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Oren B. Cheney

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Seminary Advocate.

"I have felt a great need of Education myself, and seen the need of it in our denomination."---Father Phinney.

VOLUME I.

AUGUSTA, MAINE, MAY, 1856.

NUMBER 5.

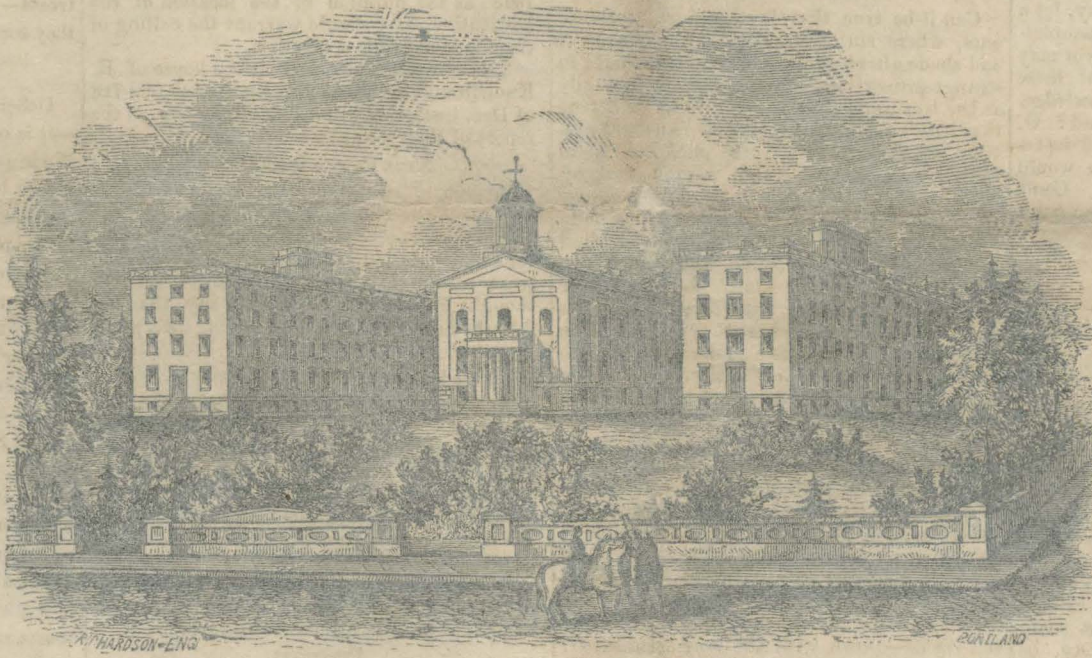
The Engraving.

The accompanying engraving represents the Maine State Seminary as it is designed it shall be, when completed. The entire is the Seminary Hall. Its dimensions and mode of construction are finally agreed upon by the Trustees. It is fifty feet by eighty-six. The first or basement story contains a Chemical Room, Philosophical Room, Laboratory, and Library Room. The second story contains the Chapel, and two Recitation Rooms. The third story contains six Recitation Rooms and two rooms which are intended to be left in an unfinished state, and to be given up to the students for their Society Rooms—one to the young ladies, the other to the young gentlemen.

The buildings on the right and left are two Halls—the one for ladies, the other for gentlemen. They are each forty feet by one hundred and eighteen, four stories high.

All three of these Halls are to be built of brick.

The Dining Room will be in the basement story of the Ladies' Hall.



MAINE STATE SEMINARY, AT LEWISTON, ME.

To understand correctly the plan of the buildings, the centre or Seminary Hall must be understood to be in the rear of the front line of the other two Halls.

The distance from each side of the Seminary Hall to each of the other Halls is eighty feet, which, reckoning the fifty feet of the Seminary Hall, would make the distance between the Ladies' and Gentlemen's Halls, measuring on the front line, 210 feet. The view of the buildings is not from the front, but from the corner marked "Portland" on the engraving.

The Seminary Hall is to be erected this year; and it is the design of the Trustees, if they are successful in securing the funds, to erect one of the wing buildings in 1857, and the other in 1858. These Halls will receive appropriate names in due time; and we could wish that some rich friend might yet come forward and erect one of them at his own expense, calling it after his name.

It is proper to say that the right and left Halls may undergo some alteration making them differ from their appearance in this engraving.

THE SEMINARY ADVOCATE

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By the Trustees of the Maine State Seminary.
AT AUGUSTA, MAINE.

TERMS.—Single copy, 50 cents in advance. Three copies to one address, for one dollar in advance. Ten copies for three dollars. Twenty copies to one address, for five dollars in advance.

All communications, exchanges, and moneys addressed to "Seminary Advocate," Augusta, Me.

COMMUNICATIONS.

[For the Seminary Advocate.]

Bequests.

It is a custom of early date for the benevolent to bestow a portion of their property upon the cause in which they may be particularly interested, in the form of a bequest. It is not the duty of the property holder to give himself poor, as he goes along. There is propriety in retaining enough to supply his own wants; besides he may do much more good by reserving his property as a just and faithful steward and occupying upon what he has. We fully believe God has designed that some men should have riches. A large amount of property is not only absolutely necessary to do some kinds of business, but it may be a source from which may emanate a great amount of good. There are two reasons that go to show that this class of men do as much for the cause of benevolence according to their means, as persons of more moderate means, notwithstanding the opposite opinion. First, such men have a natural faculty to acquire, and hence property will accumulate in their hands; and secondly, the wealthy men of the country have more calls for charity than others. These are the men we all call upon in time of need. Hence their calls are numerous and a comparative small sum to every one amounts to a large one in the aggregate. We do not design this as an excuse for the covetousness of the rich. I know there are many to whom these remarks will not apply. But they have a manifest bearing in the case of those who do give. Then, after all that is given, there remains something that may be given by bequest. For my own part I cannot see why after paying all just demands and providing properly for our children, it may not be our privilege and duty to indicate in a will or bequest what is to be done with what shall be left at our decease. True we have legal heirs. But beyond our children and needy relatives, they have no claim on our property, hence they have no reason to complain or dictate what we shall do with it. This is a privilege of not only the rich but of men of moderate means, who only have a competence. Some have no children and have only to provide for themselves. Some have a competence for their children and yet something left.

Now it seems to me that every Christian in such circumstances if he properly considers the subject will feel it a duty to see that such portions of his property, as above indicated, are disposed of by a will as a just steward disposed of it for the cause of God, where he may be

particularly interested. If this were done there are millions of dollars in the State of Maine that would go into the Treasury of the Lord without delay. Why then are there no more bequests?

It is not for want of calls. These we have ever had, and they are continually increasing. Within a little more than a year another Institution in this State has sprung into existence calling for just such aid, and we hope it will not call in vain. We hope that not only professorships will be endowed by them, but that the children of the poor will not be forgotten. What a blessing to the world would \$10,000 dollars, be consecrated to educating the poor who might give themselves to God and his cause.

Neither is it a want of willingness at least in many cases. They love the cause and do all they can for it. But there is that part which cannot be given except by a bequest and yet that is not done.

One reason I think is that their attention is not directed to this matter enough to comprehend its propriety. We are so accustomed to let money matters go on in their usual business channels, that it does not occur to us that it may be our duty to dictate the disposition of our estates by will.

Another reason is, it seems to be so much like the last acts of life that men have a sort of dread of doing it. But this it will be seen is an improper consideration. If an important act, then so much the greater necessity of doing it. And so much the more good it will effect.

Some say they may want it all. That may be true. If so the bequests will not prevent their using it. Nor can it keep creditors out of their just due. But there may be something left. And that something may as well be devoted to benevolence, as be divided among a dozen—more or less heirs who have neither claim nor will be materially benefited by what they get.

Another grand reason is neglect—delay. We hear many express their wishes as to what disposition shall be made of their estates, but it is not provided for in a legal manner, and after a while the man dies and the property of necessity goes into other channels. Brethren, do not neglect this important duty. If I had no children to need what little I have (and that is but little indeed) I would make my will and bequeath what I might have left after mine and my wife's decease to the cause of God. There might be nothing left. I may die in the almshouse. So be it—the will could do no harm. There might be a few dollars left which would be of no special value to my legal heirs, and I had rather it should be given to the cause of God than be appropriated any other way.

There are many persons who have no children to heir their property, who would choose that what they have left should go into the Lord's treasury. Such ought to secure it by will without delay.

These bequests may be made so as to be a blessing to untold generations by providing that only the interest should be expended. Then, what a pure and powerful motive there is for these men to bestow of their goods in this way; to give in a manner that the good influence of

it will never cease to be felt for all coming time. We have in Maine, the Maine State Seminary; in N. Hampshire, New Hampton Seminary; Hillsdale College in the West, &c.; and the Education Society comprising in all the two great educational branches; and then our Mission Societies all loudly calling for help. Bowdoin, Harvard, and Yale Colleges and other educational Institutions have their funds by bequests and why not ours? We are full in the faith that they will have. Let those brethren who have these causes at heart do what would be their dying wish and that without delay; and there will be no longer a question about the existence of these Institutions. They will have the elements of life in themselves. Do it, and generations yet unborn will rise up to bless the memory of their benefactors. Do it, and the sanctified ones around the throne will praise God eternally for the gracious blessings they have received through that beneficence.

WM. H. LITTLEFIELD.

[For the Seminary Advocate.]

Female Teachers.

It is matter of congratulation that we have among us young ladies thoroughly educated who feel a deep interest in our prospective Seminary—those that regard the welfare of the denomination with which they are identified, so much as to feel how greatly that denomination has needed, and how much suffered for the lack of such an Institution as some of our people are now spending so much effort, and (almost) all their energy to secure. Those mothers who expect their children to reap the advantages of that Seminary, will be glad to know that those ladies, though young, have had sufficient experience and success in teaching to make them reliable teachers, such as need not be ashamed. We have personal acquaintance with some whom we hope to see teachers in our Seminary, and we know their intellectual attainments to be of a high order; we know they would not suffer by comparison with those who occupy exalted and responsible stations in other institutions of learning. And we can say farther that high as is the intellectual training and culture, the moral is not inferior. We are aware how many are dazzled by the brilliant intellect, the sparkling genius, the refined literary taste, the ardent desire and pursuit of learning from a sincere love of it.—We have long seen and felt the power which such minds exert over us; we know how spontaneous the homage which we yield to them. We know too how we have felt in danger of yielding that homage too willingly where all the effort and discipline had been bestowed on the intellectual, to the neglect of the moral training. Yet we are confident there are many Christian mothers who while they highly value and fully appreciate superior intellectual endowments, feel deeply the necessity that a correspondent moral culture should not be wanting—such as shall combine and exhibit in daily intercourse, generosity, sincerity, justice, love of truth, an ardent piety, and unswerving faith in the great principles of the Gospel.—In our younger years when we were a school-girl we could not perceive these things as we

do now. We believed them then—now we see them. The "strife of life" has expanded our vision and assisted us to see that the great value of human learning is that it may be consecrated to accomplishing the greatest amount of good.

How thin and worthless the tinsel that bur-nishes a glittering and even beautiful exterior, when we learn by acquaintance (which we may soon do) that it conceals a character resplendent with no moral beauty, attractive by none of those graces which are written in daily labors of love and kindness and self-sacrifice for those who are dearest, and expressive to the great brotherhood of man in doing "whatsoever ye would that men should do to you." Such acquisitions and the desire for such we hope and we believe our teachers will labor to instruct their pupils to value, while they shall be turning over the various pages of science.—How sad the surprise to a parent's hopes to know that the child whom she had committed to the guardianship of another had learned no lessons of self-control, cultivated no mild, benevolent, affectionate feelings, sincerely performed no moral and religious duties, formed no steady, unalterable purpose to improve the heart as well as the understanding, to the utmost. Yet we will not distrust, nor fear these things, but rather hope, that through influence sought from Him who has said, "ask, and ye shall receive," our Seminary may be a nursery of virtue and piety as well as learning.

ONE.

[For the Seminary Advocate.]

Tuition Free.

We have been informed by Bro. Cheney that a gentleman in B. contemplated donating a sum of money to the M. S. Seminary, the interest of which shall be annually appropriated, to furnish free tuition to indigent students. This we hope will be done. It is an excellent idea. Our mind could but revert to the early history of Rev. Jonas King, D. D., now Missionary at Greece, and one of the most distinguished men of the age. What we are about to relate was told us some years since by one perfectly familiar with the matter. Young King had determined upon an education. Returning home one evening in early autumn at sun setting weary with the toils of the day, where he was required to add his mite to the poor pittance for the support of a large family; ruminating in his mind the desirableness of knowledge, of which at this time he had comparatively none, he determined to become a scholar. He ventured to disclose his designs to his parents, and met with all the discouragements which abject poverty could awaken. What could he do in his ignorant and impoverished state towards acquiring an education? and more than all, his daily toil was necessary for the support of the numerous and quite destitute family. For the father of Jonas lived in the poorest house, in the poorest town, of the poorest County in the State of Mass. and was decidedly the poorest man known. And how could such poverty provide means for education! It was presumption to think of it. With all the discouragement of poverty, he went with double energy to the task

2
Laboring as heretofore by day, and studying by night, by the light only of pine sticks, gathered from the forest on his return home—with his book on the hearth before the flickering blaze, did he evening after evening, prostrate himself to gain the knowledge for which his soul passionately yearned. From such an humble and almost incredible beginning, did young King overcome the almost insurmountable difficulties before him, and ultimately obtained the goal of his long and fondly cherished hopes.

There are thousands of just such young men as King—poor, yet thirsting for knowledge, yet how to obtain the means for education they know not, still resolved upon the undertaking; naturally talented, studious, quick to learn—capable of shining both in the literary and religious world, but poverty, ghastly poverty, stares upon them and checks every rising effort for the undertaking. Now we say, let a five hundred or a thousand or two contemplated be forthcoming; the interest whereof may meet the tuition expenses of some of these young men struggling to obtain knowledge. How could money be better appropriated? O, how joyfully and thankfully it would be received! Benedictions without number would follow the memory of such benefactors. Come gentlemen, hand in your names for a thousand or two. The Agent is all ready.

J. S. B.

[For the Seminary Advocate.]

Education - - - Moral Principle in Government.

Though it may be understood by our friends that this sheet is not to become either a religious or political journal, but is to remain educational, yet they must admit the propriety of occasional reference to other subjects. Some things are taught out of school as effectually as in, and by example as well as by precept; and sometimes an omission, silence or neglect, is as effectual, and as fatal as any other method of education. To these are attributable in a very great degree, many of the prevailing evils of this age. It is not to be expected that party politics will, or could, with propriety, be taught in our public Schools, Seminaries, and Colleges; yet the public good requires that the principles of government should be made an important department of instruction for young men.

Political science has received some attention in some of the older Institutions; but I fear that justice has never been done to the cause in any. The majority of educated politicians seem to have misapprehended the true intent of human government. They apparently forget that it is an institution ordained of God. By their conduct they do not acknowledge that it is His ordinance, and as such to be administered by Divine rules. This they practically deny; and consequently assume prerogatives not pertaining properly to man. The Divine intention of human government, as an ordinance to be perpetuated among men, was the security and protection of all human rights and inherent interests. Among the characteristics of a well ordered and administered government, is equality. Not that all men will be equally endowed with talent or wealth; but that all stand upon individual and inherent rights, and have claim upon the government for protection, and an equal right to contribute to its perpetuity by their influence, proportionally as they are endowed. Each has the right of private judgment; and, if he chooses, the privilege is his to utter most publicly such sentiments as he may entertain, provided they are in agreement with the principles of justice, as based upon the foundations of a Divinely constituted ordinance of God, the great Governor and Legislator of all worlds. A good government requires toleration on the part of all its subjects. Any government not allowing that, with restrictions binding equally upon all, is unworthy the name. Men cannot think alike in all cases, and justice requires that each and all have a right to express the difference. Where one man, or party of men, are forbidden, by government, or its officers and administrators, this right, there is no equality, and the government is a sham, and exists contrary to the principles revealed to us as our guide. History holds in her treasury innumerable instances of such departures from the great, unerring standard. Societies have sustained irreparable losses as a consequence of mal-administration, and in thousands of cases both individuals and communities have inflicted fatal wounds upon themselves and posterity, by neglecting to act upon principles of right, and on such a plan as would harmonize with the Divine, and secure and protect private and public interests. The masses have been blinded; and the blind leaders of the blind have brought terrible judgments upon themselves and generation following. History should prove a warning to the present age. Institutions of learning should so employ that department as to produce a moral effect upon government. The impressions upon the young should be deep and abiding. Wherein others have failed in enforcing and elucidating the principles of human government as an ordinance of God, let our Maine State Seminary take warning, and act accordingly. Let correct views be presented, the true object stated, and the principles and plan of good government rightly enforced. Let the young understand the duties and privileges of citizenship, and be made to feel the weight of responsibility that rests upon each and every individual. Let this become effectual, and how long would the world groan un-

der the evils that now curse and crush it? If the past and present generations had been morally trained in governmental science, where would be found the abominations now so terrible and Heaven-daring? Let Schools of every grade become nurseries of morals, and let there be an infusion of moral principle into the politics of the country, till a revolution shall be completed. Let the principles of equality prevail, and how blessed the thought that not a bondman would groan under the yoke,—not a mother sigh for children sold at auction, nor a polished and Christian statesman be murderously assaulted at his post for sympathy with the oppressed, and the manly and almost superhuman defense of the principles of righteous government.

[For the Seminary Advocate.]

They are at Peace.

Can it be true that in this dark world of ours, where sin and error reign, where light and shade alternate, where faith and doubt in strange proportions mix, and hope is seen only as the bow amid clouds and storms,—is it true that here any are at peace? We answer, Yes. Who, then, are the favored ones, that amid wars are at peace?—who, encompassed by strife and turmoil, rest in peace? Shall we look for them on thrones, in palaces, in chairs of state, in halls of revelry and mirth—or shall we look to the field of strife, where men turn butchers and kill their kind? Not there; for the crown may glitter with diamonds, pearls and gold, but no peace have they to give; halls may resound with music and mirth, but no peace is there. Go rather to the cottage where, as by magic, earth's darkness is changed to Heavenly light; where faith sets up the ladder, and prayer goes up to God to ask for us the boon we seek, and rests till peace is given. Go, follow in the path of him who has enlisted as a soldier in the war against error and wrong. A field of strife is his, and he kills not men, but demons. No widows or orphans follow in his path to weep over husbands or fathers slain, and curse him for his cruelty. What cares he for the rum-maker's or whiskey-vender's cry of—Down with the temperance tree? Having assisted to plant it, he nourishes it still by pouring upon its roots the living water from the flowing stream. Enlisted in the war for right, slavery is his enemy. History tells of deeds of darkness, the results of oppression such as makes men things, and souls merchandise, and estimates the value of Jesus in his little ones in golden coin; that petty tyranny which knows no tie between the mother and her child, but tears them asunder like brutes that have no souls; that power beneath which the slave writhes in chains, and trembling like a forest leaf, asks of God for liberty through death. The man who wars for right must meet this foe. As the friend of right struggles on, slavery vaunts awhile and puffs itself with pride; then it threatens, becomes enraged, ignites, explodes, and the warrior beholding the fragments lying, with joyful exultation proclaims liberty through all the land, to all the inhabitants thereof, and he is at peace.

One casts his eye out upon society and beholds in its different phases, work for the benevolent and humane—means are needed to carry forward the benevolent movements of the age—he has the means and the voice of his better nature says give, but avarice cries, hold. The war now is with himself. The contest is a hard one, but it ends well. The miser within is slain and he gives his fives, tens, hundreds and thousands, as the case may be, and he is at peace. Years roll on and in the schools his gold has helped establish, young men have been educated and are now engaged in the war of right with himself, and the echo of their efforts is to him a song of peace. In the churches he has assisted in erecting, youth have been converted, and are now in the world's great harvest field, to return with their sheaves rejoicing. From all lands they came, for heathen climes have heard the glad tidings, and Orissa's pilgrims now hear the sound of the Sabbath bell inviting them to the house of prayer. The peals of that distant bell are to the warrior, the harbinger of peace. Imperfect as he is, he has done what he could; conscience frowns not, but smiles, and—he is at peace. He is at peace with God, because he is pursuing a holy end by holy means. He is at peace with himself because his heart is in unison with the law of love. The harmony of his own being is a witness to himself that this is the state in which he was made to exist. Peaceful is his state, for there is now no condemnation to them that are in Christ Jesus who walk not after the flesh but after the spirit.

SOIL FOR FRUIT TREES. Fine fruit can only be grown upon a soil naturally or artificially dry and firm. A wet soil or a very loose peaty one, never produces fine fruit. Sandy soils, gravelly soils or clayey soils, as well as what are called loamy soils, can all be made to grow fine fruit, if properly cultivated, provided the subsoil is porous enough to permit the water to escape rapidly downwards a sufficient depth to allow the roots of trees at least three feet of soil, which is never filled with stagnant moisture—and the greater the depth of perfectly drained soil, the greater the certainty of success.

SUFFRAGE IN FRANCE. The Court of Cassation has just delivered a horrible verdict, which has filled all France with horror and disgust. It has decided that the distribution of voting cards at elections shall be illegal, unless such cards shall be in favor of the government candidate.

The Seminary Advocate.

AUGUSTA, MAY, 1856.

Maine State Seminary.

What followed immediately after the Topsham Convention may be seen in an article republished from the Morning Star of December 13, 1854:

Maine State Seminary.

Immediately after the adjournment of the Maine Educational Convention, held at Topsham on the 22d of Nov. last, a meeting of the Committee chosen by said Convention as copulators, and to "take the management of the business contemplated by the Convention," was held; and the undersigned were appointed a sub-committee, to act until important business (such as the question of the location of the Institution, &c.) should warrant the calling of the whole committee together.

This sub-committee met at the house of E. Knowlton at So. Montville, on the 6th and 7th of Dec. inst., and present the following as the report of their doings:—

NAME OF THE INSTITUTION.

We would present as the name of the Institution that of *The Maine State Seminary*.

The sub-committee are of opinion that a name for the Institution should appear in the petitions to the Legislature, but this name, if thought proper, may be altered any time before the final passage of the act of incorporation.

LOCATION.

At this early period, and considering the near approach of the session of the Legislature, the sub-committee are unanimous in the opinion that the location of the Institution cannot now be determined, connected as it is intended to be, with other things being equal, the amount of funds that may be raised in the place of its location. And after having taken legal advice we would recommend that a clause be inserted in the act of incorporation, giving the copulators power to locate the Institution.

PETITIONS.

As the time is so short, we shall not send out blank forms of petitions as was at first intended; but, in order to secure the most general and speedy circulation of the petitions, we earnestly request each and every F. W. Baptist minister in the State, and the clerks of such churches as have no minister, to copy as soon as possible, the following form of petition and circulate it in their vicinity for signatures and forward the same to their Representatives or Senators, at Augusta, by the 15th of January next.

Brethren, will you do this immediately?

"To the Hon. Senate and House of Representatives of the State of Maine:

The undersigned, citizens of ——— would respectfully represent, that the only Literary Institution in the State, under the patronage of the Free-will Baptists, was destroyed by fire at Parsonsfield in September last; and that a convention having been held at Topsham on the 22d of Nov. in which all parts of the State were represented, it was unanimously agreed that the wants of the Denomination, and the cause of Education throughout the State, demand an Institution of a high order, on a broad basis and centrally located—

We therefore pray your Hon. bodies to incorporate a Literary Institution, under the name of *'The Maine State Seminary'* and suitably endow the same."

ADDITIONAL CORPORATORS.

The sub-committee think it desirable that the number of corporators of the Institution should be large; and therefore, acting under authority of the Convention, we present the following in addition to the list of corporators chosen at Topsham.

Rev. N. Brooks of Bath, J. D. Prescott, Esq. of Farmington, Rev. T. D. Clements of Monroe, Rev. G. W. Bean of West Waterville, Rev. A. H. Morrill of Phillips, Hon. Wm. R. Frye of Lewiston, Joseph Symonds, Esq., of Portland, Joshua Haskell, Esq., of Topsham, Abel Chadwick, Esq., of China, Rev. Wm. H. Littlefield of Rockland, Rev. E. G. Page of Georgetown, Rev. N. J. Robinson of Coriana, and Samuel Swanton, Esq., of Bath.

O. B. CHENEY,
E. KNOWLTON,
F. LYFORD, } Sub-committee.

South Montville, Dec. 7, 1854.

This Sub-committee met at the house of Bro. Knowlton, because he was at the time confined by sickness. Sickness alone kept Bro. K. from the Topsham meeting; but he manifested his interest in the movement for our institution by addressing a letter to his brethren of the Convention. Our visit to Montville in company with Bro. Lyford was through cold and storm, and with many a silent prayer lifted to Heaven for the blessing of God upon the enterprise with which our heart had thus early fallen in love. The sub-committee carefully reviewed the whole proceedings up to the time of their sitting—they endeavored to look all objections and hindrances fully in the face—to count the cost to the last farthing, before entering upon such an undertaking as that contemplated in the founding of an institution.—

In appointing additional trustees, in arranging plans, in carrying out the wishes of the Convention, the committee that met at Montville labored at that time and ever afterwards to discharge their duty to the best of their ability. The Maine State Seminary had no existence in fact. The committee had given it a name to be sure, but all was doubt and uncertainty; but they met, and acted, and parted resolved to put forth every honorable effort, and to sacrifice to almost any extent, in order to make the name a reality.

The committee had a duty to do—important trusts were committed by their brethren assembled in State Convention, to their hands.—They attended to this duty—they met those trusts—they did the best they could, and hence they contentedly leave all.

Summer, the Scholar.

Others may speak of Summer, the Statesman—it is ours to speak of him as the scholar.—We are set in a humble place indeed, yet we are set for the defence of EDUCATION. It is our business, though with a little sheet, and a feeble voice, to Advocate LEARNING. LEARNING, then, we mourn to say, has been struck down in the person of Hon. Charles Sumner of Massachusetts. South Carolina "Chivalry" and "Honor" have most beautifully (!!) exhibited themselves in that mean, brutal, and cowardly assault of Brooks in the Senate chamber of the United States on the 22d inst. In God's name we ask, where are we? In what age do we live? Is this our country? Are we awake, or is it all but dreaming?

The question is not merely the freedom of millions in literal chains, although that is to us a grave and solemn one. BUT SHALL WE OURSELVES BE FREE? Shall our institutions be preserved? Shall our scholars live? What are institutions, what are churches and schools and scholars without freedom? The slavery of the slave is the slavery of ourselves—his ruin is our ruin—his destruction our destruction—we rise or sink together. So it is, a truth is clear and God is just Awake, then, freemen—awake scholars, and defend bravely your dearest rights.

"And shall we crouch above these graves,
With craven soul and fettered lip?
Yoke in with marked and branded slaves,
And tremble at the driver's whip?
Bend to the earth our pliant knees,
And speak—but as our masters please!

Shall outraged Nature cease to feel?
Shall Mercy's tears no longer flow?
Shall ruffian threats of cord and steel—
The dungeon's gloom—the assassin's blow,
Turn back the spirit roused to save
The Truth, our Country, and the Slave?

Shall tongues be mute, when deeds are wrought
Which woe might shame extremest hell?
Shall Freemen lack the indignant thought?
Shall Pity's bosom cease to swell?
Shall Honor bleed!—Shall Truth succumb?
Shall pen, and press, and soul be dumb?

No—by each spot of haunted ground,
Where Freedom weeps her children's fall—
By Plymouth's rock, and Bunker's mound—
By Griswold's stained and shattered wall—
By Warren's ghost—by Langdon's shade—
By all the memories of our dead!

By their enlarging souls, which burst
The bands and fetters round them set—
By the free Pilgrim spirit nursed
Within our inmost bosoms, yet,—
By all above—around—below—
Be ours the indignant answer—NO!

NO—guided by our country's laws,
For truth, and right, and suffering man,
Be ours to strive in Freedom's cause,
As Christians may—as Freemen can!
Still pouring on unwilling ears
That truth oppression only tears.

Rail on, then, "brethren of the South"—
Ye shall not hear the truth the less—
No seal is on the Yankee's mouth,
No fetter on the Yankee's press!
From our Green Mountains to the Sea,
One voice shall thunder—WE ARE FREE!"

Bath.

We have lately spent a Sabbath very pleasantly with Bro. Brooks in Bath. We were struck with the large number of men, young men, who are members of his church and congregation. God is reviving his work in Bath, and we were glad to hear the song of the convert. The Seminary will receive a large lift from Bath. We called only on some two or three persons, and, as it will be seen, with success. We should have remained longer, but Bro. Tarbox was in the city on the agency for the Bangor meeting house, and it was thought best for the Seminary interest to be postponed for a short time; and, then, again the Trustee meeting called us to Lewiston.—We have spent most of the time in this month in Lewiston, of which we may speak in the next number of the Advocate.

Back numbers on hand for subscribers.

Appeal to the Maine Ladies.

We see by the Maine Evangelist, that our Congregational sisters are engaged in the noble work of building a Chapel and Library for the Bangor Seminary. A pastor thus writes in the Evangelist:

"At least some of the good ladies of the Dig-rigo State are highly gratified with the plan of joining hearts and hands with those of a kindred spirit all over the State, to build a Chapel and Library for this school of the prophets. They deem it a rare opportunity to do so great a good so pleasantly."

Already in a small town one 'Mother in Israel' has cheerfully given \$20, and her little grand-daughter, 9 years old, \$1, which had been given her to use as she pleased. Others, doubtless, will do as well."

Now, what we have to say is, we have some ladies,—we have "mothers in Israel,"—we have "little grand-daughters 9 years old," as well as our brethren of the Congregational order; and with them we believe in ladies' working. We believe in their speaking,—in their praying. "These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren." But we do not believe it is to be with Christian women all speaking and praying. They have a WORK to do for God. Free Will Baptist women, and those females who sympathize with them in the effort, have a great work to do in carrying forward successfully the Maine State Seminary.

What say, then, ladies, to this proposition? How will this plan take? Let the ladies of Maine erect one of the Halls of the Maine State Seminary. This Hall is to be 118 feet by 40—four stories high—estimated cost \$10,000. Let us calculate:

Let 10 ladies give \$100 each,	\$1000
" 20 " " 50 "	1000
" 100 " " 25 "	2500
" 200 " " 10 "	2000
" 500 " " 5 "	2500
" 1000 " " 1 "	1000
	\$10,000

We would not, of course, confine any to these sums. We only put down the figures to show how easily the thing might be done, if our ladies would follow the good example set them by their sisters of another Church. We have quite a large subscription from the ladies already. This money shall be taken from the general fund and be put in a subscription by itself, if the ladies will second the motion. Will they give us their views touching this plan, in the June number of the Advocate? Sisters, we appeal to you,—help us,—do.

Visit to Dea. Hathorn.

On Monday the 6th inst., we made, in company with Bro. Brooks, a quite heavy call on our aged and venerable brother, SETH HATHORN, Esq., of Woolwich. Bro. Brooks went in behalf of the Mission cause, and ourself to plead the cause of the Maine State Seminary. Father Hathorn listened to each of our appeals. He gave \$500 for the permanent fund of the F. W. Baptist F. M. Society, \$500 for the permanent fund of Home Mission Society, and \$1000 for the Maine State Seminary. We received a part of the sum in gold, and the remainder will probably be paid in course of the next month. His wife gave \$300 to the mission cause, making the sum of our visit \$2300. Bro. Hathorn had donated to the Seminary, previous to our visit, the sum of \$124, which raises his subscription for the Seminary to the handsome amount of \$1134. He gave us some encouragement that he would attend at the laying of the corner stone; and we are hoping that he will leave something of his property for the permanent fund of our Seminary. We thank our aged brother from our heart, from which place we always endeavor to thank men. The blessing of God be upon him.

He is now 75 years of age, and we found him and sister Hathorn in a poor state of health; yet their faith is strong in God, and they are ready to depart and be with Christ.

We had ended our call on father Hathorn, and were engaged in prayer just ready to leave, when Bros. Tarbox and Bedell entered, on a mission for the Bangor Meeting House. Bro. Tarbox, on seeing us, at once gave up his cause, and decided not to mention it to Bro. Hathorn. But he had hardly spoken when Bro. H. coming out of another room, said to Bro. Tarbox, "You are the Bangor man, I believe—there, I give you this"—and so we all left together, thanking Bro. H., thanking God, and TAKING COURAGE.

Hathorn Hall.

At the meeting of the Trustees of the Seminary held at Lewiston on the 6th inst., on motion of Joseph Symonds, Esq., of Portland, it was voted that the Centre Hall of the Maine State Seminary be called by the name of HATHORN HALL, in memory of Seth Hathorn, Esq., of Woolwich. Bro. Hathorn is one of the fathers in the laity of the Free Will Baptist Connection, and there is a propriety, as it seems to us, in thus using the name of one of another generation.

Corner Stone.

The Corner Stone of the Maine State Seminary (HATHORN HALL) will be laid with appropriate ceremonies on the afternoon of Thursday the 26th of June next. Rev. John Fullerton, A. M., Principal of New Hampton Biblical and Literary Institution will deliver the address, and Hon. Lot M. Morrill of Augusta, and others are expected to speak.

Capt. A. H. Kelsey of Lewiston appointed Marshal of the day.

Gentlemen, ladies, and children of Lewiston, Auburn, Danville and other towns, comprising Teachers, Students in the Academy, Town and Sabbath Schools, members of different Societies and organizations, operatives in the Mills, and citizens generally, are respectfully invited to join the procession, and participate in the services of the occasion.

The Committee hope to secure the aid of the Lewiston Falls and Wight Brass Bands.

O. B. CHENEY, } Committee
A. GARCELON, } of
J. S. BURGESS, } Arrangements.

Lewiston, May 23, 1856.

The Duquoin Female Seminary.

We have repeatedly spoken in favor of the enterprise of establishing a first-class female Seminary in Southern Illinois, and have copied the ample testimonials of influential ministers and others as to its importance, at the same time commending to the public sympathy and support the Agent and representative of the Trustees, Miss Eliza Paine, who has gained general confidence and esteem in every circle where she has become acquainted. We are pleased to see that the Presbytery of Alton, at their late meeting, passed resolutions of warm approval of the design, and hearty gratification in the success obtained thus far, in the securing of funds sufficient to warrant the Trustees in proceeding at once to the erection of one wing of the required building. We are also happy to insert the active Secretary of the board of Trustees, Rev. Josiah Wood, a member of the Alton Presbytery, and one of its delegates to the N. S. General Assembly. Mr. Wood has formerly resided at Duquoin, knows the ground thoroughly, and is duly authorized and well prepared to co-operate with Miss Paine, in the arduous work of soliciting Eastern contributions needed for the Institution.

We cordially wish them both all the encouragement they can desire, for there is no more hopeful educational enterprise for the West now pressed upon the benevolence of our churches. [N. Y. Independent.]

Where is the woman in Maine who will "lead off" in the good work of building "one wing" of the M. S. Seminary? [Ed. Adv.]

Hillsdale College.

We understand that Mrs. V. G. Ramsey has been called to take charge of the Female Department of this Institution, and has accepted the invitation. A better selection could hardly be made. A line from Hillsdale says:

"I know you will be glad to hear that the school prospers quite as well as we can expect. We have about 200 students now. For several weeks past we have been enjoying a revival interest. Bro. Whipple baptized twelve on the 6th inst.—five gentlemen and seven ladies."

THE ADVOCATE.—We have received from subscribers \$187,77. There is due from subscribers who have not paid, \$13,50. Whole amount—\$201,27. This leaves the paper in arrears \$58,40. The back numbers are not all taken. Who will take them? A little boy sent us an urgent request the other day for the January number to make his file good. We shall expect that boy to be something in the world.

PHILOSOPHICAL. The elements of Natural Philosophy, copiously illustrated by familiar Experiments; with descriptions of instruments. By A. W. Sprague, A. M. Published by Phillips, Sampson & Co. Boston. 12 mo., pp. 363, with 280 engravings. Key to Dr. Johnson's Philosophical Charts. Published by A. Ranney, 195 Broadway, N. Y.

We have not seen the above works. We would like to examine them, as our Institution is to be furnished with a full supply of apparatus.

FEMALE COLLEGE.—Our C. Baptist brethren in Massachusetts have struck for a Female College, to be located at Worcester. The site is about a mile from the centre of the city. The sum of \$75,000 is already raised, and the friends of the School propose to swell it to \$200,000.

There remaineth therefore a rest to the people of God. Heb. iv: 9.

My rest is in Heaven, my rest is not here,
Then why should I murmur when trials appear?
Be hushed my sad spirit, the worst that can come,
But shortens my journey and hastens me home.

It is not for me to be seeking my rest,
And building my hopes in a region like this;
I seek for a city, which hands have not piled,
I pant for a country by sin undefiled.

The thorn and the thistle around me may grow,
I would not lie down upon roses below;
I ask not my portion, I seek not my rest,
Till I find it in Heaven on Jesus' soft breast.

Afflictions may damp, but they cannot destroy,
One glimpse of my Saviour will turn them to joy;
The bitterest tears if he smile upon them,
Like the dew in the sunshine are diamonds and gems.

Let doubt, death and danger my pathway oppose,
It will only make Heaven more sweet at the close;
Come joy or come sorrow, whatever may befall,
One hour with my Saviour will make up for all.

With scrip on my back, and with staff in my hand,
I will march on in haste through the enemy's land;
The road may be rough, but it cannot be long,
I will smooth it with hope, and will cheer it with song.

JERUSALEM. Letters from Jerusalem give great credit to the new Pasha of that province, who is said to be carrying out with energy the liberal views of the Porte towards Christians of all creeds and denominations. With his suite, he attended divine service in the English church on Epiphany Sunday, and visited the English hospital and the English school, leaving a handsome donation for each.

The Greeks are cultivating land to a great extent in and about Jerusalem, planting olive and mulberry trees, and building silk-mills.

Almost all travelers now succeed in visiting the Great Mosque of Omar, the site of the Temple, though they have to make large presents for the privilege. The Jews, however, are still unwilling to enter the Temple, from fear of defiling it, because they believe that the Ark of the Covenant, containing the two Tables of Stone, was buried on that spot by Jeremiah when Judah was carried away captive to Babylon.

The intensity of maternal affection was well illustrated in the observation of a sweet little boy, who, after reading "Pilgrims Progress," asked his mother which of the characters she liked best. She replied, "Christian, of course; he is the hero of the story." He responded, "I like Christiana best, because when Christian set out on his pilgrimage he went alone, but when Christians started she took the children with her."

The Buffalo Courier of a recent date, gives an account of the arrest of a Mrs. Howard, in that city, at a stable, intoxicated, and in companionship with lewd men. Only a year ago, she moved in the first society in New York city, admired for her beauty, intelligence and virtue. Her husband fell into bad company, and was sentenced to the State Prison for ten years. She was forsaken by friends, borne down by grief, and sought oblivion in intoxication.

CORRESPONDENCE.

BRO. CHENEY:—The Free Will Baptists in this eastern section feel an interest in the Maine State Seminary. We had some hope that it would have been located nearer, and since we have obtained a railroad, and Lewiston becomes our neighbor of four hours ride, we say the Seminary is our child to be brought up at Lewiston. It is our opinion that Lewiston can nurse it better than any town in the east. It would have been pleasing to have had it nearer home and thus seen it oftener—but we must help bring it up and thus imitate Hannah's care for her son Samuel in preparing and bringing it something from year to year. "His mother made him a little coat, and brought it to him from year to year." 1 Sam. 2-12.

The brethren in the Ellsworth Q. M. sent you their money for the Seminary without your asking. They were unlike those who will not attend meeting because the minister does not call—these brethren mean not to lose a blessing if the Agent does not visit them. There is more to come yet.

We cannot let you have all the blessing of doing, a share in it we must have. The brethren have given to the Bangor Meeting House and must assist the Seminary too.

The city of Bangor can only assure you one thousand this year; for we sent into the woods for lumber only a few teams last winter, but next, shall do more at logging, and can give more for the Seminary. Our brethren in this region are liberal—ready to aid every good cause—will do what they can.

M. H. TARBOX.

Bangor, May 19, 1856.

CAUTION.—A little boy died in Bangor, from the effects of using an old tobacco pipe to blow soap bubbles with. His little sister, who used it with him, is lying dangerously ill. It is supposed they were poisoned with the essential oil of tobacco, imbibed from the pipe which they were using.

State of the Agency.

Amount before subscribed for Maine State Seminary,	\$8,027
Charles Clapp, Jr. Esq., Bath,	10
E. P. Mallet, Esq., Bath,	100
J. B. Moulton, Bath,	25
Seth Hathorn, Esq., Woolwich,	1,000
	\$9,162

MARRIED.

In Meredith, N. H., by Rev. S. J. Pitman, Rev. B. P. Russell, of Phillipsburg, Me., and Mrs. B. J. Morgan, of Meredith.

In New Hampton, N. H., by Rev. I. D. Stewart, Henry G. Elliot, of New York, and Miss Mary L. Mathews, of New Hampton.

DIED.

In Farmington, N. H., Mrs. Mahala Waterman, wife of Rev. Dexter Waterman, aged 50 years. Mrs. W. professed a hope in Christ at the age of 17. Her religious privileges were few, but in daily secret prayer she held sweet communion with God, and was happy in having made Christ her portion. She exemplified, in her life and conversation, the religion she professed. Her young heart, all warm with the love of God, she was regular in her attendance at Sabbath worship, and the meetings of the church, although she had to go several miles. She was much interested in the Foreign Mission cause, and was the out-spoken friend of the slave. She has an only son in Bowdoin College. May our young brother prove himself worthy of the mother he has lost.

In Wakefield, N. H., of consumption, Mr. Isaac C. Brooks, aged 33 years, brother of Rev. N. Brooks, of Bath. Bro. B. was one of our former pupils, and we love his memory.—Though he has fallen in the "dew of his youth," yet was his the death of those "who slumber in the Lord."

In Bowdoin, suddenly, Mr. David Coombs. We part in sorrow and in sadness with this aged brother. A friend to the M. S. Seminary, that "sticketh closer than a brother," has gone. But he was ready to go. Many will remember his zeal and anxiety for the conversion of sinners, manifested at the two last sessions of the Bowdoin Quarterly Meeting. "Blessed are the dead," &c.

Lebanon Academy.

THE Summer Term of this Institution, will commence on Wednesday, May 21st, under the care of the present Principal, W. D. KNAPP, A. B. SAMUEL W. JONES, Secretary. West Lebanon, April 18, 1856.

ANNUAL MEETING.

THE first Annual Meeting of the Trustees of the MAINE STATE SEMINARY, for the choice of officers, and for the transaction of any other business that may properly come before them, will be held on TUESDAY, the twenty-fourth day of June next, at half-past nine o'clock in the forenoon, in the Vestry of the new F. W. Baptist meeting-house, in Lewiston. O. B. CHENEY, Secretary. Augusta, May 24, 1856.

Where the 'Big Boot' Hangs, (AT NO. 2 ARCH ROW.)

MAY be found a new and well selected assortment of BOOTS, SHOES and RUBBERS, consisting in part of Gent's French and American Calf Boots; Gent's Goat and Calf Shoes; Ladies' Congress, Polka, Jenny Lind, and Colored Gaiter Boots.

LEWIS TIBBETTS.

N. B. CUSTOM WORK DONE TO ORDER. Augusta, April 25th, 1856. 3

O. WILLIAMSON, MANUFACTURER OF DOORS, SASHES, BLINDS, &c., &c. AUGUSTA, ME.

KENNEBEC JOURNAL For the Campaign.

Both Gubernatorial and Presidential.

The elections to be held in the various States of the Union during the present year, are to decide no less a question than whether Kansas, and the vast interior of this continent which lies west of her, shall grow up into free States and prosperous communities, where labor shall be honored, and the husbandman and artisan rewarded,—or whether the blight and curse of human slavery shall spread over the fair region and exclude therefrom the teeming thousands of the North, and in time, rend asunder and destroy the American Union. Parties in every State are divided on this very question—on the one party advocating the extension of freedom, the other the extension of slavery. The voice of Maine, in this great contest, will be potential; and it must be pronounced on the side of freedom. She is the first to speak. Let her voice be one of encouragement to her sister States engaged in the same great struggle.

In order to aid in disseminating correct political information on the great issue before the country, the undersigned will issue a

Campaign Paper,

at rates barely above cost, and low enough, certainly, to place it within the reach of every voter who may wish to subscribe. As many persons may prefer to take the paper only during the Gubernatorial Campaign, the rates of charge have been arranged to meet their desires, as well as of those who may wish to continue it until the Presidential election is over. The first number of either campaign paper, will be issued on June 27, and will contain full reports of the nomination of President and Vice President, by the National Convention, which meets in Philadelphia the week before. The following will be the rates of charge:

For Gubernatorial Campaign, commencing June 27, and ending September 12,—	
Three copies,	\$1.00
Ten copies,	3.00
Twenty copies,	5.00
One hundred copies,	24.00

For Presidential Campaign, commencing June 27, and ending November 7,—	
Four copies,	\$2.00
Nine copies,	3.00
Twenty copies,	4.00
One hundred copies,	26.00

It is desirable that the names of subscribers should be forwarded by the 18th of June. Will not our political friends, throughout the State, make some effort to secure us large lists? We shall rely upon their doing so. STEVENS & BLAINE. Augusta, May 2, 1856.

KENNEBEC JOURNAL PRINT.

POETICAL.

WHEN I AM DEAD.

WHEN I am dead 't will be the same,
Though all unloved my earthly name;
The shadows will as darkly creep,
And dreams as fearful haunt my sleep,
Let mortals praise or blame;
And winter winds their revels keep,
And summer skies as sadly weep
Above my grave, if lone I came,
Or laid me down the heir of fame.

When I am dead—O! let it be,
Jesus! for blessed rest in Thee!
Then, though my ear had never known
The rapture of a loving tone,
Nor tender kisses prest my brow,
When heart to heart gave holiest vow,
Nor fame's bewildering music stole
Like a sweet fever through my soul;
I shall lie down as kings do lie,
In royal state and majesty;
And love shall make my pillow there
Thou fairest couch of earth more fair,
For Thou, the King of Kings, shalt be
A sharer of that grave with me!

And whether falls the summer rain,
Or storm-winds blow across the plain,
Or stars look out in twilight dim,
Or birdlings sing a sunrise hymn—
I shall sleep on as children slumber
Whose mother's thoughts the minutes number,
For Thou, the risen Lord shalt be
A watcher in that grave with me!

MORAL AND RELIGIOUS.

He Minds his own Business.

This is often said of a certain class of clergymen of no particular denomination—for they exist in all. What is the real business, in which this class of men are engaged? They are devoted to building up and strengthening their own particular sect or denomination, without doing anything of consequence for the improvement of mankind. They never engage in any reform movement whatever. Moral and social evils may lie thickly scattered all around them—out of the Church, and in it—but so intent are they in "gathering them into the fold," both good and bad, that they dare not speak against any particular vices, which they know are practice in community, for fear of giving offense to some. These men are famous for portraying the sins of distant nations, and of the people of other ages. They can describe the great wickedness of the cities of Sodom and Gomorrah, or paint in lurid shades the character of the antediluvians. Ancient Tyre and Babylon, Greece and Rome claim their devout consideration. But, they dare not apply the lessons of history to the present, except it be in a very general and delicate manner. They may preach against sin in general, but they keep at a respectable distance from any improper or invidious intimations, as to their own hearers. The sins of which they treat are some great thing in general, but nothing in particular.—They play around the head, but come not near the heart. They never make searching appeals to the consciences of their hearers, except, with reference to the sins of others. They always leave room for every one to escape from self reproach and condemnation. Their hearers soliloquize: "Truly these are awful threatenings against sinners—but then, they are to be realized by others,—not by us."

This class of preachers deliver "pretty discourses." They are "beautifully written." Their sermons are so general, so star-decked, so ornamented with flowers—they are all the merest "pretties" and fancies, and flights. They spread a beautiful table, covered with mosaic and porcelain, but there is no food—nothing for their hearers to digest and live upon—nothing that they can carry away with them. They give them nothing to think of—nothing to do. Such are the preachers who are said to "mind their own business." And indeed they do "mind their own business," for their business is to please men and women—to get them into the nominal Church of Christ—to build up and advance the interests of a sect or party—to keep a sharp look at the outward prosperity of their particular Church; but they do not produce reformation of life. On the contrary, they pamper the vices and evil habits of their flocks. They produce a state of spiritual pride and false appreciation of the christian character both of themselves and others. In the language of the ancient Prophet, "They have healed the hurt of the daughter of my people slightly, crying, peace, peace, where there is no peace."

This class of preachers, "mind their own business" so thoroughly, that their hearers have no fears of being at all disturbed in theirs, whatever it may be.—

They may be engaged in cheating their neighbors in trade—in taking advantage of others necessities—in profanity and obscenity—in slander, back-biting and detraction—in making merchandise of, and enslaving the souls and bodies of men—in gambling, drinking, debauchery and libertinism—in selling intoxicating drinks, as a means of destruction to others, in violation of the law of the State, merely to enrich themselves—and yet, these preachers, who are lauded for "minding their own business," never give them any trouble or uneasiness, either by appeals to their sense of right—their consciences,—not by exposing the meanness of their vices, and denouncing upon their perpetrators, the just judgments of high Heaven. Yes, these ministers do emphatically mind their own business, viz: the building up of a sect, without making them better men and women, and without doing any thing to remove the vices and improve the condition of society." Such were the scribes and Pharisees of former times. They minded their own business. And the Saviour minded their business, so much as to declare 'ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of gehenna, [hell] than yourselves.'

No doubt, it is the duty of a preacher first to mind himself in such a manner as to set before his flock an example of the common every day duties of life, worthy of imitation. It is his duty to study and labor for his development and growth and also that of his hearers. No doubt, it is his duty to look well and righteously to the increase, prosperity and welfare of the particular church or society of his charge—we mean now its outward, material prosperity as an efficient organization for the object intended to be secured by its existence. And when he has gone thus far in "minding his own business," we maintain that it is part of his duty to mind the business of others, to keep an eye on the vices, defects, evil habits and wants of his people, and of society in general, and to labor judiciously for the improvement of all. We would not have him leave his proper sphere—the moral and religious domain—but we would have him wise as a serpent and harmless as a dove in his ministrations—and we would have him always remember, that it should be his great object in all his labors, so to teach, instruct and influence men by the truth, as to make them wiser and better—to lead them to a better and more faithful discharge of their duties as men in society. [Christian Repository.]

DAVID'S WEAPONS. "There is none like that; give it me." 1 Sam. xxi. 9. David with a sling and a stone fought Goliath and conquered. This time he wanted no other weapon, for God had appointed him no other. But when on a future occasion he was sore pressed by his enemies, he went into the temple of the Lord, and demanded the sword of that same Goliath. Why should he choose a weapon, which he had seen fall powerless from the hand of the uncircumcised Philistine? Because he knew that in the grasp of the circumcised David it would do goodly service. The hand, not the weapon, had been in fault. Thus may we, if called by the leadings of Providence, avail ourselves of human means, and meet our adversaries hand to hand with their own weapons. Only let us use David's caution. Let us not take the sword of the Philistine, till it has been consecrated in the temple of the Lord. [Miss M. J. Graham.]

IMPORTANCE OF A TEACHABLE DISPOSITION. Dr. Taylor, of Norwich, once said to me, says the excellent Mr. Newton, "Sir, I have collated every word in the Hebrew Scriptures seventeen times, and it is very strange if the doctrine of atonement, which you hold, should not have been found by me." I am not surprised at this—I once went to light my candle with the extinguisher on it; now prejudices from education, learning, &c. often form an extinguisher. It is not enough that you bring the candle—you must remove the extinguisher.

The British and Foreign Bible Society has been the means of issuing nearly 29,000,000 of Bibles in 170 different languages; its receipts the last year were \$40,000 more than any previous year.

Love thy neighbor as thyself.

THE GRAVES OF THE BELOVED.—How precious is the spot to us, where lie the remains of a beloved friend or relative, in whose society we once took so much delight. The mother loves often there to retire, and while standing beside the grave of her beloved child, to call to mind the scenes of by-gone days, when the loved one, now reposing in the silence of the grave, smiled upon her, and called her by the endearing name of mother. There the father spends hours in looking back to the time when his beloved and promising son, whom none knew but to love, was the joy of his heart and object of his greatest care and solicitude. The husband or the wife come here to meditate, and mourn over the loss of a departed companion; all, from the nearest relative to the warm-hearted and sorrow-stricken friend, here resort to meditate on the happy seasons of the past, and look forward to the future, when they too shall be laid beside those whom they love, and shall with them enter another state of being.

DISPUTE AVOIDED.—The late Rev. Dr. Waugh was once conversing with a brother minister on the evils arising from religious slander; and the passage was referred to of Michael the archangel disputing with the devil about the body of Moses, and who brought not a railing accusation. The Doctor asked, "And donna ye ken why he did not rail?" "No," was the reply. "Why," rejoined the Doctor, "he had two good reasons for declining it: In the first place, he had not been so much used to it as the devil; and in the second, he knew that if they began, the devil would be sure to have the last word."

"UNSTABLE AS WATER."—Some one has compared a certain class of religionists to "sheet-iron stoves, heated by shavings." "When there is a little reviving in the church, they all at once flame up, and become exceedingly warm and zealous. They are ready to chide the pastor and others for their coldness and want of activity. They are rarely seen in the prayer-room, or more spiritual meetings of the church, until there is excitement. If such people had not souls of their own to be saved, they would hardly be worth taking into the church. They encumber it, though they themselves may receive benefit from a connection with it."

To colonize all the blacks in the United States in Africa, allowing there was no increase, would take fifty ships 150 years, each ship carrying 400 during the year, at an expense of \$12,000. But since the ratio is about six per cent, the increase will be 180,000 per year. Therefore, to colonize them is utterly impracticable and impossible. Sooner might a swallow dip the ocean dry by carrying two drops each year to Africa, than for the Colonization Society to think of accomplishing their object.

Mr. Warren Colburn calculated that it would take 100 years to colonize them by carrying 70,000 each year.

THE BEST BOOK. I have many books that I cannot sit down to read: they are, indeed, good and sound; but, like half-pence, there goes a great quantity to a little amount. There are silver books; and a very few golden books: but I have one book worth more than all, called the Bible; and that is a book of bank-notes. [Newton.]

MISCELLANEOUS.

The Student.

The student's life is one of toil. His is not a life of ease and inactivity; and he who commences it with that idea will find himself greatly mistaken, and fail of success. The road up the hill of science is rugged; and he that would gain that beautiful summit must accomplish it by years of hard study. The student should possess that indomitable courage, energy and perseverance, that shrink not from obstacles, but that will surmount them. Perseverance is the secret of success. This cardinal virtue is fully exhibited in the character of Columbus; "who singly defied the most formidable obstacles, and revealed a hidden world to the wondering eyes of mankind." The student should resolve to accomplish whatever he undertakes, and never despair in any judicious enterprise; but let hope, the antidote of despair, shine upon and light up his pathway; hope, the morning star of man's earthly existence.

In order to accomplish the most, he needs a thirst for knowledge, and a love for science, which will not allow him to rest until he stands high as a man of letters. His future success will depend in a great degree upon the habits he forms and principles he adopts in youth; if these are correct, they will be continually urging him forward; if otherwise, they will hang as dead weights upon his best efforts.

Although his task is arduous, yet it is pleasant. He is engaged in a high and noble pursuit; the cultivation of the immortal mind, which will yield him abundant harvest. He is pursuing a course well adapted to prepare him to benefit the world.

Who are they control the affairs of government? Men of knowledge. Who are they that instruct in our halls of science, and elevate the standard of education? Men of knowledge. Who are they who have done the most to elevate mankind and benefit the world? Men of knowledge. Who have been our most learned and distinguished men? Men that have arisen by their own exertions. The very effort that they made to discipline the mind proves that they were men of energy and perseverance, prepared to benefit the world.

Knowledge, united with virtue, will make a man respected, bring to him honor, render him useful, give him happiness, and prepare him to exert a good and salutary influence upon the world.

[New Hampton Reporter.]

VICTORIA AND HER MOTHER. *The Contrast*—One of the pleasantest churchyards I know of, is in the Isle of Wight; and many years ago I was sauntering among its graves, when I saw a lady in deep mourning, with a little girl, sitting on a tomb-stone. The former was reading a book to the latter, who was looking with tearful eyes into her mother's face. When they turned away from the spot, I saw that they had been looking on the tomb of the "Dairyman's Daughter," whose simple epitaph was engraved on the headstones. That lady was the Duchess of Kent, and the little child was the Princess Victoria, now a queen, on whose dominions the sun never sets. Perhaps the book the lady was reading was the delightful and affecting narrative of Legh Richmond. Striking was the contrast in the condition of the sleeper and her who watched by her grave—the one a peasant's daughter in her dreamless slumbers; the other a child, who ere many years had passed over her head, was to take her place among the rulers of the nation? The humblest of the two had won her palm, and was wearing her crown, whilst the "daughter of a royal line" was fated to endure the perilous splendor of dominion, and become the mother of more kings ere she should lie down in the vaults of Windsor. [Local Loiterings.]

WHAT IS A FOP.—A Mr. Stark, in a lecture before the Young Men's Association of Troy, N. Y., gave a definition of the above. As there are some of the genus homo in this city, we publish it for their special benefit without charge:

"The fop is a complete specimen of an outside philosopher. He is one third collar, one sixth patent leather, one fourth walking stick, and the rest gloves and hair. As to his remote ancestry there is some doubt, but it is now pretty well settled that he is the son of a tailor's goose. He becomes ecstatic at the smell of new cloth. He is somewhat nervous, and to dream of a tailor's bill gives him the nightmare. By his air one would judge he had been dipped like Achilles; but it was evident that the goddess held him by the head instead of the heel. Nevertheless, such men are useful. If there were no tadpoles there would be no frogs. They are not so entirely to blame for being devoted to externals. Paste diamonds must have a splendid setting to make them sell; only it does seem a waste of material to put five dollars' worth of beaver on five cents' worth of brains."

SCHOLARSHIPS.—The brothers Pomeroy, and the brothers Barker, of Pittsfield, Mass., have each subscribed \$500 for the establishment of two scholarships at Williams College, in accordance with the suggestion of Mr. Colt, in his late address before the Berkshire Manufacturers' Association.

"Love your enemies."