, it is a revelation. It is a distinct and finite piece of information. On that hypothesis it is that two questions confront us.

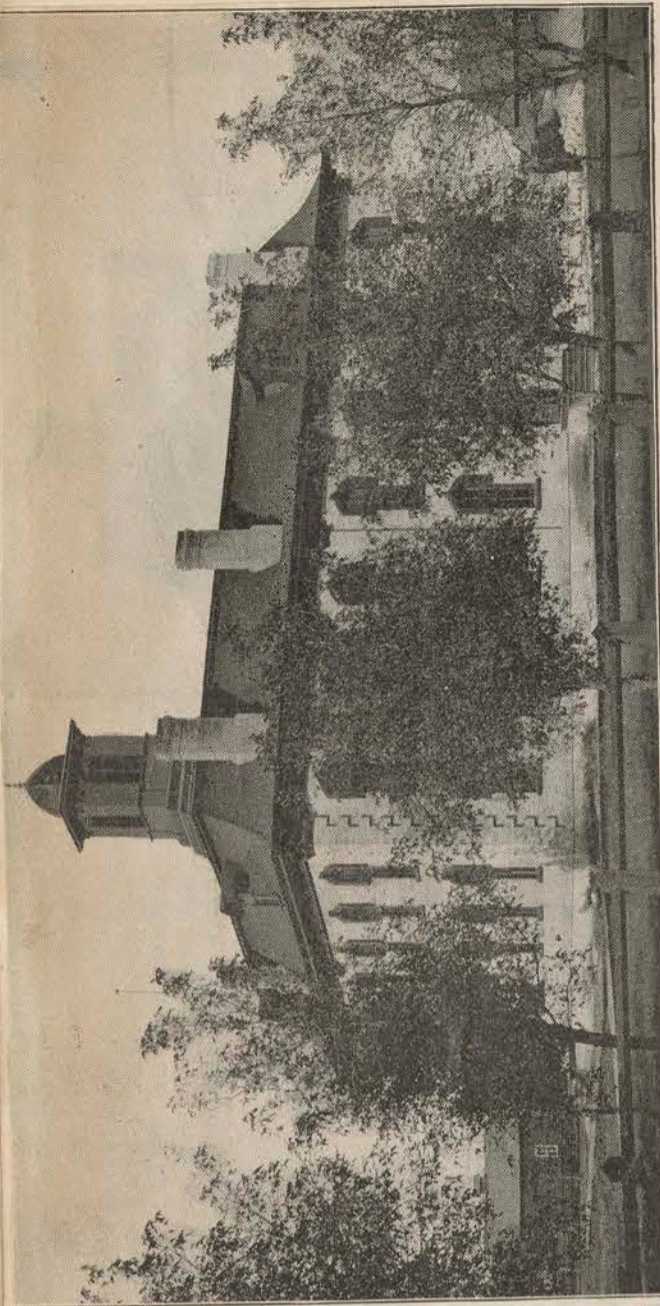


TO accomodate
 STUDENTS just returned
 BLAKELY LAUNDRY
 will make one extra col-
 lection of boxes FRIDAY
 Jan. 5 @ 2 P.M. return-
 ing Monday afternoon
 Jan. 8. Boxes next week
 collected TUESDAY
 as usual.
 Thanking our patrons
 we wish you all a HAPPY
 NEW YEAR.
 Whittles & Wilson.
 agts Seminary only



First, what is its authority? Under this, what is the seat and the degree of its authority? Second, what is its content? And then, under this, what is the area of belief and what the specific things we have to believe?



SHARP (HIGH) SCHOOL, MOORHEAD, MINN., 1897.



Poach Bros.

Room "A" Alexander Hall. Princeton Ind.
 Occupied year of '97-'98 and most of '98-'99
 my first room in junior was 33. Spring of
 '99 removed to 30.
 Class of '99.



BACCALAUREATE

Sermon Delivered to the Graduating Class

Of the High School by Dr. Firey
 —Sunday's News From
 Many Churches,

The first event in the commencement exercises of the High school, class of '99, took place yesterday afternoon at the First Lutheran church, where the pastor, Dr. M. J. Firey, delivered an able and impressive baccalaureate address to the members of the class. The church had been most beautifully decorated for the occasion in the class colors of pink and green. Palms, asparagus ferns, rubber plants, ivy geraniums and numerous other plants and flowers suggestive of the class colors were arranged in the most artistic manner. The program, while brief, was an excellent one, and comprised the following numbers:

Organ Voluntary—Miss Bessie Foreman.

Hymn—By the audience.

Vocal Solo—Miss Mary Cost.

Violin Solo—Mr. Ralph Wetmore.

Dr. Firey's text was found in Luke vi. 38, "Give, and it shall be given unto you; good measure, pressed down, and shaken together and running over, shall men give into your bosom. For with the same measure that ye mete withall it shall be measured to you again." The line of thought running throughout Dr. Firey's address was the necessity of securing the help of others by our own unselfishness and magnanimous acts if we would be successful in life. That in proportion as we are kind and merciful and forbearing in our treatment of others will we secure the good will and aid of our fellow men in life's journey. If our lives are uncharitable and selfish we may expect the world to deal selfishly with us. As an example, Dr. Firey cited the life of Abraham Lincoln. His kind-

The Senior Class
 of
 Princeton Theological Seminary

requests your presence at its

Graduating Exercises

Tuesday morning May the ninth
 eighteen hundred and ninety nine

at half past ten o'clock

Princeton
 New Jersey

Princeton, May 6 1899

My dear Mr. Wilson:

Let me commend very

highly your excellent paper in

Apologetics.

Sincerely yours,

W. Brenton Greene, Jr.

PRINCETON THEOLOGICAL SEMINARY.
SENIOR CLASS.
APRIL 27, 1899.
CHURCH GOVERNMENT.

ORDINATION.

1. Show the derivation, meaning, and early historical usage of the word translated "to ordain."
2. Is there any ceremonial of ordination given in the Scriptures? Was any form used by our Lord in the appointment of his Apostles, or any ceremonial in the selection of Mathias?
3. Mention the several features indicated in the appointment of the seven deacons.
4. Mention the six test principles which are drawn from an examination of all the examples of ordination given in the New Testament.
5. What is the Romish theory of ordination?
6. What is the Episcopal theory of ordination? What is the power which they suppose ordination imparts? Do the twelve Greek words used to express ordination indicate any such power?
7. What is the Independent view of ordination? And what answer do we make to it?
8. What is the Presbyterian theory of ordination?

OFFICE OF RULING ELDER.

9. Describe the two theories as to the nature of the Office of Ruling Elder.
10. Show the objection to this new view from its effect upon our ecclesiastical republicanism and its introduction of a strong feature of Episcopacy into our polity.
11. State the action of the original Westminster Assembly upon this point?
12. Give the argument against the new view from the difference between the form of ordination for a Minister and for an Elder.
13. Answer the objection that an Elder is a Presbyter.

PASTORAL THEOLOGY.

1. To the question "What shall I do to be saved":—state the Roman Catholic, the Episcopal, the Methodist, the Baptist, the rationalistic, and the Presbyterian answers, and the different phases of religion which these answers produce.
2. State the different methods that have been employed to bring inquirers to a decision. Mention objections, and indicate the best way.

PROPHETS OF THE OLD TESTAMENT.
SENIOR EXAMINATION, 1899.

1. Name the prophets belonging to each of the prophetic periods.
2. How is the peculiar character of the ministry of the prophets in Israel to be accounted for? and how are they individually related to the work of the period?
3. What different views have been taken of the structure of the book of Hosea?

ness and magnanimity drew the people to him quite as much as his genius. This side of Lincoln's character is illustrated by his appointing his chief rival for the presidency, Salmon P. Chase, to the office of secretary of the treasury, and later chief justice of the supreme court. We are apt to be misguided as to what constitutes true success. The success of the business man is gauged by the amount of wealth he amasses. The success of the politician by the number and dignity of the office he holds, despite the means he employs to gain them, or the character of his official acts. To secure true success we must get the co-operation of other people, and to win them they must not be treated as victims or tools to work out our own selfish needs but we must bear with them and win them by noble deeds and kindness. To Napoleon the common people were only "food for cannon." To Moses they are God's chosen people to be delivered from bondage. For centuries the negro was a prey to the slave driver's lash; to David Livingstone he was a human being. To one class he was a victim, to another he was a brother. There can be no true success for the first class, no real failure for the second. "You cannot gather grapes from thorns nor figs from thistles," for "whatsoever a man soweth, that shall he also reap."

FIRST PRESBYTERIAN.

A very large congregation was present at the Lord's Supper. The sermon was preached by the Rev. Gilbert L. Wilson, a recent graduate of Princeton Theological seminary, the son of one of the elders of the church. The congregation was very much interested in this first effort of the young preacher, in his mother church. Mr. Wilson acquitted himself with such credit and ease, that his many friends are assured that he will have a successful career as a minister of the gospel.

Dr. Hill welcomed 10 new communicants, making the enrollment of resident members 466.

The quarterly social of the church will be on Friday evening. An attractive program is being arranged.

On Wednesday evening, the pastor will read the entire epistle to the Colossians.

MAN DOMINANT.

Before the undenominational Bible class at the Christian church yesterday afternoon, R. S. Thompson delivered his address on "The Man Dominant." It was a forceful plea for the rights of the individual, as opposed to the doctrine that man has only such rights as the community is willing to allow him. Every man is a king by divine right, the earth being made for man and given to him. The right to rule includes only the right to rule right, and unjust laws are in violation to the Divine constitution, which is higher than any constitution of which man is the author.

CHRIST CHURCH.

The time for the ordination of Albert N. Slayton, Z. B. T. Phillips and George Bundy, the latter a young colored man, has been set for the second Sunday in July, the services to be held at Christ Episcopal church. The services will naturally be of great interest and excellence, arrangements having been made for the Rev. W. W. Steele, rector of St. Mary's church, Philadelphia, and formerly rector of Christ church here, to deliver the sermon. Bishop Boyd Vincent, of Cincinnati, will conduct the ordination exercises. Dr. A. C. McCabe will be in Cincinnati Friday and Saturday of this week, being one of the board of examiners for the ministers of the diocese who are soon to be ordained.

The young ladies of St. Agnes Guild will give a lawn fete and band concert Tuesday evening on the seminary lawn. The concert will be given by the Cadet band.

GRACE REFORMED CHURCH.

The Ladies' Good Will Society will meet on Tuesday afternoon at 2 o'clock at the home of Mrs. Reuben Hartzell, 125 W. Washington street.

Class No. 3 of the S.S., taught by Rev. R. F. Shultz, composed of 19 young gentlemen and ladies, will hold a class social at the church Tuesday evening.

Prayer services will be held on Friday evening, and the Lord's supper will be administered next Sabbath at 10:30 a. m.

4. What is to be thought of the prophet's marriage? Give your reasons.
5. What does he predict respecting the near and the remote future? How are the latter to be understood? Give your reasons.
6. How does the ministry of the prophets of the first period in Judah differ from that in Israel, and for what reason? How do the former differ from one another?
7. What are the different views as to the structure of the book of Isaiah?
8. Explain the prophecy respecting Immanuel in Isaiah and refute erroneous views.
9. What is meant by the Servant of the Lord in the later chapters of Isaiah? Give the proof.
10. What are the peculiarities of the second period of prophecy and the special character of each prophet?
11. Give some account of the life of Jeremiah and the treatment which he experienced.
12. What were the respective functions of Ezekiel and Daniel? How may their books be divided?
13. Which were the four kingdoms of Daniel? Refute opposing views.
14. Explain the prophecy of seventy weeks.

PRINCETON THEOLOGICAL SEMINARY.
APOSTOLIC HISTORY.

APRIL 28, 1899.

1. Defend the Lucan authorship of Acts.
2. State Blass's theory of the text of Acts and give objections.
3. Give the analysis of Acts.
4. State the chronology of Acts and show how it is obtained.
5. How was the date for the feast of Pentecost calculated?
6. Give an outline of Stephen's speech and show its advance in thought on those of Peter.
7. What is known of Paul before his conversion?
8. State and meet the objections raised by criticism to the report in Acts XV of the Council at Jerusalem.
9. Give the date of Epistle of James and reasons for it. What is Spitta's theory of its origin? What is to be said in reply?
10. Give the itinerary of Paul's second journey.
11. Give the analysis of the Epistle to the Galatians.
12. Defend the integrity of II Corinthians.
13. What was the purpose and occasion of the Epistle to the Romans?
14. Give reasons for believing in Paul's release from the imprisonment at Rome recorded in Acts.
15. Give an analysis of the Epistle to the Hebrews.
16. Translate:

Διὸ μνημονεύετε ὅτι ποτὲ ἡμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, ὅτι ἦτε τῷ καιρῷ ἐκεῖνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπὶδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ. νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ἡμεῖς οἱ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ. Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφοτέρωθεν ἐν καὶ τῷ μεσότηχον τοῦ φραγματοῦ λίαν, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην, καὶ ἀποκατάλλῃ τοὺς ἀμφοτέρωθεν ἐν εἰρήνῃ τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνων τὴν ἔχθραν ἐναντὶ ᾧ καὶ ἔλθων εὐηγγελίστατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς· ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέρωθεν ἐν εἰρήνῃ πνεύματι πρὸς τὸν πατέρα. ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ ἐστὲ συνπολίται τῶν ἁγίων τοῦ θεοῦ, ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ

On that day Rev. J. A. Peters, D. D., President of Heidelberg University, III.

fin, Ohio, will preach both morning and evening.

UNITED PRESBYTERIAN.

Very enjoyable Children's Day exercises were held yesterday morning by the Sabbath school of the United Presbyterian church. After prayer, offered by the pastor, Dr. R. H. Hume, and responsive scripture reading, the following program was given: Letter from Mary A. Logan, read by Miss Hamilton; "Raising Corn for Missions," Miss Lizzie Hume; exercises by six little girls; "Christ Died for Me," Bertha Long; "If I Were You," Ruth McCutcheon; "Legend of the Lily," Miss Sadie Reid; letter from Norfolk, Va., read by Miss Nellie Breyfogel; "What Would Jesus Do?" Master Don Glaze; "The Secrets of a Happy Life," Miss Della Harris; "Blessed Hope," Anna McClure; letter from Mr. Logan, Los Angeles, Cal., read by Miss Daisy Perrin.

The business meeting of the Christian Union this evening will be at the home of the Misses Hamilton, 252 South Limestone street.

The Junior Missionary society meets at the home of Mrs. James Bell, 216 Pearl street, Saturday, the 24th, at 2:30 p. m.

FLOWER DAY.

Flower day at Blessed Hope Baptist church was a great day. Elaborate decorations, excellent program of special song and recitations, mixed quartet consisting of Misses Hall and Baird and Messrs. Collins and DeMiller rendered anthems; address by Mrs. E. G. Wheeler, representing American Baptist Home Mission society was well received. Crowded house, about 500 being present. Handsome freewill offering laid upon the open Bible by the children.

Tomorrow (Tuesday) occurs the annual picnic of Blessed Hope Baptist church at Shartel's grove on the Big Four railroad near Osborne. Train leaves 10:20 a. m., Big Four station; return to the city at 7:05 p. m.

BLESSED HOPE CALENDAR.

- Monday Evening—Boys' brigade meet with Captain Smith.
Tuesday—Annual picnic at Shartel's grove on Big Four railroad; train leaves 10:20 a. m.
Wednesday—Mid-week praise and prayer service, 7:30 p. m.; 8:20 p. m., meeting of advisory board to receive candidate for church membership.
Friday—7:30 p. m., free singing school led by Rev. Ehrigott.

GRADUATION OF THEOLOGIANS.

Impressive Ceremonies at the Commencement Exercises of Princeton Seminary.

AWARDING OF FELLOWSHIPS

Address by Dr. Warfield and Rev. William Henry Greene—Those Who Took the Prizes—Annual Election of Trustees.

Special Despatch to "The Press."
Princeton, May 2.—The Eighty-seventh annual commencement of the Princeton Theological Seminary was held to-day. The proceedings, which began at 10:30 A. M. in Miller Chapel were opened by Dr. Howard Duffield, of New York. Dr. Warfield, president of Lafayette College, then addressed the graduating class on behalf of the Board of Directors of the seminary. He said in part:—"It is a proper thing for the men who are to occupy our pulpits to be addressed by a layman. It gives the young preacher a helpful point of view which might be lacking without the added view from the pew. You are to free yourselves from any taint of professionalism in your life work. The preacher of all your life work, must not mar his usefulness by possessing this trait. Your preaching is not to be in terms of the past."

Χριστοῦ Ἰησοῦ, ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὔξει εἰς
 λαὸν ἅγιον ἐν κυρίῳ, ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον
 τοῦ θεοῦ ἐν πνεύματι.

PRINCETON THEOLOGICAL SEMINARY.

EXAMINATION IN BIBLICAL THEOLOGY.

SENIOR CLASS—MAY 4th, 1899.

1. Show the difference in principle between Judaism and Christianity. Prove the independence of Christianity from Judaism by a comparison of the former with the three Jewish sects.
2. What are the two main currents in O. T. Messianic prophecy? Trace them in the earliest N. T. revelations and point out where they begin to converge.
3. Give the wrong and the correct interpretations of the phrase "the kingdom of heaven."
4. What are the two important points in which the great parables advance beyond the previous teaching of Christ in reference to the kingdom.
5. State in which respects the modern Ritschlian conception of the kingdom of God is at variance with the Gospel-teaching.
6. In which sense is the righteousness of the kingdom according to our Lord's teaching a *righteousness of God*? Distinguish between this and the Pauline usage of the phrase.
7. Describe the twofold attitude assumed by our Lord toward the O. T. law, and give both the unsatisfactory and the true explanations of this apparent inconsistency.
8. What is the main point in dispute in regard to Matth. V: 17-19? Establish the true interpretation.
9. Give the Greek words used in the Gospels for repentance and explain the peculiarity of each. State the difference between the Biblical and the profane Greek usage of these terms. Do the same in reference to *πίστις* and *πιστεύειν*.
10. Show the theocentric character of our Lord's doctrine of repentance.

PRINCETON THEOLOGICAL SEMINARY.

EXAMINATION ON CHRISTIAN SOCIOLOGY.

SENIOR CLASS—MAY, 1899.

Write fully, directly to the point, simply, and legibly. The style and form of your paper will be taken into account.

PRESIDENT WARFIELD,
 of Lafayette.



He addressed the graduates of Princeton Theological Seminary.

thought. It must be the present Gospel of Christ. Jesus Christ and Him crucified is your theme. Study the art of preaching Christ so that He will be shown in the richness of his earthly life and make men feel that His life is the only real life in this existence. Enable your hearers also to realize that Christ has the power to save them from the domination of sin and bring them into the possibilities of Christian truth.

"In order to meet these demands of the ministry you need a conviction of the truth of this Gospel. This is urgent, and no other gifts and graces will make up for any lack here.

"You also must feel called to this work. Any preacher who thinks other religions are just as good will find himself without power. The ministry is underestimated to-day through some attempts to centralize pulpit interest on other subjects than the message of life. Our pulpit of past American life was magnificent in its power, its preachers were the great leaders in political thought, but this leadership was attained for the reason of the great spirituality of that past pulpit. The masses loved the character of its religious teachers, they were prophets of God, and this gave these men great influence in other spheres.

"The people gladly followed them. Therefore, if you would be most useful to the world, be great in Gospel work.

"This Gospel of Christ stands moored to the same eternal rock, even after the sweeping changes in thought of this century. Man sins and man needs a salvation from sin. The rationalistic tendency of our day doesn't bring individuals into right relations with God. Ethical preaching and winning personality are only a part and a subordinate part to the central theme—Christ.

"Scholarship, no matter how brilliant, is not an end in itself, but make it a powerful means for the illumination of Christ.

"After all, the great strength of your position, young men, is because you stand between the living and the dead. No other point of view in this life can peer beyond the veil of death's darkness. Philosophy, literature all fall at this dark point of knowledge. Your Gospel alone can light the way across this shadow place."

FELLOWSHIP AWARDS.

At the close of President Warfield's address the president of the seminary faculty, the Rev. Dr. William Henry Greene addressed the graduates, after which the following fellowships were announced:—

Edwin Henry Bronson, Princeton, N. J., was awarded the \$600 fellowship for the best thesis on "The integrity and date of the pastoral epistles, together with an examination in their exegesis.

The Newberry scholarship was awarded to Frederick William Loetscher, Duquesne, Ia. The scholarship accrues \$500 a year, for a period of three years.

John Brower McCreery, of Detroit, Mich., received the Poore fund scholarship, giving \$300 yearly for a period of three years.

H. J. Wiersum, of Chicago, won the Carter prize, while the Stanton prize was awarded to C. E. Deihl.

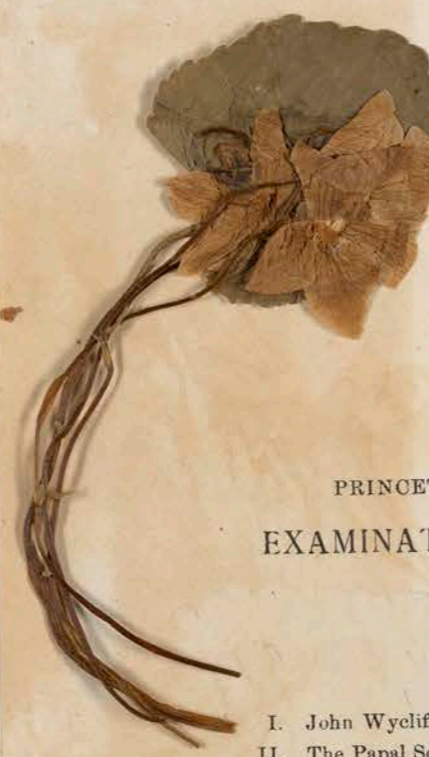
Louis S. Brooke, of Ithaca, Mich., and Josiah H. Crawford, of Philadelphia, divided honors equally in the Charles Scribner prize.

The Matland prizes were secured by Frank X. Ess, and Paul Erdmann.

The degree of Bachelor of Divinity, was then conferred upon J. O. Boyd, E. H. Bronson, C. D. Campbell, T. R. Fretz, W. E. Smith, R. W. Jopling, W. L. McClenahan.

The George S. Greene fellowship, yielding \$600 yearly was given to James Oscar Boyd, New York city, for the highest standing in Hebrew in the Class of '99. The following were graduated:—

1. State fully what is meant by the word *Institute* in Sociology, and name and describe the institutes of society.
2. Give the chief characteristics of the sociology of the Scriptures, bringing out in detail the contrast between it and the sociology of "the schools."
3. Set forth fully and precisely the Scriptural doctrine of Divorce.
4. Discuss the Labor Question, concisely yet comprehensively.
5. State what is meant by the Independence of the Social Institutes, and show how this principle applies to many of the issues of the day.



PRINCETON THEOLOGICAL SEMINARY.

EXAMINATION IN CHURCH HISTORY.

APRIL, 1899.

SENIOR CLASS.

- I. John Wycliffe or John Huss. His life and work.
- II. The Papal Schism and Reforming Councils.
- III. The Reformation in England.
- IV. The Reformation in the Netherlands.
- V. The Sacramentarian Controversy.
- VI. The Thirty Years' War.
- VII. The Puritans and Elizabeth.
- VIII. The Dynastic Wars on the Continent 1648-1789.
- IX. The English Deism.
- X. The Anglican Theology—Tendencies and Theologians.

MEMBERS OF CLASS.

Alex. Allison, Jr., Pa. Harvey Klater, Pa. Geo. W. Barr, Pa. Nelson B. Kline, Pa. R. B. Beattie, N. Y. S. T. Linton, Ireland Edward Berge, Pa. C. W. Lowrie, Neb. H. W. Bloch, Pa. Walter Lowrie, Pa. J. O. Boyd, N. Y. F. C. McKean, Ia. R. A. Boyle, Ireland. J. McNeill, Scotland E. S. Brearley, N. J. S. D. Manifold, Pa. E. C. Briggs, N. Y. W. J. Manifold, Pa. E. H. Bronson, N. J. Samuel Martin, Pa. L. S. Brooke, Mich. C. H. Miller, Pa. C. D. Campbell, Can. John Milner, Ala. W. M. Cleveland, O. Geo. R. Morley, Kan. C. E. Combrink, N. J. O. D. Odell, N. Y. S. G. Craik, Mo. C. E. Patton, Pa. J. H. Crawford, Pa. Ed. C. Reeve, Ia. W. H. Crothers, O. R. L. Robinson, S. C. S. C. Dickson, Pa. John T. Scott, O. J. W. Douglas, S. C. W. T. S. Seyfert, Pa. J. H. Dunham, N. Y. Richard Henry Side- W. H. Dyer, Pa. Lotham, Mich. J. B. Eakins, Ireland Thomas McCauley L. J. Emerson, N. J. Simanton, N. J. J. A. Ferguson, Can. H. C. Slichter, N. J. J. C. French, Jr., Pa. A. W. Sonne, Ind. Hugh K. Fulton, Pa. S. R. Spriggs, N. Y. A. D. Gantz, Md. F. D. Stone, N. J. T. J. Graham, Ind. T. E. Taggart, Pa. W. M. Grant, Md. H. B. Vail, O. E. F. Hall, Mich. C. R. Watson, Wis. W. K. Harnish, Pa. Wm. H. Wells, Pa. M. Harrington, O. T. D. Whittles, Pa.

E. E. Hench, Kan. H. J. Wiersum, Ill. J. G. Hilton, N. Y. G. F. Williams, Neb. T. Jacobs, S. C. W. H. Williams, N. Y. G. J. Janeway, N. J. G. L. Wilson, O. E. L. Kennedy, Pa. Jas. Young, Ireland.

TRUSTEES ELECTED.

At the annual meeting of the Board of Trustees the following trustees were elected: David Magie, Paterson, N. J.; Rev. William H. Knox, New Brunswick; Henry D. Moore, Haddonfield, N. J.; Nathaniel D. Moore, Orange, N. J. J. H. Wickoff, vice-president; Dr. J. Dixon, Trenton, N. J., secretary, to succeed Dr. Murray. The gift of \$5000 was announced from Alexander Brown, Baltimore, for the improvement of Brown Hall.

NEW PASTOR.

Rev. Gilbert L. Wilson has accepted the Unanimous Call of the Congregation of the Presbyterian Church.

Rev. Gilbert L. Wilson has accepted the unanimous call extended by the congregation of the First Presbyterian church. This is the pioneer church of the city and the congregation is to be congratulated upon passing successfully through its many reverses and having now secured the services of so able a clergyman as Mr. Wilson. The new pastor is a graduate of the Princeton Theological seminary, having recently completed a three year's course. Rev. Mr. Wilson has already entered upon his work and will preach at 10:45 a. m. on Sunday.

MINNESOTA.

Woodstock and Holland.—Thomas D. Whittles, who graduated in the last class at Princeton Seminary, is filling the pulpits at these places very acceptably. The people are interested, and the attendance is growing larger. An era is opening and the church will strive to attain unto all that is good. Mr. Whittles is a young man of much ability, and the indications are that he is entering upon a career of great usefulness.

MISSOURI.



REV. JOHN S. ROOD.

"The able and popular preacher and pastor of the First Congregational Church of Moorhead, Minn."—Quoted.

PRINCETON THEOLOGICAL SEMINARY.

EXAMINATION IN DIDACTIC AND POLEMIC THEOLOGY.

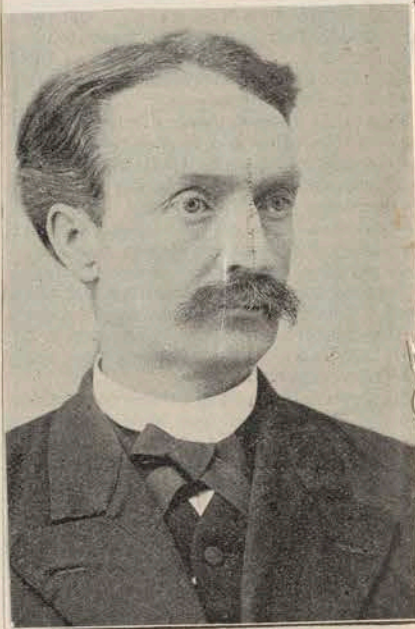
SENIOR CLASS:—Soteriology and Eschatology.

1. Discriminate between the Pelagian, Arminian and Augustinian doctrines of "Grace" and defend the Augustinian.
2. Discuss the Reformed doctrine of "Faith"—its origin, nature, relations and effects.
3. Discuss fully the "ground of Justification."
4. Outline the doctrine of the "method of Sanctification."
5. State and refute the several theories of "Perfectionism."
6. Give the opposing doctrines of the "efficacy of the Sacraments" and indicate and defend the true one.
7. Discuss the "Subjects of Baptism."
8. Outline the doctrine of the "state of the soul after death" and state the opposing theories.
9. Discuss the nature of the "resurrection body."
10. State and estimate the several theories of "future punishment."

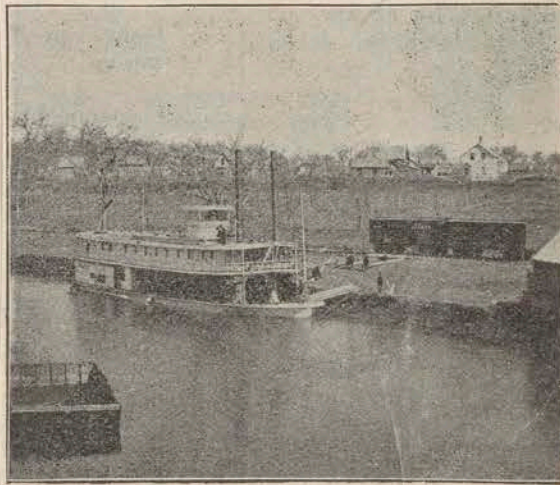
Tuesday, May 2, 1899.



Steamer Grandin, 1876.



REV. O. H. ELMER,
Pioneer Preacher at Moorhead and Fargo.



The H. W. Alsop at Moorhead Landing, 1883.

PRINCETON THEOLOGICAL SEMINARY.

EXAMINATION ON THE EVIDENCES OF
CHRISTIANITY.

MIDDLE CLASS, FIRST SECTION—*Jan 16 1898*
ANN. 23, 1897.

Write as legibly and express yourself as simply and forcibly as you can. The literary quality of your paper will be considered.

1. State Christianity's claim, and show that this is really hers and not merely a claim that we ascribe to her.
2. Define Rationalism, give its causes, state its three principal forms, and name a representative of each from the eighteenth century.
3. If the Evidences of Christianity can not of themselves produce saving faith, why should they be studied and presented?
4. How far is one responsible for his attitude toward Christianity? (State your position clearly and vindicate it fully.)
5. What is the force of the Negative Argument for Christianity? State and refute two of the theories that would explain Christianity on the basis of materialistic evolution.
6. On whom does the burden of proof rest, on him who would deny or on him who would establish, Christianity's claim; and why?
7. What is meant by the Positive form of the Argument from Analogy? What is its logical force? Develop it sufficiently to illustrate your position.
8. Set forth as clearly and as fully as you can "Leslie's Short Method with the Deists."
9. Outline the argument for Christianity from its Record of Assimilation.
10. Which one of the evidences that we have considered appeals to you most, and why?

EXAMINATION OF THE SENIOR CLASS
IN
OLD TESTAMENT EXEGESIS

BASED ON PASSAGES NOT DISCUSSED IN CLASS.
PRINCETON THEOLOGICAL SEMINARY,
JANUARY 14, 1899.

Handle the material, arranging, defending, controverting, in order to obtain the correct exegesis; and state the resulting interpretation clearly and concisely. Proceed calmly and carefully, without feeling compelled to get over the entire paper. Quality is preferred to quantity.

I. HAGGAI II. 6: "A LITTLE WHILE." "And yet it [the temple] is a small one," but in a short time this house will be filled with glory (Calvin). "Time is short in the sight of God, with whom a thousand years is as one day." "After a short period, such that it cannot be subdivided into several periods, the golden age will come" (Hitzig). "A brief space preparatory to the establishment of the kingdom of the Messiah" (Henderson). "The 520 years which were to elapse before the birth of Christ and the establishment of the Christian church, which were a brief period in respect to the time which had elapsed since the promulgation of the law, or since the fall of Adam and the proclamation of the protevangelium in Gen. iii" (Pusey). "The prophet lays stress upon the brevity of the time, for the purpose of administering consolation; but only what is short in human estimation would be fitted to accomplish this" (Hengstenberg). "The shaking of the heathen world began before the birth of Christ, shortly after Haggai" (Keil). The little while does "not refer to the actual birth of Christ, but to the preparation for that event in the shaking of all nations. . . . The whole grand future, embracing not only the first but the second coming of Christ and the final consummation of all things is indeed included in the prophecy. . . . Time alone would unfold the plot [of the grand drama]. In prophetic prospect coming events were confused and blended, just as in our Lord's great prophecy were the circumstances of the destruction of Jerusalem and of the end of the world. But the beginning was near at hand" (Perowne). "In both Haggai and Zechariah the preparation for the Messianic time is to occur in a little while, and is to consist in the shaking of the entire world and the destruction not only of the Persian empire, but of the heathen kingdoms generally" (Nowack).

*Principally from
R. B. Ham*

*Whence February with cold & chille
by white snow cloth cover mead & hill
How pleasant the toe of Playhouse for goz
I dounce a merrie make as ye liddle doz
As bidde ye Master a my Mistress kynde
I doz assepte & thanke in hearty mynde
Thys answer to y^e merrie Banquet sayeth
Mr. Richard Donaldis may*

1907

PRINCETON THEOLOGICAL SEMINARY.

EXAMINATION IN DIDACTIC AND POLEMIC THEOLOGY.

SENIOR CLASS:—Soteriology and Eschatology.

- 1. Discriminate between the Pelagian, Arminian and Augustinian doctrines of "Grace" and defend the Augustinian.
2. Discuss the Reformed doctrine of "Faith"—its origin, nature, relations and effects.
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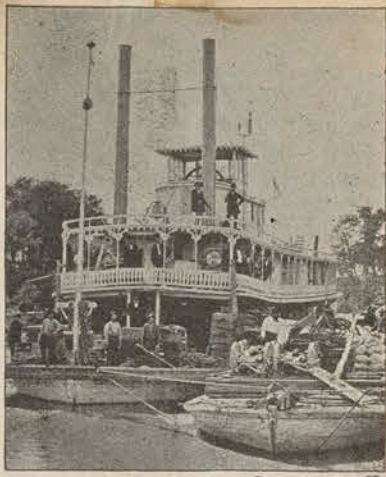
Tuesday, May 2, 1899.

PRINCETON

EXAMINATI

MIDDLE CLASS,

Write as legibly and can. The literary qual



Steamer Grandin, 1876.



2. HAGGAI II. 6, 7: "I WILL SHAKE, ETC." The shaking of the heathen is "the movement among the nations caused by the preaching of the gospel under the co-operating influence of the Holy Spirit" (Jerome). "God will shake all things above and below rather than not restore his church, he will rather change the appearance of the whole world than that redemption should not be accomplished. . . . The shaking of the heathen is "the wonderful, supernatural and violent impulse by which God moves his elect to betake themselves to the fold of Christ" (Calvin). "The shaking of heaven and earth is the herald and beginning of their destruction (Is. xxiv. 18-20; 2 Pet. iii. 10), after which a new heaven and a new earth will be created (Is. lxv. 17; lxv. 22). By these signs and wonders the nations are startled out of their apathetic forgetfulness of God" (Hitzig). "The great revolution preparatory to the establishment of the kingdom of the Messiah . . . is first described in the usual figurative language of prophecy as a convulsion of the physical universe, and then literally as a convulsion of all nations. . . . What the prophet has in view appears to be the convulsions which were yet to take place in the Persian and Greek empires, some of which were soon to commence, but all of which were more proximately or more remotely connected with the complete establishment of the Jews in their own land and the splendor of their temple as erected by Herod. . . . It is not to be extended to the downfall of the Roman empire, the destruction of Antichrist, etc., but must be confined to events which were to happen before the coming of Christ" (Henderson). "The shaking of the heavens and the earth, of the seas and the land, will be produced in part by violent earthquakes and wondrous signs in the heavens, and is typified by judgments like the deluge; but it will not be fully accomplished until the collapse of the present order of things through the perishing of this heaven and this earth. The prophet mentions at the outset the most direful and last thing that God will do in order to remove every obstacle to the consummation of his kingdom in glory; and then passes on to the shaking of the nations which prepares for this result, as Micah in chapter iv. works back from the remotest to the remote and the near future. . . . As the kingdom of the world will continue to exist side by side with the kingdom of heaven which Christ founded on earth, until the return of our Lord to judgment, so the shaking of the heathen and of the kingdoms of the nations continues until every power which lifts itself against the almighty God and his Christ shall be broken, and the earth perish which is subject to destruction by reason of the sins of men, and the new heavens and the new earth are established. . . . The movement toward God produced among the heathen by the preaching of the gospel and the influence of the Spirit is a consequence of the shaking of the heathen world; cp. last clause of verse 7" (Keil). "That political convulsions are predicted [in verse 6] is clear from the [first] clause in verse 7, as well as from verses 21, 22 which explain the shaking of the heavens and the earth by the words 'I will overthrow the throne of kingdoms.' . . . But there is no reason to exclude physical convulsions also; cp. Ex. xix. 16-18; Heb. xii. 27 with 2 Pet. iii. 10" (Perowne).

- 1. State Christianity's claim, and show that this is really hers and not merely a claim that we ascribe to her.
2. Define Rationalism, give its causes, state its three principal forms, and name a representative of each from the eighteenth century.
3. If the Evidences of Christianity can not of themselves produce saving faith, why should they be studied and presented?
4. How far is one responsible for his attitude toward Christianity? (State your position clearly and vindicate it fully.)
5. What is the force of the Negative Argument for Christianity? State and refute two of the theories that would explain Christianity on the basis of materialistic evolution.
6. On whom does the burden of proof rest, on him who would deny or on him who would establish, Christianity's claim; and why?
7. What is meant by the Positive form of the Argument from Analogy? What is its logical force? Develop it sufficiently to illustrate your position.
8. Set forth as clearly and as fully as you can "Leslie's Short Method with the Deists."
9. Outline the argument for Christianity from its Record of Assimilation.
10. Which one of the evidences that we have considered appeals to you most, and why?

3. HAGGAI II. 7: "THE DESIRE OF ALL NATIONS." ἡξει τὰ ἐκλεκτὰ πάντων τῶν ἐθνῶν (Septuagint). "Et veniet Desideratus cunctis gentibus" (Vulgate). "Et deinde veniet gentibus omnibus expetendus" (Dathe). "The gentiles shall come with their delightful things," i. e., their silver, gold, precious stones, etc." (Calvin). "They shall come to the desire of all nations, i. e., to Jerusalem." "They shall come to the desire of all nations, i. e., to Christ" (Cocceius). "That the most lovely of all people may come" (Ewald). "The noblest of all peoples come. All tremble, but only those who are relatively the best among them give God the glory." When the phrase is interpreted as meaning "the treasure of the heathen," the word in the construct state "is no longer a mere adjectival description of the genitive [nations], and hence the verb cannot find its subject in the genitive." (Hitzig). "The beauty of all the heathen," all their costly things (Hengstenberg). "The idea of desire is expressed by hemdah." Hemdah must be treated as "a collective noun, conveying a plural idea, the gender of which has not presented itself to the mind of the prophet when he enunciated the verb. . . . The construction is ad sensum. . . . The things desired are the good things to come, i. e., the blessings of the New Covenant" (Henderson). "When two nouns are united in the construct relation, the verb agrees with the governed noun [in this case, nations] only when the latter contains the main thought. The construction is then according to the sense. In case hemdah denotes "the Desired, the Messiah, it and not the governed word contains the main thought and the verb should agree with it. . . . The coming of the nations to the Messiah is a thought foreign to the context. . . . Hemdah as a collective word is construed with the verb in the plural" (Keil). "The desire of all nations, that which each nation holds most desirable, shall come, the plural verb denoting the manifoldness and variety of the gifts. Compare Is. lx. 5-7, 11, 13, 17" (Perowne). "In the conception of the Old Testament, the Messiah is not 'The desire of all nations'" (Nowack); but Keil refers to Is. ii. 3. "On account of the plural of the verb, it is better to read homudoth" (Nowack).
4. HAGGAI II. 9. "The glory of this latter house shall be greater than of the former" (A. V., Vulgate, Syriac). "Ezra iii. 12 proves that this is the true interpretation" (Henderson). The former house is Solomon's temple, the latter house is Zerubbabel's temple, rebuilt by Herod. "The latter glory of this house shall be greater than the former" (R. V., Septuagint). "The implied thought is that all along only one house of the Lord existed in Jerusalem, but under different forms; compare verse 3" (Keil). "If 'latter' agreed with 'this house,' it would stand in the Hebrew between 'house' and this'" (Nowack).
5. What is the glory which is promised in verses 7 & 9? The glorification of the temple through the presence of Jesus; compare Ex. xl. 34, 35; 1 Kings viii. 10, 11. "The future glory of the temple is . . . the excellency of those spiritual blessings which appeared when Christ was revealed, and are still conspicuous to us through faith. . . . But why does the prophet mention gold and silver? He did this in conformity to what is usual and com-

Wherret Februarialloweth colde & chille
of white snow doth cover mead & hill
How please saith the for ye Playhouse for goe
A dance & merrie make as ye liddle doo
As bidde ye Master & my Mistress kynde
I doo accept & thanke in hearie mynde
Thus answer to ye merrie Pumping sayeth
Ur friend of Donald his may

Fraser Valley
R. B. Adams

1909

PRINCETON THEOLOGICAL SEMINARY.

EXAMINATION IN DIDACTIC AND POLEMIC THEOLOGY.

SENIOR CLASS:—Soteriology and Eschatology.

1. Discriminate between the Pelagian, Arminian and Augustinian doctrines of "Grace" and defend the Augustinian.
2. Discuss the Reformed doctrine of "Faith"—its origin, nature, relations and effects.
3. Discuss fully the doctrine of the Atonement.
4. Outline the doctrine of the Millennium.
5. State and refute the doctrine of the Millennium.
6. Give the opposing views on the Millennium and indicate and defend your position.
7. Discuss the "Substitutionary" theory of the Atonement.
8. Outline the doctrine of the Millennium and state the opposing theories.
9. Discuss the nature of the Millennium.
10. State and estimate the value of the Millennium.

Tuesday, May 2, 1899.

PRINCETON

EXAMINATION

MIDDLE CLASS,

Write as legibly and concisely as possible. The literary quality will be considered.



Steamer Grandin, 1876.



mon; for whenever the prophets speak of the kingdom of Christ, they delineate its splendor in figurative terms, suitable to their own age; compare Is. lx. . . . The prophet speaks of the spiritual ornaments of the temple" (Calvin). "The Lord will make his temple glorious with the precious goods of the heathen" (Keil), "with the gold and silver offerings dedicated by the heathen" (Hitzig). "Not the rich and splendid furniture, etc., but a resplendence consisting in the manifestation of Jehovah himself; compare Zechariah ii. 5 with Ezek. xl. 4, 5" (Henderson). "Verse 8 shows that it cannot be the glory of the Lord, Ex. xl. 34, 35, but the material glory which is seen in the gold and silver ornamentation" (Nowack). "The glory is first and most obviously material glory, the desirable things of all nations; but it includes the spiritual glory, without which in the sight of God material splendor is worthless and unacceptable. Christ himself . . . is the glory here predicted; but all this is rather implied, to be discerned by the church in the growing light of its fulfilment, than expressed, to be understood by those to whom the prophecy was first delivered" (Perowne). "This insignificant temple will be more glorious than the first temple not merely materially, but also historically 'Greater will be the ultimate glory of this house than the original glory, saith the Lord of hosts'; and although the Mediator is not named, yet this promise cannot be thought of without reference to the Messiah, the prince of peace, whose government aims at everlasting peace (Is. ix. 5, 6) and who is peace (Mic. v. 4). Thus Haggai indirectly foretells the appearance of the Messiah at the time of the second temple, and . . . after its destruction in A. D. 70 the conclusion must force itself upon the unbiassed person that he must have already appeared. Compare Zech. iii. 8; vi. 10-13" (Delitzsch). Observe the antithesis in verses 7 and 9; "while all the world is shaken, Jerusalem has rest" (Nowack).

6. HAGGAI II. 23. "Zerubbabel was one of the tribe of Judah; and God designed that some spark of that kingdom should exist, which he had raised in the family of David. Since, then, Zerubbabel was at that time a type of Christ, God declares here that he would be to him as a signet—that is, that his dignity would be esteemed by him" (Calvin). "It is not at all improbable that Zerubbabel survived several [of the predicted convulsions which shook the nations] and thus lived at the beginning of 'that day' or the period in the course of which the prophecy was to be fulfilled. . . . Jehovah assures [Zerubbabel] of his regard and protection amid all the commotions that might take place in the surrounding nations" (Henderson). "With these words the Messianic promise made to David was transferred to Zerubbabel and his family among David's descendants, and would be fulfilled in his person in just the same way as the promise given to David, that God would make him the highest among the kings of the earth, Psalm lxxxix. 27" (Keil, Perowne). "The universal dominion of the house of David is attached to the family of Zerubbabel; compare Jer. xxii. 24, 30" (Delitzsch). "Both Haggai and Zechariah set the dawn of the Messianic time at the completion of the temple, and in both David's son Zerubbabel appears as the promised Messianic king" (Nowack). Zerubbabel was in his day the representative of the Davidic monarchy.

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10. Which one of the evidences that we have considered appeals to you most, and why?

Princeton
Sept

Whennet February 11th with cold & chills
 of white snow cloth cover mead & hill
 Now please send the box of Play House for gas
 I do not see a merrie make as ye bidde do
 As bidde ye Master & my Mistress kymde
 I do accept & thanke in hearty mynde
 Thus answer to ye merrie Bawling sayeth
 Ur friend at Donalthis way

1907

Minneapolis, Minn. July 17, 99

Rev. R. U. Adams, D. D.,
 SUPT. OF MISSIONS,
 SYNOD OF MINNESOTA,
 620 1/2 NICOLLET AVE.

Dear Bro:
 Arrange if possible
 to reach Minneapolis on Friday
 evening I enclose half fare per
 mile from Chicago to Minneapolis
 if you have not already received
 ticket. Come directly to my office
 Fraternally yours
 R. B. Adams

Second

Presbyterian Church

Limesone Street bet. High and Main Sts.
SPRINGFIELD, OHIO.

EDWIN P. THOMSON, Pastor.

Residence 130 S. Factory St.
At home 1 to 2 daily. At study 11:30 to 12 save
Monday.

Meetings for the Week May 27 to June 3, 1899.

To Strangers.

You are cordially welcomed to all the services of the Church and are invited to meet the pastor after services.

SUNDAY SERVICES:

- 9:15 A. M. Bible School.
- 10:30 A. M. Worship with sermon by Rev. Gilbert Wilson.
- 2:30 P. M. Mission Sabbath School, Corner East Main and Penn Streets.
- 3:00 P. M. Junior Y. P. S. C. E.
- 6:30 P. M. Y. P. S. C. E. subject: "Established in heart." Rom. 1:11-12; Ps 112:1-10.
- 7:30 P. M. Worship with sermon by Rev. Gilbert Wilson.

WEDNESDAY:

7:30 P. M. Prayermeeting.

FRIDAY:

3:00 P. M. Woman's Prayermeeting

NOTES.

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Collection today outside of envelopes for Foreign Missions.

*Parch slip for 2" sabbath of 7th ev
Prayerment after graduation.*

Terms and Mode of Payment.

Programme

...of the...

Eighty-seventh

Annual Commencement

...of the...

Theological Seminary

...at...

Princeton, N. J.

1899.

Order of Exercises.



Sunday, May 7th, Miller Chapel.

11 A. M.

Sermon, PRES. FRANCIS L. PATTON, D.D., LL.D.
Member of the Board of Directors

Celebration of the Lord's Supper

6.30 P. M.

Senior Class Prayer Meeting WALTER LOWRIE
Leader

Monday, May 8th.

2 P. M.

Meeting of the Board of Directors

Tuesday, May 9th, Miller Chapel.

10.30 A. M.

Address to Graduating Class PRES. ETHELBERT D. WARFIELD, LL.D.
On behalf of the Board of Directors. Lafayette College

Conferring of Diplomas

The President of the Board of Directors

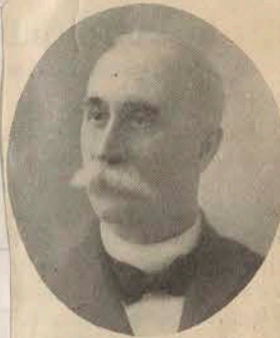
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On behalf of the Faculty

The President of the Faculty



ELDER ALEXANDER G. BURR
Moderator



REV. JAMES B. CLAPP
Sabbath-School Missionary



REV. R. H. MYERS
Permanent Clerk



REV. E. W. DAY
Stated Clerk



CONCORDIA COLLEGE, MOORHEAD, MINN.

*N. D. Synod
4-1904. Re-
ply to Burr*

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Class Hymn

FATHER, I know that all my life
Is portioned out for me;
The changes that will surely come
I do not fear to see;
I ask thee for a present mind
Intent on pleasing thee.

I ask thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And wipe the weeping eyes;
A heart at leisure from itself,
To soothe and sympathize.

I ask thee for the daily strength,
To none that ask denied,
A mind to blend with outward life,
While keeping at thy side;
Content to fill a little space,
If thou be glorified.

And if some things I do not ask,
Among my blessings be,
I'd have my spirit filled the more
With grateful love to thee;
More careful—not to serve thee much,
But please thee perfectly. AMEN.

Announcement

Fellowships and Prizes The Secretary of the Board of Directors

Conferring of Degrees

Bachelor of Sacred Theology The President of the Faculty

Annual Meeting of Alumni Association

1.00 P. M.

Alumni Dinner in Stuart Hall

Terms and Mode of Payment.

F.

Order of Exercises.



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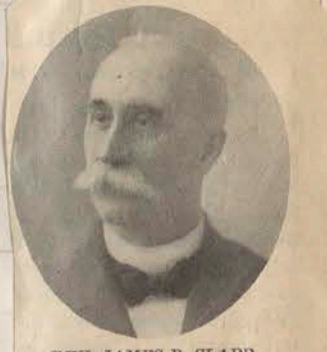
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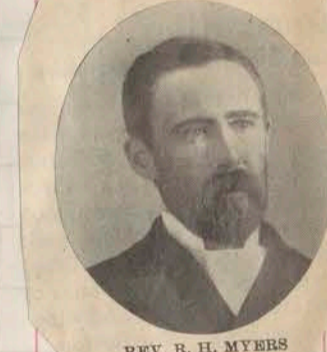
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Second Presbyterian Church

Limestone Street bet. High and Main Sts.
SPRINGFIELD, OHIO.

EDWIN P. THOMSON, PASTOR.
Residence 130 S. Factory St.
At home 1 to 2 daily. At study 11:30 to 12 save Monday.

Meetings for the Week May 27 to June 3, 1899.

To Strangers.
You are cordially welcomed to all the services of the Church and are invited to meet the pastor after services.

SUNDAY SERVICES:

9:15 A. M. Bible School.
10:30 A. M. Worship with sermon by Rev. Gilbert Wilson.
2:30 P. M. Mission Sabbath School, Corner East Main and Penn Streets.
9:00 P. M. Junior Y. P. S. C. E.
6:30 P. M. Y. P. S. C. E. subject: "Established in heart." Rom. 1:11-12; Ps 112:1-10.
7:30 P. M. Worship with sermon by Rev. Gilbert Wilson.

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7:30 P. M. Prayermeeting.

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*Parish slip for 2^d sabbath of 1st en-
rollment after graduation.*



CONCORDIA COLLEGE, MOORHEAD, MINN.

*N. W. Synod
1904. Re-
ply to B. C.*

16 JULY, 1899



Whosoever
thou art that
enterest this Church
leave it not without a
prayer to God for thy-
self for those who
minister and for
those who here
worship here

FIRST PRESBYTERIAN CHURCH OF SPRINGFIELD OHIO

ORDER OF MORNING WORSHIP

1. Organ Prelude, Doxology, Invocation and Lord's Prayer.
2. Hymn.
3. Reading from Psalter.
4. Gloria.
5. Scriptures.
6. Prayer.
7. Hymn.
8. Worship by Offerings.
 - a. The Sentences.
 - b. Solo.
 - c. The Prayer.
9. Sermon.
10. Hymn.
11. Prayer and Benediction (congregation seated).
12. Silent Prayer
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THE EDIFICE It is specially desired to secure sketches, however imperfect, of the building standing in 1850. Also we wish a photograph or sketch of the present building before it was remodeled in 1868. Also any photographs of the interior that may be known to exist.

THIS LEAFLET Is meant to be a Committee of Welcome to strangers, a sick room visitor, a source of information to the congregation. It is intended to be a message to the Shut Ins. Those living near any such, should take a copy to them every week. Each home represented in the church should carefully preserve a file for reference.

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Moorhead Independent.

but went down with his party in that district under the wave of discontent which was then beginning to sweep over the country. He was delegate to the republican national convention of 1892. In 1894 Mr. Comstock was a prominent candidate for the United States senate and is now frequently mentioned for the governorship, and would conduct the republican party to a glorious victory if nominated for governor in the coming campaign. He was a good representative in both the legislature and in congress, faithful to his convictions and faithful to what he conceived to be the interests of the people, and would make an excellent, safe and in every way reliable governor. Mr. Comstock was born at Gyle, Maine, May 9, 1842, and was educated at Maine Wesleyan Seminary and Hampden Academy. He read law at Bangor and at the Michigan University and was admitted to practice at Moorhead in 1869. He came to Minnesota in 1870 and to Moorhead as stated in December, 1871.



OLD JOHN PORUS MUSTERED OUT

Famous Indian Soldier from the Penobscot Tribe—Hero of Many Fights.

WROTE HIS AUTOBIOGRAPHY

Remarkable Story of Persistence, of Hard Service and Severe Wounds As Told by Himself.

John Porus, a Penobscot Indian, whose record in the Civil War entitles him to more than a passing notice, died at his home on Indian island, Oldtown, on Monday night.

John lost a leg in the defence of the Union and was a well known character in this section. He drew a pension from the government and may well be classed as one of the most remarkable soldiers in the Union army. He leaves to posterity an autobiography which he prepared some time ago. This as will be seen is quite remarkable document and relates the commendable persistency with which he tried to get the opportunity to serve his country and the endorsement of his colonel which follows is one of which any soldier would be justly proud.

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"Such a news did not take me long time to make a serious decision to take up arms to against arms in which I had none such a obligation. However and whatever. I direct my steps to my home in Oldtown and went to

Everything Ready for Tomorrow.

The Presbyterian church has been entirely renovated, repapered and painted, and now presents a very attractive appearance. The work is now completed, and the church will be ready for the services tomorrow. Next week the building will be wired and electric

DROWNED HIMSELF.

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B. I. Tuttle stated this afternoon that there was no doubt but what Willie Russell, his brother-in-law, had committed suicide yesterday forenoon by jumping into the lake. He had been a sufferer with consumption for a good while. He spent last winter in Arizona, and then came home here and stayed all summer. Six weeks ago he went back to work at Chicago. He was a son of John F. Russell, of 483 South Limestone street, and formerly was shipping clerk at the Foss Manufacturing Company's shops. He attended school at the Southern building and was highly esteemed by all his schoolmates.

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SALVATION ARMY.
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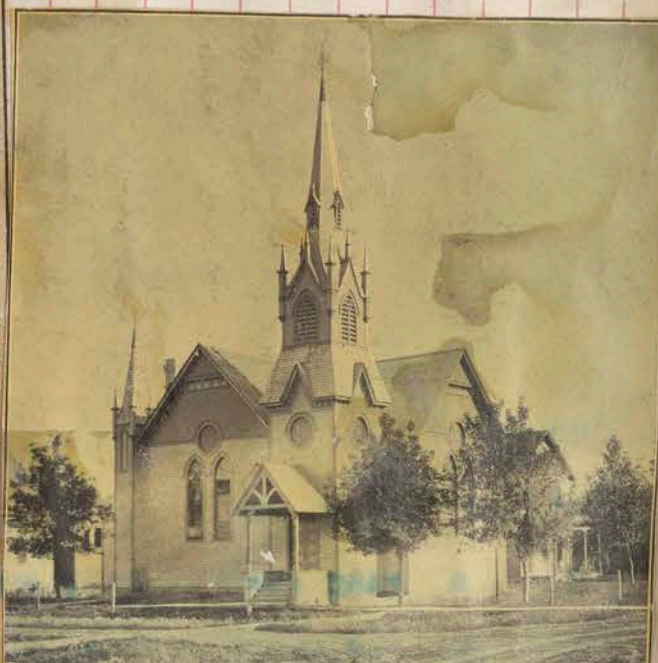
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Rev. Father Augustine. Regular services in the morning and in the evening.

FIRST PRESBYTERIAN.
Rev. G. L. Wilson, pastor. Morning service at 10:45. A solo sung by Miss Bray. Sabbath school 12. Christian Endeavor society 1 p. m. Evening services omitted. Electric lights are completed.

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FIRST CONGREGATIONAL.
Rev. John S. Rood, pastor.—Rally day in church and Sunday school. The Christian Endeavor meetings and even-

social lights put in. The pastor, Rev. G. L. Wilson, has been ably assisted by his congregation in making the improvements.



NORWEGIAN TRINITY LUTHERAN.



George E. Perley.

Friday, Jan 31
Jan 26.

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"That summer, I went to Boston, Mass. Staid all summer. I tried to list twice but refused as former one. 1862, I went went to Springfield, Mass. While in that place, try again. Went listing office two more times and rejected same as before each time. I made up my mind I shall go to war listed or no. At about month of October 18, 1862, took a trip down to Hartford. After my arrived there in less than half hour I was soldier of U. States army in company F, 25 regt., Conn. Vol. Was mustered in 11 day of November. We went to Long Island, N. Y. From there to New Orleans, La. Then to Baton Rouge, staid all winter. Early spring on April, 1863, we march up Port Hudson and return again and went down Grand lakes and march up to Red River. Met many severe battles on way. Then return toward Port Hudson. We fought many night and days. At later part of May, lost my left foot by bombshell from enemy's fort. Was taken down New Orleans. While there in hospital, was mustered out on 26th day of August."

FROM HIS COLONEL.

Col. Geo. P. Bissell, in command of Porus's regiment writes the following letter under date of Nov. 28, 1876, from his home in Hartford, Conn.:

To the authorities of the State of

Maine:

I take great pleasure in certifying that John Porus (Indian) now of Oldtown, Me., served in the 25th Regt., Conn. Vols., under my command in the years of 1862 and 3. He was a most faithful, good man, a soldier whom I particularly liked for his coolness and bravery. He lost his leg by a cannon shot while fighting at the very front and he is entitled to all the consideration which any brave, wounded soldier in the State of Maine is entitled to and I hope he will receive State aid. He is an Indian, it is true, but I would like to command a regiment of just good men as John Porus was when he was in my regiment.

Respectfully,

(Signed), Geo. P. Bissell,

Late Colonel 25th Regt. Connecticut

Volunteers.



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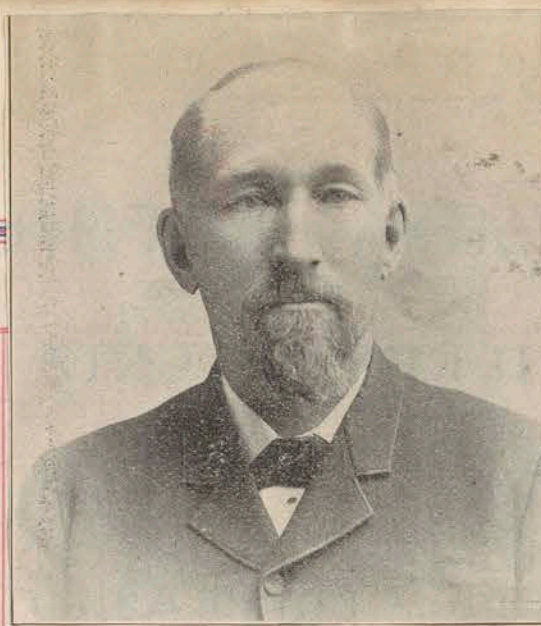
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NORMAL SCHOOL, MOORHEAD.

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SWEDISH LUTHERAN.
Rev. J. A. Nyval, pastor. There will be services at 10:30 in the morning and 8 o'clock in the evening. Sunday school at 12:15. Service Wednesday evening at 8 o'clock.

ST. JOHN'S EPISCOPAL.
No services tomorrow. Sunday school at 12 o'clock. A full attendance of teachers and pupils is earnestly requested.

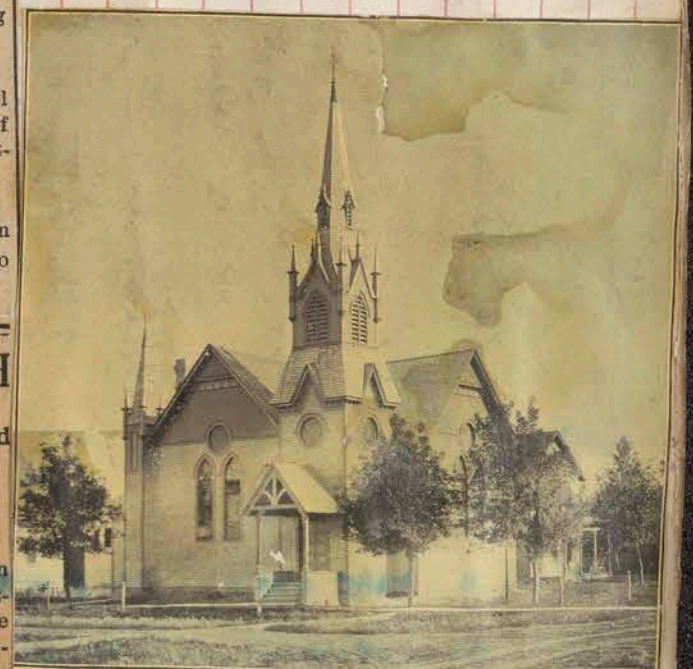
TRINITY LUTHERAN CHURCH.
G. A. Larsen, pastor. Services in Moorhead in the morning and in Fargo in the evening.

PRESBYTERIAN CHURCH

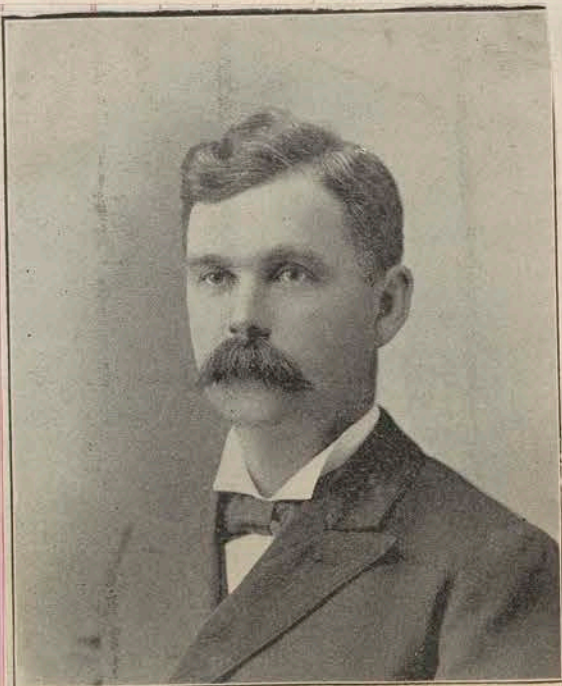
Improvements Being Made And Everything Ready For Tomorrow.

The Presbyterian church has been entirely renovated, repapered and painted, and now presents a very attractive appearance. The work is now completed, and the church will be ready for the services tomorrow. Next week the building will be wired and electric

lights put in. The pastor, Rev. G. L. Wilson, has been ably assisted by his congregation in making the improvements.



NORWEGIAN TRINITY LUTHERAN.



George E. Perley.

Minneapolis, Minn., Sept. 23d, 1899

Rev. Gilbert L. Wilson,

My dear Bro.:

I enclose you a card from the stated clerk of your old presbytery. Perhaps you have already received a letter from that Presbytery; if not, this will be a sufficient explanation for the omission referred to. I presume it is your intention to be ordained and installed at our next meeting of Presbytery. I am so rejoiced to hear of the good account and to receive some of them concerning the prospects at Moorhead, and I feel satisfied that the Lord sent you there to resuscitate that important work. Hoping to see you soon, with kind regards to all, I am,

Fraternally yours

R. A. Adams

Reverendi Carolus Beckman et Gilbertus Wilson, dominis nobilissimis Annae Trip et Charlottae Dure et Elizabethae Stanley et Edithae Atkinson, S. Corbula vestra cum panis dulcis melique saccharoque incolumnis tutelaque per benignitatem Duncani McHab ex manibus vestris a nobis accepta est. Certè, fuerunt esculenta excellentissima, de quibus gratias vobis ex corde pleno et memorie agimus. Ecce, igitur, haec nostra epistola. Sit vobis, precamur, pro memoria animi grati ex nobis ut corbula vestra nobis est signum benignitatis vestrae in nos. Ex corde dicimus. Valet.

(Moorhead Oct 13, 1899.)

A business meeting of the members and congregation of the First Presbyterian church of Moorhead was called to order by Elder E. Van Houten who was elected moderator with Edgar, Sharp Secretary, immediately after the morning services on Sunday July 30th 1899 for the purpose of considering the matter of extending a call to Rev. G. L. Wilson.

The most of those present made remarks the majority being in favor

CONCERT

UNDER THE AUSPICES OF THE

Ladies' Aid Society

...OF THE...

Presbyterian Church

To be held in the Church...

MONDAY, JAN. 22, 1900,

...At Eight O'clock, Evening.

ORDINATION AND INSTALLATION SERVICES
EUCLID AND ANGUS
PRESBYTERIAN CHURCHES,
EUCLID, MINN., TUESDAY,
OCTOBER 30, 1900.

tructed to invite Mr Wilson
resbyterian Church of
The motion was duly put
. Meeting adjourned.
gued) Edgar E. Sharp.
Sec.
d correct copy of the
led on date mentioned.
by unanimous vote of
st Presbyterian Church of
30th 1899, (whereof the

copy of the minutes is hereto attached) we the members of the session of said church, being satisfied of the ministerial ~~qualities~~ qualifications of you, Gilbert Livingstone Wilson, and having good hopes from

that your ministrations in the gospel
ritual interests do earnestly call and
astoral office of in said congregation
of your duties all proper support,
the Lord. And that you may be free from
we hereby promise and oblige ourselves
t hundred dollars (\$800.00) per year in
y the time of your being and continuing
rch. In testimony whereof we have
nes this 26th day of Sept. AD 1899

E. Van Houten Elders
H. D. Scott "
James H. Sharp "

Rev. Gilbert L. Wilson,

My dear Bro.:

I enclose clerk of your old presbytery. P a letter from that Presbytery; if explanation for the omission refe intention to be ordained and inst Presbytery. I am so rejoiced to receive some of them concerning t feel satisfied that the Lord sent important work. Hoping to see yo all, I am,

Fraterna

Mir

PART I.

- 1. Piano Solo..... MISS LEWIS.
- 2. Solo..... MR. HUNTOON.
- 3. Piano Solo..... MISS DAHL.
- 4. Trio..... MISSES FINKLE, DAHL AND KUHFIELD.
- 5. Piano Duet..... THE MISSES WATSON.
- 6. Song..... MISS GRASSE.

PART II.

- 1. Piano Solo..... MISS LEWIS.
- 2. Song..... MISS WATSON.
- 3. Violin Solo..... W. M. Nesheim.
- 4. Song..... MISS BRAY.
- 5. Pianola..... MR. PORRITT.
- 6. Vocal Solo..... MISS MORRISEY.
- 7. Pianola..... MR. PORRITT.

Called Meeting of Red River Presbytery.
Rev. G. A. HÖLZINGER, Fisher, Moderator.

- "Holy, Holy, Holy"..... CONGREGATION
- Invocation..... MODERATOR
- "Heavenly Father"..... CHOIR
- Scripture Reading..... Rev. W. F. FINCH, Fergus Falls, Minn.
- Prayer..... Rev. S. J. S. MOORE, Red Lake Falls, Minn.
- "Great is the Lord"..... CHOIR
- Sermon..... Rev. FENWICK W. FRASER, Crookston, Minn.
- "The Church's One Foundation"..... CONGREGATION

- Propounding of Questions..... MODERATOR
- Charge to Pastor..... Rev. GILBERT L. WILSON, Moorhead, Minn.
- "The Lord is My Shepherd"..... CHOIR
- Charge to People..... Rev. THOMAS D. WHITTLES, Grandin, N. D.
- Prayer..... MODERATOR
- "Blest be the Tie"..... CONGREGATION
- Benediction..... INSTALLED PASTOR.
Rev. CLAIR BROWN LATIMER.

Reverendi Carolus Beckson, dominis nobilissimis Annae Trip et Charlottae Dure et Elizabethae Stanley et Edithae Atkinson, S. Canibus vestris cum pani dulcè melèque tutaque per benigritatem manibus vestris a nobis cesculenta excellentissim vobis ex cordè plenò et igitur, haec nostra epist pro memoria animi gra vestra nobis est signum nos. Ex cordè dicimus. U (Moorhead Oct 13, 1899).

A business meeting of the members a Presbyterian church of Moorhead was ca Houten who was elected moderator with ly after the morning services on Sunday July 30th 1899 for the purpose of considering the matter of extending a call to Rev. G. L. Wilson. The most of those present made remarks the majority being in favor

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t hundred dollars (\$800.00) per year in g the time of your being and continuing rch. In testimony whereof we have nes this 26th day of Sept. AD 1899

E. Van Buren Elders
H. D. Scott "
James H. Sharp "

Rev. Gilbert L. Wilson,

My dear Bro.:

I enclose a letter from that Presbytery; explanation for the omission of intention to be ordained and I Presbytery. I am so rejoiced to receive some of them concerning the Lord's important work. Hoping to see all, I am,

Frate

Reverendi Carolus Beeson, dominis nobilissimis Annae Trip et Charlottae Dure et Elizabethae Stanley et Edithae Atkinson, S. Caroli pastorum
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(Moorhead Oct 13, 1899).

"Holy, Holy
Invocation.
"Heavenly
Scripture R
Prayer.....
"Great is th
Sermon....
"The Chur

A business meeting of the members of the Presbyterian church of Moorhead was called to order by Houten who was elected moderator with the following order of business: 1. To read the minutes of the last meeting. 2. To receive the report of the committee on the call to Rev. G. L. Wilson. 3. To consider the matter of extending a call to Rev. G. L. Wilson. 4. To adjourn. The most of those present made remarks the majority being in favor

ing a permanent call.

J. H. Sharp moved that the session be instructed to invite Mr Wilson to become ~~pastor~~ the pastor of the First Presbyterian Church of Moorhead at a salary of \$800.00 per year. The motion was duly ~~put~~ ~~an~~ seconded and upon being put was carried. Meeting adjourned.

(Signed) Edgar E. Sharp.

Sec.

I hereby certify the above to be a true and correct copy of the minutes of the congregational meeting called on date mentioned.

E. Vauxfonten

Moderator

In accordance with the authority given us by unanimous vote of the members of the congregation of the First Presbyterian Church of Moorhead present at a meeting called July 30th 1899, (whereof the copy of the minutes is hereto attached) we the members of the session of said church, being satisfied of the ministerial ~~qualities~~ qualifications of you, Gilbert Livingstone Wilson, and having good hopes from our experience of your labors that your ministrations in the gospel will be profitable to our spiritual interests do earnestly call and desire you to undertake the pastoral office ~~of~~ in said congregation promising you in the discharge of your duties all proper support, encouragement and obedience in the Lord. And that you may be free from worldly cares and avocations we hereby promise and oblige ourselves to pay to you the sum of eight hundred dollars (\$800.00) per year in

regular monthly payments during the time of your being and continuing the regular pastor of this church. In testimony whereof we have respectively subscribed our names this 26th day of Sept. AD 1899

E. Vauxfonten Elders
H. D. Scott "
James H. Sharp "

Date
Cont

Verbum πρεσβυτερος in Novô Testamentô semel et septuagies invenitur, ex quibus decies vel duodecies forsitan senectutem vel statum socialem valeat; omnibus in alteris locis invenimus significati- nem suam esse statum in ecclesiâ officialem vel auctoritatem.

Nihilominus de hoc verbô est multa controversia et contentio. Quid scilicet est hæc auctoritas? Unde orta est- de Deô vel de hominê? Templumne est Judaeum vel synagoga, ex quâ recipimus ordinem presby- terorum? Erantne ordines duo vel quidem solus? Quaestiones sunt hæc quae moverunt et jam movent ecclesias; quae et praecipuè nostri inter- sunt quorum doctrina et administratio ecclesiae sunt in formâ Presbyter- ianae.

Erant in civitatê Judaeâ magistratus qui ob senectutem suam nomin- ati □'רפ"י id est seniores vel πρεσβυτεροι . Vêri hi seniores erant vel "aldermen" "Israel", "populi", "urbis", "oppidi", "congregationis", qui creati sunt uti in rebus publicis et rebus religionis populo imperarent, quod in hac institutionê administrationis popularis ex temporê Moyses etiam Judaei semper versabantur.

Ante reditum Judaeorum ex Babylon solô utebantur unô templô pro do- mō Dei; quamquam dicunt nonnulli populis multos locos fuisse quô Jehovah sine sacrificiô coleretur; quibus etiam in locis magistratus erant □'רפ"י (LXX πρεσβυτεροι) ad sacra administranda. Certe, quidem, post exilium Nehemiah et Ezra praefectis, synagogae vel congregationes ad libros sac- ros legendos studendosque omnibus in locis et in Judaeâ et alteris Imperii Romani in partibus institutae sunt, quibus synagogis quidem □'רפ"י vel πρεσβυτεροι praesant. De his synagogis credimus, non de templô Judaeô, ecclesiae forma apostolicae a nobis recepta est. Non eti- am mirandum est Novi Testamenti in ecclesiâ collegium fuisse πρεσβυτερων sicut simile collegium in synagogâ fuerit. Sic, igitur, factum est, ut credimus ipsi, non datum nobis a Deô ipsô ordinem πρεσβυτερων , sed certissimè datum Deô volentê; id est, non ordo est quem nobis mandat Deus, sed ordo quidem et institutio quae ejus praeceptis et principiis sanctae religionis suae semper congruit.

AGREEMENT.

The Board of Home Missions of the Presbyterian Church

IN THE UNITED STATES OF AMERICA,

156 FIFTH AVENUE,

NEW YORK.

No. 710

To the Rev. Gilbert L. Wilson, -

The First Presbyterian Church and Congregation of Moorhead in connection with and on the recommendation of the Presbytery of Red River having made application for aid in your support as their Minister, and satisfactory evidence of your being in good and regular standing in the Pres- byterian Church

Missionary to the ab- for the term of Six Hundred to pay you Two H its treasury, for se remainder to be,

Agriculture of the Indians.
It is odd that students of the Indians of America have pried into nearly every phase of their life before the white man came, except their agriculture. It seems to have been assumed that, because the Indian was primarily a hunter, he paid no attention to tilling the ground. Probably he did not spend much time at it, but his squaw did—especially in these Western prairie regions where game was uncertain and the winter long and bitter. Those who chanced upon the account of how Rev. Dr. Gilbert L. Wilson has made at least one invaluable contribution to agriculture by his exhaustive studies of the Hidatsa tribe of North Dakota, must have been struck with the neglected opportunities that Dr. Wilson has been embracing. We send our agricultural scientists to far-off Siberia to hunt for fodder plants that will stand our rigorous winters. We scour the earth for new varieties of grain and fruit suited to our conditions. But right here at home Dr. Wilson discovers a variety of corn, immemorially raised by the Indians, which is admirably suited to the semi-arid sections to the west of us. Dr. Wilson is eager to go on with his studies of Indian agriculture, and surely he has demonstrated his right to liberal support in that ambition. Means ought to be promptly supplied for him to prosecute his interesting and valuable work.

card hereby appoints you a rgregation, 15th, 1899, on a Salary llars (\$ 633.33), and agrees Dollars (\$ 212.50) from with the subjoined terms, the whom you labor.

This Agreement was issued by order

[Signature]

Secretary.

ter and the field named, and t 22nd, 1899.

[Signature]
President.

sacris praeset, cui collegio etiam erat ó αρχων cum eleemosynariis suis vel διακονοις , -viris qui stipis largiendae administrari essent. Hic quidem ipsam administrationis ecclesiae Novi Testamenti formam speciè videamus, - ordines duos, διακονοις et πρεσβυτεροις . Erat , autem, in ecclesiâ ut in synagogâ praeses seniorum vel αρχων ? De hac quaestionê multum contenditur. Certè, autem, non primò fuisse dia- conos in ecclesiâ videretur, quâ ex rê concludiamus apostolos non ju-

Verbum $\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\omicron\varsigma$ in Novô Testamentô semel et septuagies invenitur, ex quibus decies vel duodecies forsitan senectutem vel statum socialem valeat; omnibus in alteris locis invenimus significationem suam esse statum in ecclesiâ officialem vel auctoritatem.

Nihilominus de hoc verbô est multa controversia et contentio. Quid scilicet est haec auctoritas? Unde orta est - de Deô vel de hominê? Templumne est Judaeum vel synagoga, ex quâ recipimus ordinem presbyterorum? Erantne ordines duo vel quidem solus? Quaestiones sunt haec quae moverunt et jam movent ecclesias; quae et praecipuè nostri intersunt quorum doctrina et administratio ecclesiae sunt in formâ Presbyterianae.

Erant in civitatê Judaeâ magistratus qui ob senectutem suam nominati $\mu\alpha\gamma\iota\sigma\tau\alpha\tau\omicron\iota$ id est seniores vel $\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\omicron\varsigma$. Vêri hi seniores erant vel "aldermen" "Israel", "populi", "urbis", "oppidi", "congregationis", qui creati sunt uti in rebus publicis et rebus religionis populo imperarent, quod in hac institutionê administrationis popularis ex temporê Moyses etiam Judaei semper versabantur.

Ante reditum Judaeorum ex Babylon solò utebantur unô templô pro domo Dei; quamquam dicunt nonnulli populis multos locos fuisse quô Jehovah sine sacrificiô coleretur; quibus etiam in locis magistratus erant $\mu\alpha\gamma\iota\sigma\tau\alpha\tau\omicron\iota$ (LXX $\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\omicron\varsigma$) ad sacra administranda. Certe, quidem, post exilium Nehemiah et Ezra praefectis, synagogae vel congregationes ad libros sacros legendos studendosque omnibus in locis et in Judaeâ et alteris Imperii Romani in partibus institutae sunt, quibus synagogis quidem $\mu\alpha\gamma\iota\sigma\tau\alpha\tau\omicron\iota$ vel $\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\omicron\varsigma$ praerant. De his synagogis credimus, non de templô Judaeô, ecclesiae forma apostolicae a nobis recepta est. Non etiâ mirandum est Novi Testamenti in ecclesiâ collegium fuisse $\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\omicron\varsigma$ sicut simile collegium in synagogâ fuerit. Sic, igitur, factum est, ut credimus ipsi, non datum nobis a Deô ipsô ordinem $\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\omicron\varsigma$, sed certissimè datum Deô volentê; id est, non ordo est quem nobis mandat Deus, sed ordo quidem et institutio quae ejus praeceptis et principis sanctae religionis suae semper congruit.

AGREEMENT.

The Board of Home Missions of the Presbyterian Church

IN THE UNITED STATES OF AMERICA,

156 FIFTH AVENUE,

NEW YORK.

No. 710

To the Rev. Gilbert L. Wilson, -

The First Presbyterian Church and Congregation of Moorhead in connection with and on the recommendation of the Presbytery of Red River having made application for aid in your support as their Minister, and satisfactory evidence of your being in good and regular standing in the Presbyterian Church having been furnished, the Board hereby appoints you a Missionary to the above-named Church and Congregation, for the term of 6 1/2 months from July 15th, 1899, on a Salary of Six Hundred and Thirty-three & 33/100 Dollars (\$633.33), and agrees to pay you Two Hundred and Twelve & 50/100 Dollars (\$212.50) from its treasury, for services rendered in accordance with the subjoined terms, the remainder to be paid by the people among whom you labor.

This Agreement is valid only for the Minister and the field named, and was issued by order of the Board, August 22nd, 1899.

Charles L. Thompson
Secretary.

Stuart Dodge
President.

sacris praeset, cui collegio etiam erat δ $\alpha\rho\chi\omega\nu$ cum eleemosynariis suis vel $\delta\iota\alpha\kappa\omicron\nu\omicron\varsigma$, -viris qui stipis largiendae administrati essent. Hic quidem ipsam administrationis ecclesiae Novi Testamenti formam speciè videamus, - ordines duos, $\delta\iota\alpha\kappa\omicron\nu\omicron\varsigma$ et $\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\omicron\varsigma$. Erat, autem, in ecclesiâ ut in synagogâ praeses seniorum vel $\alpha\rho\chi\omega\nu$? De hac quaestionê multum contenditur. Certè, autem, non primò fuisse diaconos in ecclesiâ videretur, quâ ex rê concludiamus apostolos non ju-

TERMS OF THIS AGREEMENT.

First, From the date of this Agreement you are required: (1) To forward to the Treasurer a monthly voucher certifying that you have rendered the service called for in your Agreement. (2) At the end of every THREE months to forward to the Secretary a full quarterly report of your ministerial labors, giving details of the various departments of your work, the encouragements and the trials connected therewith, together with any facts or suggestions that may be of service to the Board, or of interest to the whole Church.

Blanks for Monthly vouchers and Quarterly Reports will be furnished.

Second, On the reception of your monthly voucher, the amount of compensation for the month, as determined by this Agreement, will be due, AND, AS SOON AFTERWARDS AS THE FUNDS WILL WARRANT, a check for the same will be forwarded to your order by the Treasurer: *the payment for the last month will be withheld* until the annual contribution required by the "Rules for Missionaries," ART. VII., and "Rules for Congregations," ART. IV., has been received by the Treasurer of the Board.

Third, You are expected to forward to the Secretary, in time to reach him by the *first of April*, an **annual statistical report** for the fiscal year ending with that date, or for such portion of that year as you have spent in the service of the Board. An *Annual Blank* for this purpose will be furnished.

Fourth, All contributions made by the people of your charge for the work of the Board you will please forward direct to the Treasurer, making the remittance payable to the order of HARVEY C. OLIN, Treasurer.

Fifth, This Agreement is for the entire field, and a failure to preach regularly at any of the places named in it, or the exchanging of one of these places for another not herein mentioned, renders the Agreement void, and requires a subsequent arrangement between the Board and the Presbytery before payment can be made.

I.—RULES for MISSIONARIES of the Board of Home Missions.

I. The aim of the Missionary should be to build up the kingdom of Christ, by constant and prayerful labor for the conversion of the unregenerate, the edification of believers, and the training of the children.

II. The Missionary must be a member of the Presbytery to which the church or churches under his ministry belong, and he is expected to reside within the bounds of his field of labor.

III. The Missionary, after obtaining authority from the Presbytery, should organize a church as soon as it is needed in every suitable locality where there is not one already, and will see that it is placed at once under the watch and care of the Presbytery to which it naturally belongs. He is urged to avoid interfering improperly with existing organizations, or multiplying churches from mere sectarian considerations.

IV. As soon as practicable, the Missionary should endeavor to secure for each congregation a suitable house of worship.

V. He is expected to organize a Sabbath-school wherever it is needed, and, as far as practicable, see that it is supplied with teachers and spiritual oversight.

VI. He is to cultivate in his people the spirit of benevolence by inducing them to contribute, as the Lord hath prospered them, to all the objects recommended by the General Assembly.

VII. Every congregation receiving Home Mission aid is required to take up an annual collection for the work of the Board.

VIII. Hereafter, payment for the monthly salary due will be made *direct to the missionary only*. No drafts or orders on the Board will be honored.

FORM OF BEQUEST.

I give, devise, and bequeath unto "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York," the sum of _____ Dollars, to be expended for the appropriate objects of said Corporation.

□ ἄρξῃ vel πρεσβυτερω
templō Judaeō, ecclesiae forma apostolicae a nobis recepta est. Non eti-
am mirandum est Novi Testamenti in ecclesiā collegium fuisse πρεσβυτερω
sicut simile collegium in synagogā fuerit. Sic, igitur, factum est, ut
credimus ipsi, non datum nobis a Deō ipsō ordinem πρεσβυτερω, sed
certissimè datum Deō volentē; id est, non ordo est quem nobis mandat
Deus, sed ordo quidem et institutio quae ejus praeceptis et principiis
sanctae religionis suae semper congruit.

Sed solū unus ordo vel duo presbyterorum? Dicunt Episcopaliani et
alteri multi fuisse duos. Ex Presbyterianis etiam sunt nonnulli qui aff-
affirmant duos fuisse ordines, illi qui "bene regnant" et ei qui "in
verbō et doctrinā laborant". Sic, dicunt illi, oportet sententiam legi
versus I Tim.V., 17 "Οἱ καλῶς πρεσβυτεροι διπλης τιμης αξιουσ-
θωσαν, καλιστα δὲ κοπιοντες εν λογω και διδασκαλια"

At, estne haec quidem sententia vera? Dicunt Episcopaliani duos
fuisse ordines quibus erant etiam duo nomina, ΕΠΙΣΚΟΠΟΙ et πρεσβυτεροι.
Ex his erat ΕΠΙΣΚΟΠΟΙ locus superior, quibus autem erat etiam nomen
πρεσβυτεροι, ita ut "omnes επισκοποι essent πρεσβυτεροι sed non
omnes πρεσβυτεροι essent επισκοποι". Non ita credimus nos. Est nihil tes-
tamonii in Novō Testamentō aut extra Novō Testamentō ordinem fuisse επισ-
κοπων, - certè non in significationē Episcopali. Nec in sanctis evangel-
is nec in epistolis apostolicis collegium επισκοπων ab collegiō πρεσβυ-
τερω distinguitur. Paulus in epistolā suā ad Philippianos scribit
capI ver. I " ΠΑΣΙΝ ΤΟΙΣ ΑΓΙΟΙΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΤΟΙΣ ΟΥΣΙΝ ΕΝ Φι-
λιπποισ συνεπισκοπων και διακονοις. " nihil mentionis de πρεσβυτεροις in
gubernatoribus faciens; quid autem facile explicatur si επισκοποι et
πρεσβυτεροι salū nomina unius et ipsius ordinis erant moderatorum
ecclesiae. Sic etiam Paulus ex Achaeā ad Titum in Cretā scripsit ut
πρεσβυτεροις omnibus in urbibus (Titus I, 5) ordinarer qui "επισκοποις"
(Titus I, 7) viros sanctos esse oporteret. Suht igitur επισκοποι et
πρεσβυτεροι nomina diversa unae et eadem rei et sententia episcopalis
sine auctoritatē et sine vī."

At, quidem, hac quaestionē consideratā, jam etiam oritur altera. Est-
ne distinguendum inter πρεσβυτεροις "qui bene regnant" et πρεσβυτεροις
"qui in verbō et doctrinā laborant"? Ita existimant nonnulli ipsis ex
Presbyterianis. In synagogā Judaeā erat collegium πρεσβυτερω qui

sacris praeset, cui collegio etiam erat ὁ αρχων cum eleemosynariis
suis vel διακονοις, -viris qui stipis largiendae administri essent. Hic
quidem ipsam administrationis ecclesiae Novi Testamenti formam specie
videamus, - ordines duos, διακονοις et πρεσβυτεροις. Erat, autem, in
ecclesiā ut in synagogā praeses seniorum vel αρχων?
De hac quaestionē multum contenditur. Certè, autem, non primò fuisse dia-
conos in ecclesiā videretur, quā ex rē concludiamus apostolos non ju-

dicasse quod omnibus in rebus formam synagogae imitari sibi oporteret.

Non igitur necessario sequitur, ecclesiae fuisse ὄν αρχοντα quia talis synagogae fuisset.

Date
Contr

At, nonne licet distinguere, etsi non inter "eos qui bene regnant" et "eos qui laborant in verbō et doctrinā", nihilominus inter officia quidem "bene regnandi" et "laborandi in verbō et doctrinā"? Apostolorum officium quidem erat evangelium praedicare. Ecclesiis variis formatis, necesse esset viros eligere qui eis praeesent. Apostolis absentibus qui his ex senioribus vel πρεσβυτεροις optime in Sacris Libris eruditi fuissent, ei congregationibus praedicarent. Apostolis mortuis, officium praedicandi his viris eruditis committeretur qui jam magis magisque ad Sacrum Verbum studendum se darent; quō in modō inter eos qui bene regnant" et eos "qui laborant in verbō et doctrinā" separatio gradatim orieretur. Hoc in sensū et solū hoc in sensū affirmari potest duos esse ordines πρεσβυτερων, - "οἱ καλως προεστωντες" et "οἱ κοπιωντες εν λογω και διδασκαλια".

Gilbert L. Wilson.

Moorhead, Aug 28 1899.



The Presbytery ...of Red River

STATED FALL MEETING, A. D., 1899

ANNOUNCEMENT.

The Presbytery of Red River will meet in the
Presbyterian Church, Moorhead, Minn.

ON

TUESDAY, OCT. 10, '99

The opening sermon will be preached by the Stated Clerk.

TO PASTORS AND SESSIONS:

Each congregation is entitled to be represented by one Elder.

All the Permanent Committees will present written reports at this meeting.

Reports are required to be presented in duplicate (one copy for Synod.)

By direction of the General Assembly the attention of each Congregation is called to its duty in the support and use of the Assembly Herald.

FENWICK W. FRASER

Stated Clerk.

CROOKSTON, MINN., SEPT. 14th, 1899.

CAUSE FOR THANKSGIVING

ALL CENTRAL M. E. CHURCH
HAVE

RE-DEDICATION OF THEIR
FINE EDIFICE.

so Congregations United at High
Street M. E. Church
Yesterday.

Rev. GILBERT WILSON INSTALL-
ED AT MOOREHEAD.

of the Churches as Mirrored in
the Various Activities
Undertaken.

High Street M. E. church was
rededicated yesterday, beginning with
Sabbath school at 9 o'clock; the
members of Central church uniting in
the services, as the latter church
is being rejuvenated. At the
day school D. Q. Fox, Prof. B. B.
Antire and Rev. C. M. Van Pelt
gave interesting and instructive
sermons. The combined orchestras fur-
nished music. Rev. C. M. Van Pelt
preached at the 10:30 service and
J. A. Story, D. D., at 7:30 in the
evening. The large chorus sang. On
Monday, Wednesday and Friday even-
ings of this week preparatory ser-
mons will be held for the evangelistic
campaigns to be held within the next
weeks.

THANKSGIVING

Services will be held in Central M. E.
Auditorium.

Rev. C. M. Van Pelt, of Central M.
E. Church, expects to be able to hold
Thanksgiving service in the main
auditorium, which is now undergoing
extensive repairs. The new organ
will be placed in a few days. This
necessitate the extension of the
auditorium quite a
little. The choir will be placed on the
south side of the rostrum, which will
be enlarged. The pews will be rear-
ranged and new carpet laid. The
large auditorium is being handsomely
frescoed. When completed it will be
quite attractive. The Sabbath school
room has been papered and it will be
ready to hold services in next Sunday.
The new windows are also being
placed.

The "Missionary Tea," which was
arranged for next Thursday at the
home of Mrs. Jacob Fry, 85 E. Grand
avenue, has been postponed one week.

Rev. Gilbert Wilson.

The Moorehead Independent, in re-
porting the ordination and installation
of the Rev. Gilbert L. Wilson, of this
city, states that the moderator of the
presbytery, in his address, said that:
"Mr. Wilson has passed a most extra-
ordinary examination and in such a
manner as but few men are able to
pass."

Church Chat.

Mr. Dana C. Johnson, of Wittenberg
Theological seminary, occupied the
pulpit at the First Congregational
church in the morning, delivering an
able discourse before a large and well
pleased audience.



dicasse quod omnibus

Non igitur necessari

lis synagogae fuiss

Date
Contr

At, nonne licet

et "eos qui laborant

quidem" bene regnand

officium quidem era

necesse esset viros

qui his ex seniorib

diti fuissent, ei co

ficiam praedicandi

que ad Sacrum Verbu

ment regnant" et eos

datim orieretur. Ho

ordines presbytero

πικωντες εν λογω

moorhead, Au

SUMMARY.

Stated Spring Meeting, Argyle, April 4-5, 1899.

x x

Attendance—Ministers 13, Elders 8.

Officers—Rev. E. H. Moore, Moderator; Mr. C. B. Harvey, Temporary Clerk; Rev. F. W. Fraser, Stated Clerk and Treasurer.

Ministers Received—Rev. C. McKibbin from Pembina Presbytery; Rev. E. P. Crane from N. P. Congregational Conference; Rev. G. A. Holzinger from Flint Presbytery.

Ministers Dismissed—Rev. J. W. Hood to Mankato Presbytery; Rev. E. H. Moore to Presbytery of St. Paul.

Candidates Dismissed—Mr. John Skerik to the Presbytery of Winona.

Pastoral Relations Dissolved—Rev. E. H. Moore and Fergus Falls Ghurch.

Resolution—Protesting against the seating of B. H. Roberts in Congress.

Overture—For transfer by Synod of Beltrami Co. to Duluth Presbytery.

Reports Received and Approved—Permanent Committees on Home Missions, Sabbath Schools and Church Erection.

PERMANENT COMMITTEES.

x x

1. Home Missions—Revs., Dr. R. N. Adams; F. W. Fraser; Elder Jas. Scott.
2. Foreign Missions—Revs. F. W. Fraser; Geo. West; Elder John Hanna.
3. Church Erection—Rev. Dr. R. N. Adams; Elder C. H. Mix.
4. Aid for Colleges—Rev. J. M. McInnes; Elder Wm. Kelso.
5. Freedmen—Revs. J. S. Cotton; Jos. Zoll; Elder Dr. Chapin.
6. Sabbath School Work—Revs. J. B. Astwood; Wm. Douglass; Elder W. J. Peet.
7. Ministerial Relief—Revs. Jas. Godward; J. S. Cotton; Elder Jas. Cummings.
8. Education—Revs. Jaroslav Dobias; J. S. Cotton; Elder Robt. Anderson.
9. Young People's Societies—Revs. J. M. McInnes; Jas Zoll; Elder Wm. McFadden.
10. Systematic Beneficence—Revs. Geo. West; J. B. Astwood; Elder H. W. Barker.
11. Sabbath Observance—Rev. Wm. Douglas; Elder W. L. Wilson.
12. Scandinavian Work—Rev. Jas. Godward; Elder E. Marden.
13. Temperance—Rev. Geo. West; Elder Thos. Chalmers.

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