# DESERET EVENING NEWS: MONDAY, JUNE 5, 1905.

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Bishop Whitney's Eloquent Baccalaureate Sermon at the Agricultural College.

# THE CREAT SECRET OF CROWTH.

A Lefty and Comprehensive View of a Vital and Universal Theme--- Two Kinds of Education.

Special Correspondence,

Logan, June 4 .- There was a notable gathering here today on the occasion of the delivery of the baccalaureate sermon to the students of the Agricultural college. The speaker was Bishop O, , whitney of Sult Lake. His address was extremely interesting and instructive and in the Bishop's happiest veln. The most eloquent passages elicited the heartlest applause and on its completion the gentleman' was warmly 'and incerely congratulated.

The main auditorium was filled and The main auditorium was filled and a big overflow found accommodation in the gallery. The decorations were very prettily and `artistically done. Among those on the platform were President Kerr, and the members of the faculty, excepting Dr. Widtsoe and Prof. Merrill who have tendered their concretions. Congression Merrill who have bout Howell, ations. Congressman Howell, Moses Thatcher, Trustees Mc-losenzo Hansen, Rey, Mr. Hon, Moses Thatcher, Trustees Mo-Alister, Lorenzo Hanson, Rev. Mr. Clemenson, Rev. Mr. Norfleet, Joseph E. Cardon. The college choir sang the opening selection and the invocation was preneunced by Rev. Clemenson, Hishop Whitney's able and eloquent somen follows in its entirety:

It is just 10 years since I delivered my first baccalaureate sermon, and I delivered it from this platform, in the presence of some of the professors when I now see, though not, of course, before the same student body that I here behold. It was the year of the Constitutional convention, and Utah, for 45 years a territorial dependency, was preparing to enter the Union as u was preparing to enter the Union as a sovereign state

## THE AGRICULTURAL COLLEGE.

The Agricultural college, in 1895, had been in existence about seven years, reckoning from the time when the law creating it was enacted. I well re-member its inception, for I was then connected with the Logislature. I par-rewly escaped (and so did the college) being a teacher in this institution at a later period, and I have always taken pride in its history, in its achievements. pride in its history, in its achievements, which have done much and are des-tined to do more toward making the bautiful city of Logan one of the main educational centers of the inter-moun-tain region. The City of Edinburgh, In Scotland, has been named "the Ath-ens of the north." Who knows but that ogan, in future time, will be referred o as the Edinburgh of the west?

to as the Edinburgh of the west? This is not flattery; it is not ex-aggeration. With two great colleges, a sacred Temple, and a splendid pub-lic school system as a basis, where is the town, in Utah or in any of the sur-reunding commonwealths, that has a better prospect in this classic direc-tion?

love this town; I love its people,



A Scouring Soap A Metal Polish A Glass Cleaner

# TWENTY YEARS AGO TODAY.

## (DO YOU REMEMBER?)

At Barrie, Ont., the wife and four children of J. Wench were burned to death in their bedroom. Foster Chase and "Blinky Bob," two colored murderers, were legally

hanged at New Orleans.

## TEN YEARS AGO TODAY.

A great silver convention was held at Springfield, Ill.

The wife of "Jim" Corbett instituted divorce proceedings. At Madrid, Captain Clavifo, who shot and seriously wounded General Prima Ribera, after the latter refused him the hand of his daughter, two

days before, was shot after a court martial.

FIVE YEARS AGO TODAY. The British troops under Lord Roberts entered Pretoria, South Africa. Young Maddock, the young Second South street bartender, who shot two soldiers from Fort Douglas, was placed on trial.

The striking cur men in St. Louis used dynamite on a car loaded with police officers.

William H. Perkes, a prominent citizen of the Nineteenth ward, died. The wife of ex-Secretary of State John Sherman died at Mansfield, 11.

that said, there should have been cleven commandments, instead of ten, the eleventh one to read. "Fret not thy gizzard." In other words, be con-tent with things as they are, so long as you cannot change them for the better. At the same time, progress whenever and wherever possible. "Come up higher," is just as much a divine injunction as "Acknowledge the hand of the Lord in all things." Christ, who advised the Roman soldiers as you cannot change them for the better. At the same time, progress whenever and wherever possible. "Come up higher," is just as much a divine injunction as "Acknowledge the hand of the Lord in all things." Christ, who advised the Roman seldiers to be content with their wages, was in accord with Solomon, who had said: "Whatsoever thy hand findeth to do, do it with thy might." That always means progress. Faithful, conscien-tious toll is the royal road, and the only road, to soul-development. Con-tentment with one's lot, and perfection in one's sphere, represent the sum of human usefulness and human haptrees-cultivates, nourishes, cares for and protects them, places them in those onditions where they can best expand conditions where they can best expand according to the laws of their own be-ibg. If the tree have no life in it, if it cannot grow, what avails all the toil of the husbandman? If the pupil will not study, will not try to learn, makes no effort to help himself, how can anyone assist him? Education is creation, but the coursion does not create the fearly of human usefulness and human haphe educator does not create the facul

111088. I am reminded of an incident relat-ed to me by a friend, who, when a youth, just starting out in life, asked his father what he would advise him to in order to succeed. His father lied, "It doesn't matter what you replied, do, that is good, so long as you become perfect in it. If you are a shoemaker, be the best one in town." My friend remarked that this was the choicest bloce of advice his father ever gave him, and the one he most distinctly re-membered. It was President Brigham Young who said that man is, or may

# be, as perfect in his sphere, as God and angels are in theirs. WHAT IS PERFECTION?

cance of the spiritual death-banish-ment from the presence of God. To re-Let us now ask the question, what is meant by perfection, what does it store man to that glorious presence, to mean to be a perfect man? I think you redeem him from ignorance and sin, to will all agree that the perfect man is the fully developed man, the educated man, educated in everysense of theword. Eduuman tree in all its branches, awak-ning what is asleep, making the barin fruitful, and giving life cation, I need scarcely say, is not limited to the discipline and experiences of eath, is indeed the function of educathe schoolroom. Elbert Hubbard, that eccentric genius, says the educated man is the one who "knows how," it matters THE SECRET OF GROWTH. I believe faith to be the cause of all growth, as it is the mainspring of all action. Without it, there would be no education, progress would be impossieducation, progress would be impossi-ble. We do nothing without first be-lieving it can be done. The infant creeps, the man walks, by faith. Even those who scoff at faith, must exercise it in order to live, move and have a being. God works with all men ac-cording to their faith. What if it should be found that He works with all His creations upon the same prin-ciple? "Faith as a grain of mustard seed? will "move mountains." Have you seen the root of a tree, or the bursting bulb of a plant, breaking its way through a pavement of concrete or stone, rending the very rocks in ornot entirely educated. A man should not only know how; he should do as well as he knows, if that be possible. Men sometimes do bet-ter than they know, but not designedly. I conceive the perfect man to be one who has the power to do best and greatest things, and does them. To live up to the light and knowl-edge that we possess, is to be perfect in our sphere; and in doing that we do our whole duty, to God, to ourselves. or stone, rending the very rocks in or-der to fulfill its destiny--to respond to the call of the Creator and "come up higher?" If man were as perfect, as obedient to law, in his sphere, as the In our sphere; and in doing that we do our whole duty, to God, to ourselves, and to our fellow man. This is "con-plete living," though only in a relative sense; for still the "Alps on Alps arise." would be the limit of his power? Earth tiself keeps the law of its Maker, bet-ter than mankind as a whole. There-fore shall it be sanctified, and eventual UNIVERSAL EDUCATION. made celestial, so that beings of a lestial order may inhabit it. celestial order may inhabit it. There is a spiritually scientific and philosophic reason at the bottom of the demand for faith as the first condi-tion of salvation. Unless we believe in God, He cannot do for us all that He desires to do. He cannot give what we are not able or not willing to re-ceive. Therefore He says, "Draw near unto Me, and I will draw near unto you." We draw near unto, God by believing in Him, and if we truly be-lieve in Him we will obey Him, thereby building upon the rock, and not upon ailding upon the rock, and not upon the sand Man is a many-sided being. His edu-Man is a many-sided being. His edu-cation, in order to be complete, must be fourfoid-mental, physical, moral and spiritual. Some think that the moral ir cludes the spiritual. I do not, I hold that the spiritual includes the moral, and net only the moral, but the mental and physical as well. Educate a person spiritually, and you educate him en-tirely-you prepare him for "complete living." But this cannot truly be said of any other kind of education. bring them to perfection. The schoolroom is but the vestibule of a great temple of learning, which may be termed the college of life, the uni-versity of human experience. And we reason spiritually, what this mortal life but the pre-e to a book, the prelude to a f any other kind of education. TWO KINDS OF EDUCATION.

presence, even when He Himself was but a child. His education, which came direct from God, circumscribed theirs obtained in schools and colleges. He knew them through and through, and could read their very thoughts, b they could not fathom Him-a divis

light in the midst of their learned darkness; and the darkness compre-hended lifm not. WORLDLY WISDOM NECESSARY. I do not mean to dispurage worldly I do not mean to dispirage we windom; we cannot do without it we are in the world. We cannot if the railroad, the steamship, the umphs of electricity, the wonde science, the sublimities of art, th fours of commerce and of govern We cannot despise the genius shakespeare, than whom no turnan being was more n being was more He has but one superior knowledge of earthly thing that one is Christ, the God-Man thinks divine supleme so easily and nally baffed the most learne most crafty who sought to co him. The Bible and Shakesno at the basis of the world's lite They are almost literature in selves. No we cannot do

No, we cannot do wisdom; it is a good Um# D WOULDLY-WIEG. "The children of this world." said Jesus, "are wher in their generation than the children of light." That is wiser as to the things of earth and time, the things immediately around them. This is the fact, but is it so of necessity? Does such a condition need to be? Is it not simply because the worldly-initided concentrate upon worldly things, to the neglect of things heavenly, while the entruculy-minded ignore the things of earth, in an over-zenious concentration upon the things of heaven? The balance should be preserved, the equilibrium maintained. Things earthly and things heavenly each have their proper place, and we should give to each the time and attention due, rendering unto Cae-should be things that are Goeds, RELIGION RIGHTLY EARREED "The children of this world." said RELIGION

GION RIGHTLY BARRED FROM PUBLIC SCHOOLS.

FROM PUBLIC SCHOOLS. Sectarian tenets, teachings populiar to any particular church, are rightly barred from our public schools, sup-ported by common taxation, maintained by revenues derived from those hold-ing varied and conflicting religious views; but when all shall see altke and a unity of faith prevail, when that which is perfect is come, and that which is perfect is come, and that which is in part has been done away, religion will be, and ought to be, in-cluded in the curricula of the schools. Meanwhile, J blame no church for establishing schools of its own, to in-culcate the doctrines doemed by it di-vine. There is a need of religious teaching in this land. There is less of the Golden Rule—"Do unto others an you would that they should do unto you" out practise, than of the so-called Silver Rule—"Do others or they'il do you." I quarrel with no man on account of his religion, for ac-cepting the creed most satisfying to his soul, I would rather belong to some church than to pone at all. his soul, I would rather belong to some church than to none at all; I would rather be a pagan worshipper than a pagan scoffer; and I hope I shall never be found ridiculing what others revere. All men have the right to worship God as their consciences dictate, to worship the educator does not create the facul-ties of the pupil, any more than the gardener creates the constituents of the tree. He cannot compel the mind; he can only incite and encourage it, edu-cing or leading out its faculties, thus converting the potential into the actual. This is the highest glory of the edu-cator; it is the acme of his achieve-ment. All development is the result of co-operation between the cultivator and the thing cultivated. where, how or what they may, and they should be protected in that right, not only from the violence of mobs, but not only from the violence of mobs, but from the ribaldry of a godless press. Why should the common hoodium, caught pelting a church door with stones, be arrested, fined and imprison-ed, and that worst of boodiums, that most cowardly and contemptible of bull lies, "Yellow Journalism," be permit-ted to caricaturs and hold up to mock-ery, to pelt with the vicest verbal and pletorial missiles things inestimably more sacred than houses of worship-the religious convictions of those who rear them? I would not curtail the freedem of the press. Satire and invec-tive have their legitimate uses. But I would impress upon all the fact that and the thing cultivated. Since only the educated faculties are capable of "complete living." it follows that the faculties not educated are partly dead. At all events, they are asleep, and sleep is a symbol of death. This helps us to understand the signifi-

would impress upon all the fact that this great government, the American

and the artisan are not respectable, Honest toil is always respectable. Work is the true aristocrat. The liberal arts and the fine arts are both of royal blood, and the day of the enthronement of educated labor is at hand.

telligence is not virtue. Polite manners are not pure morals. Character is above intellect, and true greatness must have goodness for a basis. What made Washington the greatest from here MAN'S ETERNAL DESTINY.

MAN'S ETERINAL DESTING. Man, as I see hist, is the child of God, created in His image and endowed with His attributes, capable, by expan-sion and development, of becoming like his Father and Creator. What more natural? Human parents expect their children to grow to their stature. Why should not our heavenly parents, the Father and Mother of our spirits, ex-pect their sons and daughters to be-come like Them? Was it not for this that they sent us forth from our celesthat they sent us forth from our celes-tial home, their immediate presence, and placed us here in this great Agri-cultural college, the Earth, where we might be made perfect, even as they are perfect?

Where may the wearled eye repose, Where may the weater eye repose, Where neither guilty glory glows, Nor despicable state? Yes, one—the first, the last, the best, The Cincinnatus of the West,

Whom envy dare not hate, Bequeathe the name of Washington, To make man bluch there was but

It was the wise Solomon who said, With all thy getting get understand-ing." He might well have added, "With all thy keeping, keep clean. Without morality, no man's character is strong, no nation's life can be lasting.

AGNOSTICISM DOES NOT KNOW.

But suppose a man to be educated mentally, physically, and morally, his education yet complete? The The ng his education yet complete? The ag-nostic, who doubts God's existence, and not content with that, ridicules the hopes and discourages the efforts of those who have faith in God and are endeavoring to work out their elernal selvation: though his mind be quick and powerful, his body strong and act-ive, and his private life—as measured by some standards—above reproach; bas not such an one's training been has not such an one's training bee neglected in some important particular beet Is he a perfect main, one thoroughly oducated, prepared for "complete liv-ing" If he does not know-and that is the sign manual of agnosticism-does not know what to do in this life in order to be happy in the next, is he a safe guide, a sufficient oracle, for any

"Life," said Col. Ingersoll, " is a narrow vale, between the cold and bar-ren peaks of two eternities." Who told him so? Strange that an agnostic, one who "does not know," should be so positive with his negative!

INGERSOLL ANSWERED.

Gospel is God's educational process, and with its concomitants, the vicissitudes I do know; 1 know better than to believo what Ingersoll says. His own comparison confutes him. I have stood upon the mountain tops of this my na-tive land; I saw more than one 'nar-row vale' spread out before, behind, and on every side—saw past 'The cold and barren peaks,' crowned with un-meliting snow, into smilling valleys, blos-ropturous with the gengs of birds, and the fourthal experience, our tolls and successes, it constitutes the curriculum of the college of life. Human learning is desirable, but divine light is indis-trated and barren peaks,' crowned with un-meliting snow, into smilling valleys, blos-repturous with the gengs of birds, and

One

hearts.

leaden world

These are their stay, and when the

Sets its hard face against their fate-

Clangs his huge mace down in the other

scale, The inspired soul but flings his pa-

factor in, And slowly that outweight the ponder-ous globe,

One soul against the flesh of all man-kind."

which

comprises

unbelief;

"Greater love than this hath no man, that he will lay down his life for his friends." But this pure Being laid down His life for His enemies as well, conclude that no one class knows. Those who think one mun's opinion as good as another's, make a mistake. It is not so. The men must be equal, their ex-perience and knowledge the same, be-fore their opinions can be of equal weight. The affirmation of a man of woman spiritually educated, in relation to etarical things, is worth all the de-nials in the world from those who know nothing of the subject, and have never sought to know. There is such a thing as standing upon spiritual heights, where the atmosphere is rarer, purer, where one can see clearly distant op-jects, dimly discernible from the slopes, but completely hidden from those down in the smeke-fogged valleys, who refuse down his life for his chemics as well, "Father, forgive them, for they know not what they do." Verily this was more than the love of man; it was the love of God. "Bless them that curse you, and pray for them which despite-fully use you and persecute you." "Ba ye perfect, even as your Father which is in heaven is perfect, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." sought to know. There is such a thing as standing upon spiritual heights, where one can see clearly distant ob-jects, dimly discernible from the slopes, but completely bidden from those down in the smoke-fogged valleys, who refuse to climb to where all things are visible. Do not misinterpret me. I profess not ic stand upon the summilis of spirit-ual knowledge. I am only on the foot-hills where all climb of the summilis of spirit-ual knowledge. I am only on the foot-hills where wise top-most planacie from here.

range, upon whose top-most pinnacle stands the angel of infinite progress,

smilling encouragingly down, beckon-ing from perfection a glittering heights, and saying to all, in hopeful, heavenly tones, 'Come up hither, and I will show you things that must be here-

# DR. PADEN TO STUDENTS.

## Commoncement Exercises for the Week On at Collegiate Institute.

The commencement week of the Salt Lake Collegiate Institute and Westminster college began last evening, with are perfect? With our finite views, our partial knowledge of things, we may imaging the orts, the sciences, and other branches of human learning, the more important features of our education; but if the vell were lifted we would take a different view. Worldly wisdom, however precious, can be but of second-ary moment to the principles of salva-tion, the keys and powers of sternal life. the annual address to graduating class and students, in the First Presbyterian church, by Rev. Dr. W. H. Paden, The church, by Rev. Dr. W. H. Paden. The next exercise comes tomorrow evening at 8 o'clock, when the closing exercises of Westminister college will be held in the college chapel at the corner of Eleventh East and Eleventh South streeta. The twenty-fourth annual graduating exercises of the Institute will be held Thursday evening in the First Presbyterian church, and the an-nual reunion of the slummi and recep-tion to the class of 1905 will be held in the parlors of the First Presbyterian church. tion, the keys and powers of eternal life. Far more important than Greek and Latin, is the Word of God by which the Latin, is the Word of God by which the worlds were framed. Fur more conse-quential than the history or geology of a planet, are the secrets underlying its oreation. To be segacious in politics, or successful in business, is good, and may oven be great, but there are things ber-ter and greater still. What of these "weightler matters," neglected by the pharlsees of old, but the cultivation of which Jesus solemniy enjoins? What of justice and mercy, faith and pati-ence, charity and brotherly love?. church.

The following program will be ob-served tomorrow evening, in West-minster college chapel: invocation.

Music. Oration, "The Weakness of Russia and its Causes," George A. West, Symposium on the Work and Influ-ence of Women: "The Varied Work of Women's Clubs," Grace Larson; "Women in Literature," Ada Hartley; "Causes of the Influence of Frances E, Willard," Ruth A. Storer; "The Ten-dency Toward Higher Education of Women," Ovena Larson. MUSIC Endurance is the crowning quality, And justience all the passion of great ful thought, And brute strength, like a scornful Women," Oyena Larson,

Benediction.

## Whoeping Cough in Jamaica.

These are among the vital lessons that we came here to learn. They form part of our eternal education, that which prepares us for "complete liv-ing"—life here and life hereafter. What avails worldly wisdom when we en-ter the presence of the Divine? The formula for the outpart of the presence of the Divine? Whoeping Cough in Jamaica. Mr. J. Riley Bennett, a chemist of Brown's Town, Jamaica, West India Is-lands, writes: "I cannot speak too high-ily of Chamberlain's Cough Remedy, It has proved itaelf to be the best remedy for whooping cough, which is prevalent on this end of the globe. It has never failed to relieve in any case where I have recommend it, and grateful mothers, after using it, are daily thanking me for advising them." This remedy is for sale by all Druggists.

thi Correspondingly low rates to many her points. Tickets on sale June 3rd, 5th, 10th and good for return until September See agents for further particulars, City Ticket Office, 201 Main St.

MORALITY THE ENGINEER.

As to moral education, you will need no argument to convince you of its necessity. The more intelligent the mond, the better it "knows how" to be good or evil; the mightler the body, the increable to execute the purposes of the mind. Like a powerful locomotive, off the track, or in danger of flying from it is the educated mind and body. villout morality as the engineer, to nucle, control, restrain, and manipulate is powers. A man or woman, educat-d, but devoid of moral principle, is just that much nearer a devil, all the morlable to serve watan, all the more oble of furthering his fell designs.

What made Washington the greatest of Americans, almost the greatest of men? He was not the mightiest intel-lect of fils time. He could not have written the Declaration of Independ-ence, as did Jefferson; could not have frumed the Constitution, as did Hamil-ton and his conferes. He was not an otator, like Benjamin Franklin. He was not even the greatest military ge-nius of that age. But he was the great, est man, because he was the grandest character. He was a noral giant, and with him at the helm of affairs, the American people feit that all was safe, When he died, even the flag of Eng-land, his erst while baughty foe, was lowered to half-mast in his honor, and of him an English poet wrote:

nong whom 1 once resided; and it is oming home, to return, if day, and meet old friends, if only ob erve the steady and healthy growth of the community, and note the com-mendable progress of its schools. Conspicuous among them towers this

untain-based, mountain-girt college, n ountain-based, mountain-girt college, this noble group of educational edifices, set like "a city upon a hill," scenning to say, like the Angel of the Apoca-lypse, "Come up hither, and I will show thee things which must be hereafter." It is the mission of such institutions to lift men to loftier planes, to make them better and brighter, and to equip them for the experiences that await the experiences that await em. Herbert Spencer was right when said, "To prepare man for complete ving is the function which education lischarge." What is "complete Perhaps this will develop as I discharge." proceed.

## THE PERFECT MAN.

THE PERFECT MAN. "Mark the perfect man." The phrase is scriptural, and has been applied to the God-man, Jesus Christ, the Savior of the world. He, indeed, from a Christian point of view, is the perfect example of what a man ought to be, and of what a man may be, if he will let that divine example influence him; if he will "take the Holy Spirit for his suide." and allow it to persuade, con-vert, develop, and lead him on to his eternal destiny. The very fact that Christ is our exemplar, shows what God intended man to become, and gives us the right to apply the phrase, "Mark the perfect man," not only to Him, the Redeemer of the race, but to every man who makes Christ his every man who makes Christ his del and follows Him to perfection. ye perfect, even as your Father ich is in heaven is perfect," was spoken in vain to the ancient dis-es of our Lord. It is possible for a to be perfect. Had it not been, ch a thing would never have been uired of mortals. It is contrary the nature of Divinity to deal in su-rflueus words and usages. When vist said, "Be ye perfect." he meant Perfection is the object of human sidence, from the standard of the ence, from the standpoint of the

The. Fue, it is a relative perfection of the ispeak. Absolute perfection would dy stagnation--would put an end to gress, eternal progress, which is ential to everlasting life. The per-ual coward flow of the river, or ocean existence, is necessary not only for publication, but for its very bepurfication, but for its very be-However perfect man may be-te, he can still 'go on to perfec-As he progresses, 'Alps on Alps nment proves but the point look-out lights still unsurmounted. Never ors, we should aim at perfectioncannot reach it; and we need they are necessary to progress at the stars and you may strike mountain tops: sim lower, and the ults will correspond.

desire to grow, to "get on in the is not inconsistent with the rit of contentment. One need fue spirit of contentment. e discontented, misanthrople, be-he wishes to advance, but he be satisfied with his rate of beed, with the ways and means of his dvancement, and even with his sur-oundings, if he cannot improve them. What humorous philosopher was it

TEA There is plenty of good; you needn't put up with poor. And it costs so little ; you needn't put up with poor.

Your proces returns your maney if you don't like

is the one who "knows how, it matters not where he got his knowledge. This is a great practical truth, but as the definition of a perfect man, it does not go quite far enough. Many a man knows how, who does not do; and when that is the case with things that he ought to do and can do, he shows himself imperfect, not fully developed, not entirely educated. A man should

We come now to the consideration of theme, among the loftlest and sublum a theme, among the loftlest and sublim-est, the profoundest and most far-reach-ing that the finite mind can grasp. Edu-cation, in the highest and broadest gense, is synonymous with progress and is the fruit of experience, in an the departments of human activity. Nay, more, is not every form of life, animate or inanimate, in process of education, of preparation for some-thing higher policy and bettar to come education, of preparation for some thing higher, nobler and better to come thing light, nobler and better to come? The insect on the wing, the flower that blooms in beauty on the mountain side, the cultured tree of the garden, man in all his varied relations and pursuits, earth in her diurnal revolutions, the suns and stars of all the systems seen and unseen—all these are at school, are pupils of the infinite Intelligence which called them into being that it might bring them to perfection.

face to poem, the prologue to a play? I prefer interlude to prelude, however, since it man's spirit be eternal—If it lived be, fore and will live after—then is this life an intermediate rather than a primary department of eternity's school: the preparatory grades being a thing of the past, and the college or university still a thing of the future.

WHAT EDUCATION MEANS.

Education, human education, is the leading out and lifting up to the soul into the ripe full enjoyment of all its powers potential. To educate men and

powers potential. To educate men and women is to put them in full command of themselves, to completely possess them of their faculties, which are only half possessed until they are educated. Education imparts nothing but disci-pline and development. It does not in-crease the number of man's original talents: it adds nothing to the sum of his inherent capabilities, but it improves these talents, it develops and strengthens these capabilities, brightening what is duil, making the crude fine, the clumsy skill-ful, the small great, and the great still greater. Education supplements cre-ation, and moves next to it in the or-der of infinite progression. Education completes what nature has begun, or completes what nature has begun, or it begins where creation leaves off; and yet, if creation be but organization out of pre-existent materials, and I cannot conceive the opposite, then are creation

This being true of education, what of the education interchangeable terms. This being true of education, what of the educator? The educator stands next to the creator, and in the highest instance of illustration possible, they are identical—the two are combined in

Broadly speaking, there are but two Broadly speaking, there are but two kinds of education—the one dealing with temporal things, or the things of time, and the other with spiritual things, or the things of eternity. But the spiritual includes the temporal. Therefore, in the last analysis education is one, and signifies the growth or evo-

ution of the entire being. Christ's education was spiritual; it was all the education He had, that we snow of; but it was sufficient; it made Him the Master that He was, so that I men might sit at His feet and learn isdom. No man was able to confound im. The most learned rabbis, doctors, awyers, were as more children in His

**Fierce** Fight to quit COFFEE -Buf easy when you have choice, well made

nfidels and would be leonoclasts. ligious people have some rights, which the irreligious should be taught to rethe breligious should be labery in all speet. I am opposed to ribaldry in all its forms, and that is one reason why I religious education. Mental, favor religious education. Mental, physical, moral and spiritual should be the training that our childron receive, MENTAL TRAINING NOT SUFFI-CIENT

ublic, was not founded merely

To show the insufficiency of mental training alone, and illustrate the need of further education. I have sometimes used the instance of the slifted poet used the instance of the gifted poet, Henry Kirke White, who killed himself by intense application to study, neglect-ing the necessary rest, recreation, and bodily exercise. Byron says of him: Unhappy Whitel while life was in its

spring, And thy young muse just waved her

joyous wing. The spoller swept that soaring line way, Which else had sounded an immortal

Oh, what a noble heart was here un-

done, When Science' self destroyed her favorite son! Yes, she too much indulged thy fond

pursult, She sowed the seeds, but death has reaped the fruit. Twas thise own geblus gave the final blow,

And helped to plant the wound that Isid they low. So the struck eagle, stretched upon the plate, No more through rolling clouds to

soar again, Viewed his own feather on the fatal

dart. And winged the shaft that guivered in his heart; Keen were his pangs, but keener far to

feel, He nursed the pinion which impelled the steel; While the same plumage that had warmed his nest, Dark the last life-drop of his bleed-ing breast.

PHYSICAL EDUCATION.

I am very far from wishing to see our schools and colleges the exclusive manufactories and surseries of basebat manufactories and nurseries of basebatt clubs, football teams and boating crews. I am more or less in sympathy with the satire of the orator, who exclaimed, "Pull down your colleges; we have oarsmen enough." At the same time 1 am willing that such things should have their proper play, especially when the haying season is over, and there is no wood to chop. By all means, educate the body as well as the mind, for a strong mind needs a strong body; but avoid excess in this as in all things. Keep the roots and the branches equal. Fled sports alone do bat fully repre-sent physical education. Manual train-ing and demestic science are atmost as ing and domestic science are abnual trains important as "home runs," "right and left tackles," and cracked skulls. How to cook, how to sew, how to plant and reap, how to drive a hall and shove a reap, how to drive a nail and shove a plane, are ideas that are fast coming to the front in our schools, and it is gratifying to observe the growing popu-larity of these utilitarian features in the grand and comprehensive scheme of modern education. "We learn by do-ing," says Hubbard. He thinks the children should study out in the open air, among the trees, birds, and flowers --part of the lime at least--and should handle as well as read about the things."

handle as well as read about the things they are expected to know. I believe the students and feachers of the Agri-cultural college will agree with bim. WORK IS THE TRUE ARISTOCRAT.

And I believe they will agree with me And I believe they will agree with me when I say, that it is the mission of such institutions as this, to teach tha nobility of labor, to dispel that false idea, that pernicious notion-which has almost rulned American society-that one must be a doctor, a lawyeer, or a professor of some kind, in order to sut-Sococococococococococococococo | ceed; that the occupations of the farme

apturous with the congs of birds, and dolent of fruits and flowers. And I ald, This is the true symbol of life-s, fe before, life here, life hereafter, he earthly typifies the heavenly, and prophets and apostles, all s and philosophers, all the scientists, inventors and discoverers, the reformers and philanthropists, time in many things is a true shadow. Let the agnostic cling to his motto, it

the reformers and philanthrophets, and the good and wise and mighty ones that have ever figured in history as the leaders and lifters up of fallen man-that greatest of Teachers gave not only of His wisdom to make us wise. He of his wisdom to make us wise, he he will. It is a true one for him. He that greatest of Teachers gave not doesn't know, for he has not been edu-cated to know, He is not developed gave His very life that we might



hose

In Art Section: Corticelli Silks. Thread and Spool Lilk.

# Oriental Rugs.



Rajah Silks.

ONNUAL SALE! Seldom does one have opportunity to obtain valuable Rugs at warehouse prices. Mr. Ourfalian intends to close out nearly 200. CA large shipment of Oriental Rugs is due to arrive at the New York Custom House in a few weeks. It is the intention of Mr. Ourfalian to purchase these Rugs, and as especial price concessions are offered, the transaction calls for considerable cash. The present assortment includes every known make of

Turkish, Persian and Trans-Caucasian Rugs and Carpets. The opportunity is yours -for these Rugs will actually be sold at warehouse prices. The exhibit, which is perhaps larger than any similar stock in the West, is located on the west balcony at Keith-O'Brien's. The special prices are already affracting affention, and a great quantity was moved during the past week.