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The Seminary Advocate, vol. 1 no. 3, March 1856

Oren B. Cheney

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Recommended Citation

Cheney, Oren B., "The Seminary Advocate, vol. 1 no. 3, March 1856" (1856). *The Seminary Advocate*. 1. https://scarab.bates.edu/seminary_advocate/1

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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 Whinney.

VOLUME I.

AUGUSTA, MAINE, MARCH 1856.

NUMBER 3.

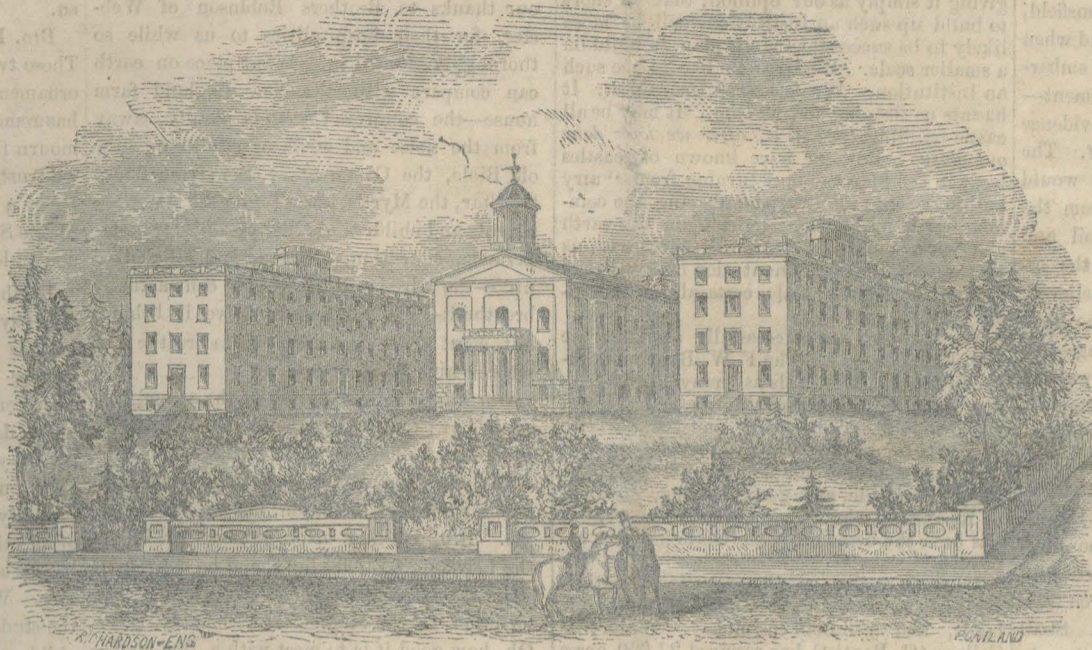
The Engraving.

The accompanying engraving represents the Maine State Seminary as it is designed it shall be, when completed. The centre is the Seminary Hall. Its dimensions and mode of construction are already 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

IS PUBLISHED MONTHLY,
AT AUGUSTA, MAINE.

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

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

COMMUNICATIONS.

[For the Advocate.]

The "Maine State Seminary" has many true friends in "Old Franklin." We live among her rugged hills, and are scattered along her fertile valleys, through which the delightful Sandy river and its tributaries flow.

We experience cold, stormy, windy winters, and in turn the most lovely summers New England affords. Our streams and their productive intervals, our quiet ponds and silver lakes of sweetest water, are all beautiful, and our mountain scenery is grand—sublime.

Nature's variety with us is indeed the "spice of life." In all parts of our territory may be seen the district school house. Our common schools will compare favorably with those of other portions of the State. From our institutions of learning of higher grades, go forth a host of teachers, whose success in that interesting art has become proverbial. Many of those, and others not yet qualified to teach, would rejoice to avail themselves of the still higher advantages of a school like that which the Seminary in prospect will afford.

Their interest in that Institution is evinced by frequent inquiries with regard to its location, the progress made by the building committee, the plan of the buildings, the state of the funds, and all matters of information connected with the enterprise. I doubt not we shall be permitted to furnish our proportion of students necessary to make that school the first, for numbers at least, of any in the State. There are many, who, from several reasons, would prefer a course of instruction in such an institution, to the college; and it is hoped that multitudes who may feel forbidden to enter upon the student's life at the latter, may find it practicable to avail themselves of the benefits of the Maine State Seminary.— This will be done, for the Fathers, and the Mothers too, are interested in this good work. They will make the sacrifice necessary to the education of their sons and daughters; and many will do it too with prayers and tears that God may prepare their children to use the education which they may acquire for the prosperity of the Church and the salvation of the world. God bless them, and give them to see the accomplishment of their most fondly cherished hopes—the highest usefulness of their children. Old Franklin, let me repeat, will not be behind in this enterprise. Already her subscription list testifies to what I say, and we hope to do more. And when the building committee have accomplished their task, and a competent board of instruction is secured, then we will present to the institution a proportion

of the youth, mental strength, and moral worth of our country, which we flatter ourselves will be regarded as no mean offering.

A. H. MORRELL.

Phillips, March, 1856.

[For the Seminary Advocate.]

A Man Garnished with Learning.

Socrates being once asked which he thought the most beautiful creature in the world, answered, "A man garnished with learning." Rev. Cotton Mather would be less qualified somewhat from the great philosopher, and declared "A man garnished with *virtue*," the most beautiful creature in the world, and then proceeds to say—"I will show thee, reader, ten men, some of the first graduates of Harvard College, garnished with *both*,—learning and virtue." The first is certainly beautiful: a mind well stored and balanced with useful knowledge, thoroughly disciplined and enlarged, with practical and intelligent views of life, well furnished with new, rich and varied thought, appropriately and felicitously laboring to subserve the public good.

The second, more beautiful, is a heart garnished with virtue, expanded with the graces of Christianity, listening to the cry of want and destitution, warm with love and kindness to the unfortunate and the outcast; a heart pure, peaceable, and truthful; impervious to the assaults of dishonesty, impregnable to treachery and calumny, upright and honest in its whole being.

The third, the *most beautiful*,—a man garnished with both learning and virtue: such would form the perfect man, or at least would approximate the nearest our ideas of human perfection. Education used to some purpose, knowledge consecrated to goodness and truth, made the hand-maid of religion, the real mother of genuine devotion—such is the acme of mental attainments, the very climax of human worth and greatness. It constitutes the noblest work of God; hence the most beautiful as well as most useful creature in the earth.— If the two had ever been united, if the graduates of our Colleges and Institutions of learning had combined both learning and virtue, how much more learned and virtuous would their influence have been upon society; long ere this the whole world would have been well nigh beautified with intelligence wisdom and goodness.

Unless we are much mistaken, it is the unqualified intention of the friends of the Maine State Seminary, to furnish society with just such garnished men and women, as Socrates and Mather, the sage and divine, would have to adorn and beautify the world. Why should not our literary Institutions combine the two? Why neglect the heart in the cultivation of the mind? Why impart mental without corresponding moral power to rectify and control? Why improve and expand the *least* essential, to the neglect of the *most* essential? To divorce the two in the means of cultivation is contradictory both to reason and revelation; what God hath joined together, should not be put asunder. The head and heart are inseparably joined, and should be inseparably improved. The Institution of learning that fails to burnish

the moral affections, in its attentions to the mind, fails in half its duty—yea, more, gives to the world the most dangerous of human forces. It is like letting loose upon society uncaged lions and venomous reptiles—unrestrained libertines, assassins and tyrants.

If we live to see the first graduates of the M. S. Seminary, we shall expect to see men; not perhaps full-grown, perfect men, of the highest mental and moral attainments, but men well furnished with knowledge and religion. Such we have the best assured satisfaction of knowing is the one, great and overwhelming thought of the first projectors of the Institution. And may they have the inexpressible pleasure, in their unwearied toils for its completion, of introducing to the world ten young men, if no more, the first fruits of the enterprise, whose minds and hearts shall be well burnished with substantial learning and genuine goodness.

Lewiston.

J. S. B.

[For the Seminary Advocate.]

Education—its Object—Motive and Duty.

The object of our little sheet is to promote education, whether our articles relate to study in its various departments, or to the selection of locations, or the erection of suitable buildings for the accommodation of students who desire and seek its benefits. We remember of no time when the people at large were so deeply interested in education as at the present; and a spirit of rivalry seems to have entered into the public mind to see who will do the most, and what sections of the country shall have the honor and benefit of particular institutions. All this is commendable and forms a pleasing feature in the present state of society; but education has a purpose not confined to donors or locations.

Education comprehends the instruction and discipline of the human intellect. It has reference to the understanding in its more general purposes, but it has an important influence on the other faculties of the mind. Its object then, is to enlighten the human understanding, and correct the habits and mould the temper of all who are made the subjects of its refining process. It is not confined to any one class, though our schools are intended for the youth; but the schools and colleges of this country are not the only educational means employed. The press, the pulpit and a great variety of other means are in constant operation, having as an object, and in many cases the only object, the instruction and elevation of the human mind. But these must be preceded by the school, or their effect is infinitely less upon the public mind. The school is the pioneer of all other instruction, except that of the nursery. It purposes to convey to the mind the impressions of real images—to rite on the soul of man tangible facts—to cover it all over with what has been, now is, and what is to come. It is a great work, for the surface of the human soul is immense and almost infinite in its capacity to receive impressions, and there is an infinite fund of knowledge and matter of fact, as well as of theory, to convey to the mind through these educational agencies. The more readily to do this, the period of childhood and youth

is sought; and impressions are deeper and more lasting when made upon minds not scarred in conflicts with the world, as is the case with more mature life. The lines first written are not easily obliterated. Hence the importance of attention to proper instruction while young; and the establishment and support of schools in sufficient numbers and at suitable places to accommodate all classes and grades who are disposed to attend. To do this requires means. It is folly to pray for the success of common schools, seminaries and colleges, without the use of other agencies. Money is often required. Taxes for common schools are expected and paid, though sometimes grudgingly. But our high schools demand of the friends of education the use of other means—*cash agencies*—for a great variety of purposes, and he who has means and refuses to use them in the noble purposes of education for the young, exposes himself to censure, and it is not uncharitable to consider him as indifferent to the greatest interests of man this side the eternal world.

The greatest security to property lies in the education of the young. On it depends the welfare of all the generations yet to come, the social and civil condition of all men of all nations in the future as it has in all ages past. It furnishes the greatest securities against the intolerance, superstitions, oppressions and cruelties which cursed and crushed mankind where the means of instruction have been withheld. Life and property are more valued where education is the rule, than where it is an exception. A glance at different sections of our country, to say nothing of others, will satisfy the unbiassed mind of this fact; and our convictions will undergo no material change in a wider view of human society. The motives to a free and general use of means for education and the proper means to be employed in providing facilities, are parallel with any presented in the highest and noblest undertaking of men. The benefits of education are felt through all of this life, and they are not confined to the educated, but are operative upon individuals and in circles not favored with immediate means. Education exerts a reflective influence upon mankind. One circle, one people, one nation, are allowed the reflective benefits of a high educational culture of others. The motives to action in the use of means, and in the employment of means when provided are, and ever should be, *leading*, prevailing among all civilized people. Let none show a return to barbarism by withholding, or refusing co-operation in this, one of the noblest of human enterprises. And let it be remembered that our education here is by no means confined to our brief stay upon earth. Education here is preparatory to another and higher life, and the more faithful we are in the use of means here the greater the benefits hereafter. This life is one of discipline, and it is the imperative duty of all to be active in the use of means. As we sow in this life, so shall we reap in the life to come.

Simplicity and genuine unaffectedness are of greater value than beauty. The latter will captivate, but not retain, while the former will make a deeper impression each day.

The Seminary Advocate.

AUGUSTA, MARCH, 1856.

Maine State Seminary---Topsham Convention.

A fire—a thought—a word—an act—a minister's study—the Saco meeting: these led the way to the Topsham Convention. As we intimated in our former article, there was no design in founding a Freewill Baptist Institution in Maine, at the time when the subject was first introduced. No one thought of such a thing previous to the disaster at Parsonsfield, or thought of it except in the future, and when New Hampton should be free from all embarrassment. It was the work of a moment—sudden—unexpected—a second "Providence of God," as New Hampton was a first. The friends of the Maine State Seminary would have preferred delay—they shrunk from the task before them—they dreaded the toil and hardship which they were well aware the effort would cost. But the call, they believed, was from God. The "fullness" of the hour had come—indications were encouraging—circumstances were theirs—the time for waiting had expired—it was the hour for action—it was, work—work now—work now or never! Delay is death—delay is to blast all the educational hopes of the Freewill Baptists in Maine. Congregational schools, C. Baptist schools, Methodist schools (we find no fault with these schools—God bless them) were educating nineteen twentieths of the children from Freewill Baptist families in Maine. Shall Freewill Baptists ever have an Institution in Maine—one, not sectarian in any bad sense, and yet which they may properly call their own—one that shall claim their particular care—that shall be their child, and they shall feel towards it all the obligations of a father! Shall Freewill Baptists always be dependent? Shall they never demand their just rights among their sister denominations? If they have any desire to do their duty, will they make the best use of the circumstances which they themselves did not create, but which a kind Providence has placed within their reach?

We say again, delay was death—we could not "wait"—we wanted to, but could not. Hence the Topsham Convention. This call appeared in the Star of October 25, 1854, and is as follows:

"CALL FOR A MAINE FREEWILL BAPTIST STATE CONVENTION. Parsonsfield Seminary, the only Freewill Baptist Institution in the State of Maine, has been burned to the ground and is now a heap of ruins. The Freewill Baptists in Maine number almost thirteen thousand communicants, and the committee need not here dwell upon the importance of having an Institution in which Freewill Baptists may educate their own children. In order to consider this question mainly and to act upon any other business that may properly come before the meeting, we do hereby call a Convention of the Freewill Baptist ministry and laity in the State of Maine, and all friends of education in the State who may sympathize with them—to be held in the Freewill Baptist meeting house in Topsham, on Wednesday, the 22d day of November next, at ten o'clock, A. M. Brethren and friends out of the State will receive a kind reception. We would gladly meet any of them.

NAHUM BROOKS,
O. B. CHENEY,
C. H. SMITH,
JASON MARINER,
E. H. HART,
C. O. LIBBY,
W. H. WALDRON,

Committee
to call the
Convention.

October 16, 1854.

The following article from the pen of the editor of the Advocate, appeared in the Star of Nov. 1, 1854, and this is all we have to say of the Topsham Convention, in this number.

Maine Educational Convention.

By the notice in our columns of last week, it will be seen that a Convention of the above kind is to be held at Topsham, on the 22d of next month. This will be a meeting of great importance, and brethren in the ministry and membership, should be making their arrangements to attend it. All parts of the State should be represented; and in these days of cheap, quick, and easy conveyance, an expenditure of a little money and time, should not be taken into the account. There are but very few children of Free-will Baptist families in Maine, that attend a Free-will Baptist Institution. We have a good Literary Institution in New Hampshire, but there are hundreds in the State of Maine that cannot send their sons and daughters there; and besides, there will be no necessity for it, so far as numbers at New Hampton are concerned. New Hampshire can fill up one school, Vermont another, Maine

another. The educational interests of the Freewill Baptists started in Maine, and certainly they should not be left to die out there. One fire should not discourage us. We trust, we are not, as a denomination, "burnt out" yet. No, let our brethren and friends from the whole State come together and sit in Convention.—We can in Convention discuss the whole subject, exchange opinions, and shall, doubtless, by so doing, agree upon a plan of an Institution that will meet the minds of all. We need an Institution in Maine that will cost \$50,000. Do not start at fifty thousand dollars, readers, in these days of men who are enormously rich. We do not say that the Free-will Baptists in Maine will ever have such an Institution.

We only say they need it; and we say farther, giving it simply as our opinion, that an effort to build up such an Institution, will be more likely to be successful than a plan to build on a smaller scale. We hope to live to see such an Institution. We feel upon the subject. It haunts us sleeping and waking. It may be all castle building. So be it, after we have done our duty. But we have known of castles built in the air some how turning from "airy nothings" into solidity, and obeying the common law of gravitation, light upon the earth and find a solid basis. All will agree with us that we must have an Institution of some kind—if not on a larger scale, certainly on a smaller.

We think we can successfully apply to the Legislature for aid. The F. W. Baptists number in Maine, two-thirds as many as the Congregationalists, and probably as many, if not more, than the C. Baptists; and yet these two denominations have received thousands of dollars from the State for educational purposes. They have made, as a general thing, good use of it, and we wish they had received more. It has been the best money the State has ever expended.

Bowdoin College, a Congregational Institution, has received 181,968, acres of the public lands, and \$33,000 in money. Waterville College (C. Baptist) has received 23,040 acres of land and \$14,500 in money. South Berwick Academy and Gorham Seminary have both been handsomely endowed by the State. These Institutions are Congregational. Thus has the Legislature, in obedience to an express provision in the Constitution of the State, looked after the education of the young.—During an hour or two spent in office of the Secretary of State turning over the public documents, we have found more than a score of Institutions which the State has assisted. It is true, the Free-will Baptists have received two thousand dollars, donated to Parsonsfield Seminary. But that is but a trifle in comparison with what other denominations have received. It is said that "God helps those who help themselves;" and perhaps the Legislature will do the same. If we will raise a handsome sum ourselves, the Legislature may, on this condition, make us an appropriation of either land or money. We have no doubt but that our brethren of other denominations would do all in their power to influence the Legislature to assist a denomination who are struggling so hard to educate their children in the doctrines and principles of the Christian religion. Let us arise and build, brethren; at any rate, let us try—this can do no harm—not until we have tried, can we submit to a failure. Come to the Convention. Do not forget the day. There are some fifteen or twenty Free-will Baptists elected to the Legislature. Shall we meet all of them at the Convention? We hope so.—O. B. C.

THE ADVOCATE.—The whole cost of publishing the Advocate for the year, (fifteen hundred copies,) will be \$259 67. Of this sum we have received in cash \$114 43, and there is due from subscribers who have not yet paid, \$35, which added to cash received, makes \$149 43—and this sum taken from \$259 67, leaves \$110 24. We have back numbers enough, which if taken, will meet the whole cost of publication. By publication, we mean simply the paying for paper and printing. Our brethren and friends, we hope, will send in their orders. We have distributed gratuitously, among gentlemen in the Legislature and elsewhere, quite a number of copies. The paper has been of much service thus far, and we believe will yet do a greater work in pushing forward the enterprise which it seeks to ADVOCATE.

SUPERINTENDENT.—As it will be seen in another place, Mr. Alvan Fogg is to have the building of the Seminary. Mr. Fogg is a practical mechanic, and we have no fears, responsible as is his post, but that his management will be satisfactory. Mr. Fogg will take an interest in the enterprise with which he is entrusted. He knows well, that scores will contribute to our funds who will do so at a sacrifice, and he will save a dollar always where he can.

FIVE THOUSAND DOLLARS.—The five thousand dollars which our Seminary was to receive from the State in money, was paid to our Treasurer on the 14th inst., by the State Treasurer, Hon. Isaac Reed.

Travels.

We have spent one week in Lewiston since the issue of our February number—a part of the time with the Building Committee at the Falls, and part in the Second Free Will Baptist Parish. Some of the brethren of the 2d Church reside in Webster. Brother D. Libby is preaching with this church, and has seen his labors greatly blessed. He gave us a kind reception, and made arrangements to introduce us to the families of his parish, but all ended in a snow storm. A minister in the chimney corner on the Sabbath! Strange sight!! Yet such was our lot. And we here return our thanks to Brothers Robinson of Webster, for their hospitalities to us while so thoroughly blocked in. What place on earth can compare with the New England farm house—the country Christian family, away from the noise and strife of city living—the old Bible, the Commentary, the Hymn Book, the Star, the Myrtle, are all "on the stand"—parents and children are happy—liberty, temperance, education, religion, and all "mixed up"—the air is so free, you can actually breathe it—yes, you hate to leave it behind, but want to take it with you to breathe over where "air aint so free."

Our brethren and friends of the second parish in Lewiston, and in the towns neighboring Lewiston, we have no doubt, will yet subscribe nobly for the Seminary. Bro. Bucknam, whom we visited in Lisbon, has set the example. Bro. B. had before subscribed \$100 to the Lewiston \$15,000 fund, and he now adds \$400 to the general fund, making his subscription to the Maine State Seminary, \$500. Oh, how good, it is to meet with a free soul—with one who will sympathize with you, whether he gives much, little or nothing—who, being able, will not let all his sympathies end in \$000000—who talks about "our institution"—"it must go"—we must take care of it." These, as Bro. Stevens says, are the "green spots"—they cheer the heart of the agent.

And here we may say for the information of those residing near the Institution, that their brethren not thus located, but who live in the more distant parts of the State, will expect to have a good example set them. They say to the agent: "begin at Jerusalem"—"those who live near the school will have double the advantages"—"their children can board themselves"—"they ought to subscribe first, and in larger sums than we."

Our good friends in Lewiston and vicinity, will pardon us for letting out this secret. But this is just the way the people talk. We ask our brethren in and about Lewiston who have as yet done nothing for the Seminary, to look at this matter seriously. The figures will be watched, and names will be inquired after.

On our way to the Bowdoin Q. M., we had a moment with Bro. Hutchinson of Sabbatisville, which is five miles from Lewiston Falls. Bro. H. is earnestly enlisted in the cause of the Seminary. The brethren of his church are now moving for a bell on their meeting house. But the subscriptions for the Seminary will come before long.

At the Q. M. at Richmond, we met Bro. Tarbox, and cheerfully yielded to him the ground. The Q. M. took hold of the Bangor Meeting House in earnest, and Bro. Tarbox was greatly encouraged. By the way, we want to send a few copies of the Advocate to Bangor, so that the brethren there may know what we say about them. Send on your subscriptions, brethren. We must help each other in these common causes. We need not say that Bro. Purrington will do all in his power among his people in Richmond, for the Seminary. We were glad to take Bro. Spear again by the hand. The Lord reward him for what he has done, and so prosper him that he can do more.

Many of our readers will remember Bro. Stinson of Pittsfield, who plead so hard for the location of the school east of the Kennebec. Well, we have made him a visit which was very satisfactory on our part, and we hope he enjoyed it too. Bro. Stinson now thinks Lewiston to be the best location, on the whole. He has already given \$50, and will give more. Bro. S. has a wife and aged mother, and when the three are done with his property, it will go to the Maine State Seminary. So his will will read.

Bro. S. took us out on a few days' excursion. We called first on an aged sister, Mrs. Susan Farwell of Pittsfield, widow of the late Rev.

Josiah Farwell. Mrs. F. handed us \$5, as her first donation. She is much interested in our educational movements, and particularly in the education of indigent children, and being in the possession of some means, the Maine State Seminary may yet receive a handsome donation, made with the condition that the interest only shall go for giving free tuition to poor children.

Our next call was on Bro. Oak at Exeter. Bro. O. made a beginning in the sum of \$100. We shall never forget our pleasant interview with his family. The Lord give him all his children to walk with him in the way to heaven.

Bro. Bunker of Corinna, was not at home. Those two lovely daughters would have been ornaments to our Seminary. But sudden death has removed them. "Blessed are they that mourn for they shall be comforted." Bro. B., we trust, will aid the Seminary. We saw Bro. Perry a few moments. He is interested in the Maine State Seminary, and will, as we have no doubt, lend it his help ere long.

Brother Worthen subscribed \$50 which he will pay in a few months. He will also, "if he has good luck with his lumber," make a lumber donation for our second building. Brethren, as you pray for the ship, and for the horse, don't forget the lumber! Why may we not pray especially for success in business to those men who are ready to dedicate their property to God—to give it up, not "in point of affection," merely, which is usually no giving up at all, but to give it up—literally—really. We shall expect to know that among the students at Lewiston, will be found the children of Bro. W. We should not wonder if the children are already planning what they shall do there. Hold on, children, we are on your side. Get an education. 'Tis worth more than money. With religion to sanctify it, it will make you happy in any condition in life—on the farm—in the shop—in any profession. Bro. Thissell of Corinth, was glad to see us. He will not, we know, let the interests of the Seminary suffer. When the "better half" says "he may put down \$500, if he pleases," what has a man to fear?

We called for Bro. Dunning, in Charleston, but he too, was absent. We left the Advocate for him and departed. There has been much feeling east of the Kennebec, on the location of the Seminary. The brethren there are greatly disappointed. But we are pleased to know that they are disposed to yield all their preferences for the common good. We thought with them that the Seminary should be located east of the Kennebec river. But our brethren thought differently, and we submitted. And so all our brethren and friends will submit, as we have not a doubt. An Institution in Maine is the question. To secure this, will require our united efforts. We have not a man or a dollar to spare. "A long pull, a strong pull, and a pull altogether." This will give us an institution worthy of the name it bears.—Nothing else.

The Sixteenth of March.

The Maine State Seminary was one year old on the 16th inst., at just precisely ten o'clock in the evening. It was the Sabbath, and we were away from home. We were fatigued with the labors of the day, and needed and desired rest; but we waited patiently for the hour of ten, and when it had arrived, we fell upon our knees, and offered thanks to God.

And why should we not thank God? What has been done is his doing, and it is marvelous in our eyes. The work of one year!—What is it? A charter and almost \$38,000! "What hath God wrought?" Yes, we will thank God.

The Maine State Seminary is a child of many prayers. It began in prayer. While its claims were being presented to the Legislature, and the charter and endowment were pending, many were praying for success. In a town not a little distant from this city, several F. Baptist ministers met on a certain occasion, when the question of the Maine State Seminary was made the subject of remark. It was proposed by one that a portion of their time be set apart to offer especial prayer to God, that He would bless the effort. The time was set apart, and prayer, the prayer of faith, offered.

We have to say, then, that what was thus begun in prayer, should continue in prayer. Let every brother or sister who donates to the Institution, follow the donation with prayer.

We want the Maine State Seminary, like New Hampton Institution, to be noted for its revivals of religion. Rather than it shall be the place where a half-kind of infidelity, or cold formalism shall be a substitute for a warm, earnest religion, we would see all its present prospects blasted; and this, we know, is the feeling of its many friends. We would not have it ultra-sectarian. God forbid. Let every student be free—sit under his own vine and fig-tree—worship God when he pleases and how he pleases—let him do his own thinking and acting. But then let the holy fire burn on the altar. Let God be worshipped in spirit and in truth, and let all, who wish to, say Amen. Let Christian men, warm-hearted, benevolent, active, noble Christian men, men of principle, men who are not afraid to do right, who fear God and love their country, go out from the Maine State Seminary. Such men will be a blessing to their country, and to the Church of Jesus Christ. Brethren, pray for Lewiston.

EAST MAINE CONFERENCE SEMINARY. A lively discussion arose in the House on the 20th inst., on the resolve reported from the Committee on Education to aid this Institution. Messrs. Levensaler, Swasey, Trott, Irish, Deering, Morrow, Currier, Seammon, Dennett, Duren, and Moore participated in the debate. The resolve was indefinitely postponed in concurrence with the Senate—77 to 57. The vote in Senate was 17 to 9.

We regret this action of the Legislature.—The debts of this Institution are some \$18,000, and how these debts will be met without help from the State, we do not see. The East Maine Conference Seminary is located at Bucksport, east of the Penobscot River. By its very location it is doing a work for the State in preparing teachers for her common schools, which cannot be reckoned in dollars and cents. We say again, we regret that the Legislature did not sustain the report of the Committee. The self-sacrificing exertions of the Rev. D. H. Mansfield, late Agent of the Institution, are fresh in our mind, as we write. He came to Augusta, in the winter of 1855; he was in the midst of his labors—pressing the claims of the E. M. C. Seminary before the Legislature, but he came here only to die. We stood by his dying bed, at the Augusta House—we saw him there, too, in the embrace of death; and we confess, that in his toil, and in his death, we felt a sympathy for the E. M. C. Seminary which we never experienced before.

\$500 SUBSCRIPTIONS. We now have five of these subscriptions. John M. Wood of Portland, William Toothaker of Phillips, Thomas Parker of Farmington, Thomas Spear of Richmond, and William Bucknam of Lisbon, are the men who have made these donations to the Maine State Seminary. Four of them are Free Will Baptists.

Now, what an example is this for others to follow—men who have the means? What good would they confer upon society? what blessing would they receive upon their own heads, as it is always more blessed to give than to receive? Who will be the sixth \$500 donor?

By the way, we are in great need of a \$1000 donor! Come, Brother, make the consecration. Give the Maine State Seminary \$1000, and with all other blessings you will receive, thousands will repeat your name after you are dead, only to love it. No matter about a tomb of granite, or monument of marble. The body is not of great consequence—how it is buried, or where it may lie. God will take care of your dust. Build rather a monument of benevolence and goodness—HE HATH DONE WHAT HE COULD.

MEETING OF THE BUILDING COMMITTEE.—The Building Committee were in session at Lewiston, the 26th, 27th and 28th of February. Messrs. Frye, Lyford Chadwick, Littlefield and Garcelon were present; also Mr. Knowlton was with the Committee on the last day of their meeting. Much important business was transacted. The following are some of the items: The exact spot on the site for the centre or Seminary Hall was agreed upon—the grade of the site fixed—it was voted that the brick be laid by the thousand, and that proposals be immediately issued—Mr. Alvan Fogg of Augusta, was chosen Superintendent of the whole work. Many other subjects came before the Committee for their consideration, and they closed a laborious session in harmonious action.

Reform School.

We have been highly gratified in reading the second Annual Report of this noble Institution. We know something of the struggle that was had in its start, and we doubt not but that those who then most conscientiously opposed such an Institution now favor it. We visited the Reform School a few months since, and from what we saw, were more than ever enlisted in its favor. We can accord to Mr. Lincoln, the Superintendent, the character of a gentleman. A few extracts are here cut from the Report:

"The whole number committed since the opening of the school is 265; 31 of whom have been discharged leaving 234 still under our care. * * * * *

I will remark in this connection that we now have a number of good boys suitable for apprentices, who desire to learn some trade; and some who prefer farming. It is our intention to procure situations for boys in accordance with their tastes and wishes, when of sufficient age to be able to properly decide for themselves.

It is with pleasure we are able to report the present prosperous condition of the Institution. Nothing has occurred during the year just closed to particularly discourage us. Much improvement is seen in most of the boys, and a great majority of them manifest a gratifying desire to aid in the duties of the Institution, and a lively interest in its prosperity and usefulness.

The same remarkable state of health reported last year, has continued during the present. No epidemic or contagious disease has occurred. We have had but one death since the School was opened, which was from congestion of the lungs. With this exception, there has been no case of serious illness.

We have to a much greater extent than ever before, allowed boys to go unattended to visit their friends, relying upon their word of honor that they will return at a specified time. These privileges have never been abused, and it has generally had a very good effect upon the boy himself. Nothing seems to affect a boy so much as to lead him to feel that confidence is placed in his word.

We have three departments of labor: farming, mechanical and domestic.

Farming not only includes the ordinary work of the farm, but all out-door employment—such as grading the grounds around the Institution, making roads, &c.

Domestic includes washing, cooking, baking, scrubbing, and miscellaneous work about the house.

Mechanical labor embraces all the labor in the shoemakers', tailors' and carpenters' shops.

All the washing, ironing, cooking, baking, making and repairing clothes, and repairing shoes is done by the boys, under competent instructors in the various departments.

Nothing is more desirable for youth than regular habits of industry and steady employment.

Our daily religious exercises continue the same as last reported.

Since our last report the chapel has been finished and furnished, and we have occupied it about three months. We now have preaching in the morning of each Sabbath, and Sabbath School in the afternoon.

The following was addressed to the boys, by one of the boys when leaving the Institution. It is copied verbatim.

MY SCHOOLFELLOWS AND CLASSMATES:

This is the last time I shall address you; for time which steadily rolls on, has brought me to the end of my stay here. When, months ago, I first entered these walls, the time which I was to stay seemed very long; but how soon are the events of these months numbered with the things of the irrecoverably past.

I hope those of you who remain, will make good use of your time, and leave with honor.

Remember, all of you, that you came here to reform and get an education; and time is money. Therefore be careful not to get in the bad habit of frittering it away; (to use a familiar phrase,) "take care of the minutes, and the hours will take care of themselves."

Those of you who are soon to go forth from this Institution, to plow your way through the troubled sea of life, have my best wishes for your success and prosperity. I desire that you may become useful and respectable citizens, and an honor to our State. May Heaven's choicest blessings descend upon you, and make pleasant your way through life: and when we meet again before the judgment seat of God, may we all stand a happy, loving company, on his right hand.

I now have said all I wish to say. My school-fellows, classmates and friends, I now say my last word, and it is farewell!

LAYING THE CORNER STONE.—Rev. John Fullerton, Principal of N. Hampton Institution, is expected to make the address at the laying of the corner stone of the Maine State Seminary. We hope to be able to announce the day in our April number. As before intimated, it will be about the middle of May.

CONTENTMENT. Socrates, in going through the market place, said:—"How many things are there that I do not want!"

CORRESPONDENCE.

A First Class Seminary.

BRO. CHENEY.—The friends of education, directly engaged in the matter, do well to strike for a FIRST CLASS SEMINARY, to meet the Freewill Baptists' educational wants in Maine. Being lately come back into the State, I now most cheerfully drop you just a word, to say cheerfully to you—Go on. Let the "Advocate" earnestly advocate the plan of a noble institution, as you have begun to do. We need just such an one—our cause in the State, Christ's cause in the whole world.

The Maine State Seminary, it seems to many, has begun to appear at a providential time. It is certainly called for loudly by the exigencies, denominationally, in this section of New England. Whatever apologies may have existed before, why we have not sooner had a State Seminary, centrally located, and patronized from every county and part of Maine, cannot be found existing to-day. In the whole field, we are by no means crowded with literary institutions. There is room in the hearts of the people, in patronage of scholars and of money, to fill up and endow a new first class Seminary at Lewiston. New Hampton with 250, Whitestown with over 200, Parsonsfield with enough scholars to employ its Principal and two assistants—and whatever others there already are—enough young ladies and gentlemen will yet be left to fill up the Maine State Seminary with a good 300, just as soon as its buildings are completed, and a good faculty of Teachers are secured. No, my brother, you are not "against," but "for," all other educational interests, in building up this new one—you are not scattering about but gathering with Christ.

But I took up my pen for this hurried hour, just to say, let the Maine State Seminary be a first class institution. Aim high, and yet go sure to this one point. Parsonsfield Seminary, and somewhat the same may be said of other similar schools among us, has done a good work for us in its quarter century of teaching; but the times now and for the coming years, demand and will amply sustain a Seminary with a full and able faculty of instruction, and with all other things corresponding. In the subscriptions, in the buildings going up so soon, in every department of this enterprise so well begun, so well progressing, let the idea of a first class seminary be constantly regarded. Useful and lasting results will better succeed on such a plan than on any other.

Yours truly, P. S. B.

West Buxton, March 20, 1856.

BRO. CHENEY: I most fully endorse your sentiments and the corresponding ones in the Governor's message: that of appropriating a judicious amount of the public funds of the State to endow our public schools. Money cannot be better appropriated than for educational purposes. It will pay good interest back to the State treasury again in the talent it will develop. I think also, that more might and should be done for common schools.

But I took up my pen to say a word on the utility of individual sacrifice for these public institutions. It would not, in my opinion, be wise to put the whole burden on the State. Nothing will create an interest in a thing, like personal sacrifice in our efforts to obtain it. We venture the assertion that institutions built up purely from State funds, would be a tax on the State, and without much benefit to the public. This personal sacrifice for our public schools is a strong ligament to bind them closely to the hearts of the people. Like the girl going to the missionary meeting, who on being asked why she went, replied, that at a time previous, she had put a few pennies into the treasury, and she was going to see how it was getting along. Our moneyed propensities are strong, and in this case they serve a most beneficial purpose. It is also true that in the absence of pecuniary considerations we are apt in general matters, to lose much of our personal interest. We venture to say that if the State were to donate to any denomination, an institution free of expense and all ready for action, it would be almost useless. But mingle with it the regards of the people, awakened by their own personal sacrifices, and at once they will appreciate its value, and infuse into it life and energy. There is something in the consecration of our possessions, independent of the pecuniary consideration. There is some-

thing divine in it. It infuses vitality and an energy that never grows weary, into any one who takes it upon himself to devote what God has given him to a good cause.

There is where the Divine blessing comes down on our institutions. God always accepts such sacrifices. What fruit has been reaped at Parsonsfield and at New Hampton already! One brother who has contributed largely to the latter institution has not only had the satisfaction of seeing the school blest of God with revival, but has seen three of his children converted, as a reward of his consecration of wealth, and the results of the revival influence in the school. Other institutions have been signally blest of God. God is not only pleased with the sacrifice made to build them up, but by this many hearts are attracted to these schools. Hence many prayers go up to God for their success, and that the spirit of revival may rest upon them. We suggest that if we give freely for our Maine State Seminary, we shall be more likely to watch its movements and pray for its success.

It may be for the best, after all, that the State did not give the whole \$30,000 we asked, at once. It gave us enough to encourage us to work for ourselves. And I trust we have done it thus far, in a manner to satisfy the State that we appreciate its aid. It demands an equal amount to be donated by the friends of the Institution. This we have raised on our location, and propose to raise \$20,000 in other parts of the State besides; thus more than doubling the amount proposed for us to raise, by the State. I think that the \$20,000 will be raised in a few years too. The success of our agent, I think sufficiently warrants the expectation. Then if we need more at another time, the State can, if they choose, give it to us. But to have raised the whole \$30,000 by the people, would have been considered impossible.

One journal in the State, expressed the opinion that the conditions annexed to our present charter were such that its friends would not accept it. But I presume by this time, he has found out his mistake. Nor is this all: we will accept just such another proposition from the State, a few years hence, and thank the State for its liberality, and the incitement it will give us to work in so glorious a cause.

Rockland.

L.

Lodomillo, Clayton, Co. Iowa, }
March 8, 1856. }

MY DEAR BRO. CHENEY: Enclosed, please find three dollars. It was handed me to day, by Bro. True. It is responsive to a circular from Bro. E. Knowlton. Work away, brother. If it will do you any good to know that those who are so far away, have a little sympathy for you, please be assured that it is even so.

Yours, &c.,

N. W. Bixby.

Rev. O. B. Cheney.

Thank you, brother, for your "sympathy." It is not "little," though.

Georgetown, March 24, 1856.

BRO. CHENEY:—I send you nine subscribers for the "Seminary Advocate," with the pay in advance. I have obtained them by making very little exertion, and I hope that other brethren will make at least as much exertion, and I am confident that they will meet with equal success. The paper ought to sustain itself and not draw from the funds of the Seminary. Yours Respectfully, E. G. PAGE.

State of the Agency.

Amount before subscribed for Maine State Seminary,	\$7,207
William Bucknam, Lisbon,	400
Ewin Alexander, Richmond,	25
Ewin Alexander, Jr., "	5
Stephen S. Moore, "	5
Hiram Hines, Esq., Hartford,	10
Z. M. Vaughan, Esq., New Vineyard,	5
Seth Seammon, Esq., Saco,	10
Rev. C. O. Libby, Parsonsfield,	5
Hon. Seth May, Winthrop,	25
Mrs. Susan Farwell, Pittsfield,	5
Nathaniel Oak, Esq., Exeter,	100
Amos Worthen, Esq., Corinna,	50
	\$7,852

MARRIED.

In Starks, 20th inst., by Rev. S. Williamson, Mr. Dennis, of New Portland, and Miss Emma G. Williamson, of S., daughter of the officiating clergyman.

O. WILLIAMSON,

MANUFACTURER OF

DOORS, SASHES, BLINDS, &c.

AUGUSTA, ME.

POETICAL.

Advertisement of a Lost Day.

BY MRS. L. H. SIGOURNEY.

Lost! lost! lost!
A gem of countless price,
Cut from the living rock,
And graven in Paradise.
Set round with three times eight
Large diamonds, clear and bright,
And each with sixty smaller ones,
All changeable as the light.

Lost—where the thoughtless throng
In fashion's mazes wind;
Where trilleth fol y's song,
Leaving a sting behind;
Yet to my hand 't was given
A golden harp to buy,
Such as the white-robed choir attune
To deathless minstrelsy.

Lost! lost! lost!
I feel all search is vain;
That gem of countless cost
Can ne'er be mine again:
I offer no reward,
For till these heart-strings sever,
I know that heaven-trusted gift
Is left away forever.

But when the sea and land
Like burning scroll have fled,
I'll see it in His hand,
Who judgeth quick and dead;
And when of scathe and loss
That man can ne'er repair,
The dread inquiry meets my soul,
What shall it answer there?

MORAL AND RELIGIOUS.

LOVE YOUR ENEMIES.

Look at the English soldier giving some water to the poor wounded Russian. How kind, was it not? I am sure I should have liked that soldier, he was so good-natured and feeling hearted.

Ab, what a sad thing war is! What a pity it is that men should fight, and kill one another! The gospel of Jesus Christ is the gospel of peace and love, and if it were spread through all the world, if every body believed and practiced it, there would soon be an end to all the miseries of war. It teaches us to love our neighbor as ourselves, and to love even our enemies.

Love our enemies! That seems strange, does it not? But it is certainly in the Bible. A very little girl once doubted this. She was sitting on her mamma's lap, trying to spell out the text for the day, from her little text-book. She could not read, but she knew her letters, so she named them one by one, and was then told the words which they formed. In this way she repeated the text, "Love your Enemies." "Love your Enemies." But she was so astonished at this unexpected advice, that she thought there must be a mistake in the printing; and, looking up with a smile of discovery, she exclaimed, "I think it ought to be, Love *not* your Enemies."

Now there are many boys and girls who act as if they thought little Susan's version were the correct one. They could not be more unkind and unforgiving if there really was such a text in the Bible as "Love *not* your Enemies." They imagine that if they are kind to those who are kind to them, it is the utmost that can be expected from them. "Not revenge myself on those boys, sir!" said a Sabbath scholar to his teacher, who was endeavoring to persuade him to forgive some lads who had injured him; "It's impossible! of course I must be even with them; I don't meddle with any body who does not meddle with me, but it isn't in the nature of flesh and blood to be kind to those who ill treat us." And yet that boy read his Bible, and went to school and to church every Sunday!

It is not *rational* to be like Jesus Christ, is it? But if we ask him to give us His Holy Spirit, he will soften and purify our hearts, and make them gentle, and loving, and forbearing. He will help us to learn that most difficult of lessons, to love our enemies. It has already helped many to learn it.

A few poor Cherokee women who had been converted to Christianity, formed themselves into a society for the propagation of the gospel, which was now become so dear to them. The produce of the first year was about ten dollars, and the question was to what object this should be applied. At length a poor woman proposed that it should be given for the benefit of the Osage nation; "for," said she, "the Bible tells us to do good to our enemies, Matt. v., 44; and I believe the Osages are the greatest enemies the Cherokees have."

It is said of Archbishop Cranmer that the way to have him as one's friend, was

to do him an unkindness. I am afraid, dear reader, that would not be a very likely way of gaining your friendship.

Well, let us try, and let us pray to follow more in the steps of our Saviour, who loved us, while we were his enemies, and gave himself for us.

EARLY AMERICAN CLERGYMEN

Dipping into Duyckinck's Cyclopædia of American Literature, we find some interesting statements in regard to the influence of the clergy in educating the youth in this country. "This is one of many instances in which the great minds of America received their first discipline at the hands of the clergy. At a somewhat later day, in Virginia, William Wirt, another legal eminent, received his first culture and generous love of learning at the hands of a clergyman—the Rev. James Hunt, from Princeton. James Madison was educated by a clergyman, and also Legare. Hamilton, in the West Indies, was taught, and sent to New York by a clergyman, Dr. Knox, at Santa Cruz; and two clergymen of that city, Drs. Rodgers and Mason, received him on his arrival. In New England it was the general rule. The clergyman was the sun of the intellectual system in village, township and city. John Adams, in his early life—we may take him as a fair type of self-culture, seizing upon all neighboring advantages—was almost as much a clerical growth as a pupil of St. Omar's, or the Propaganda. Throughout the South the clergyman was the pioneer of civilization. This is a missionary influence, which does not suggest itself so prominently as it should to the American of the present day. We are apt to think of the clergyman only in his relation to the pulpit; and confine our notions of his influence to the family and the parish, in those concerns of eternal welfare, which are locked up in the privacies of the home and the heart. These spiritual relations, indeed, have the grandest and widest scope; but there are others which should not be separated from them. The clergyman not only sanctified and cemented the parish, but he founded the State. It was his instruction which moulded the soldier, and the statesman. Living among agriculturists, remote from towns, where language and literature would naturally be neglected, and corrupted, in advance of the school-master and the school, he was the future college in embryo. When we see men like Marshall graduating at his right hand, with no other courses than the simple man of God, who had left the refinements of civilization for the wilderness, taught, and with no other diploma than his benediction, we may, indeed, stop to honor their labors. Let the name of the American missionary of the colonial and revolutionary age suggest something more to the student of our history than the limited notion of a combatant with heathenism and vice. When the memorials of those days are written, let his name be recorded, in no insignificant or feeble labors, on the page with the great men of the State, whom his talents and presence inspire." [Putnam for February.

NOT TOO YOUNG FOR TEMPERANCE.—Said a boy ten years old, a few days since, to his mother, "Mother, may I join the temperance society?" "My son," said the mother, "you are too young yet: you may join it when you are old enough." "But, mother, some boys were skating on the river Christmas day, and they had some beer there, and some of them drank too much, and could not stand." "My son," said the mother, "you are not too young: you may go and join the temperance society to-morrow."

"A WORD IN SEASON.—How good is it!"—Five years ago, a lady employed a man to put up a stove. She chose a fitting opportunity, and addressed him on his soul's eternal interests, and gave him a suitable tract. Subsequently, she had from time to time, occasion for his services, when she prayerfully embraced some favorable moment for dropping an admonition or an exhortation. Time passed on, and disease, which had doubtless been some time preying on his vitals, manifested itself. There was a distressing cough, and great debility. He was obliged to abandon work. Now our friend administered to his relief and comfort, and visited his family often, to impart the consolations of religion.

Many a time did the dying man testify to the value of these humble efforts for his good. How long he had lived among the people of God without ever being spoken to about his soul! One kind word, one little tract opens the door of his heart, and he receives the truth as it is in Jesus, by the effectual operations of the Holy Spirit, and dies in peace, commending his bereaved wife and children to his Heavenly Parent. Who cannot win a soul to God? Who is so young, so feeble, so ignorant, that he cannot say, "Come thou with us, and we will do thee good?"

"I have not wealth, or power, or skill
To broadcast all around;
The world's wide field I may not till,
Nor sow its fallow ground;
But little spots are here and there,
Which I may weed of grief or care."

MISCELLANEOUS.

COST OF LIVING. The great advance in the common necessities of life, says the Baltimore Patriot, is conclusively shown in the increased expense incurred for the support of the convicts in the Penitentiary. In 1851, all these things were obtained at a cost of but fifteen cents per day for each prisoner; in 1852, it increased to seventeen and a half cents; and in 1853, to nineteen cents; in 1854, to twenty-five cents; and in 1855, to twenty-six cents per day. This shows an increase in the four years of 73 1-3 per cent. in the cost of living. The consequence of this increase is, that the State has had to make large appropriations to meet the deficiencies, under the present mode of employing its labor. [Ex.

It were well if the Churches would be as careful of their pastors and editors as the State is of her convicts. But such, we are sorry to believe, is not the case.—For while the cost has increased to them, as well as to criminals in the Penitentiary, 73 1-3 per cent., we have heard of no "large appropriations to meet the deficiency." [Free Press.

GREAT CHARITABLE BEQUESTS IN SCOTLAND.—John Ferguson, Esq., of Cairnbrock, died on the 8th inst., at Irvine, Ayr, Scotland, leaving property to the amount of nearly six millions of dollars, a large portion of which he has bequeathed for charitable, educational and religious objects. The town of Irvine, for its poor, for education, and for its churches, gets about \$70,000; about \$100,000 is designated for charitable purposes, including \$50,000 for ragged schools.

May a blessing be upon it! Friends and relatives had all been judiciously and bountifully cared for. Some of this immense mass of wealth is of American origin, having been derived from uncles who were engaged in American commerce, and two of whom died in New York. The oldest mercantile inhabitant will probably remember John, Thomas, and Robert Service. Robert was owner and commander of an American ship actively engaged in commerce. He retired to Paris. John died in New York, in 1802, Thomas in 1806. These gentlemen had one sister, the mother of the gentleman now deceased, upon whom nearly the whole of the property of his uncles devolved, as they all were unmarried.

HOW MANY MILES A PRINTER'S HAND TRAVELS.—Although a printer may be sitting all day, yet in his own way he is a great traveller, (or, at least his hand is,) as we shall prove. A good printer will set 8,000 ems a day, or about 24,000 letters. The distance travelled over by his hand will average about one foot per letter, going to the boxes in which they are contained, and of course returning, making two feet every letter he sets. This would make a distance, each day, of 48,000 feet, or a little more than nine miles; and, in the course of the year, leaving out Sundays, the member travels about 3,000 miles.

"Leaving out Sundays." Are the "Sundays" always "left out?" [Ed.

FACTS FOR THE CURIOUS. If a tallow candle be placed in a gun, and shot at a door, it will go through without sustaining any injury; and if a musket ball be fired into wood, it will not only rebound, but be flattened as if fired against a substance.—A musket ball may be fired through a pane of glass, making a hole the size of the ball, without cracking the glass; if

the glass be suspended by a thread, it will make no difference, and the thread will not even vibrate. In the Arctic regions when the thermometer is below zero, persons can converse more than a mile distant. Dr. Jamieson asserts, that he heard every word of a sermon at the distance of two miles. A mother has been distinctly heard talking to her child on a still day across the water a mile wide.

THE PEABODY INSTITUTE. The Boston Transcript learns that George Peabody, Esq., the distinguished London Banker, has made an additional donation of 15,000 dollars to the Peabody Institute, in South Danvers.

It is given for the purchase of estates adjoining and situated on each side of the Institute, and, for improving and beautifying the grounds connected therewith. On the estates are two commodious dwelling houses, the income of which is to be appropriated for the benefit of the lyceum and library. This last donation makes \$45,000 which Mr. Peabody has given to his native town for the establishment and support of one of the best Institutions in the State; besides he has had purchased and forwarded for the library twenty-five hundred volumes of valuable books.

Considerations for Teachers.

If mind is a product—if men, in an educational sense, are the results of the teaching process—then the teacher's work is one of amazing interests and power. And if this is so, further, the less than a million children of the schools of the State of New York are raw material—unsculptured marble, upon which the shape and fashion of a manly spirit is to be sketched, and the citizens to be formed by the teacher.

If this consideration does not overwhelm the teachers of our schools with a sense of their responsibility, the fact does not arise from any uninspiring interest in the reflection. Do they feel, as they approach the shrine of fifty young adoring spirits, day after day, that they, more than the preacher or politician, or even the parent, in many cases, are building the morals or manners of a future society of the State? If they do not, they have no business with the children.

They should, with solemn and breathless haste, hurry from the school room, and go to delve in the field, or deal with gross matter in some form, and leave untouched the subtleties of responsive mind—the potent element of States and Empires. [W., in Westfield, (Chau. Co.) Transcript.

Carrying away the Lambs.

When the Shep, herds of large flocks of sheep cannot succeed in separating the dams from the best, because their young ones are among them, they will carry away the lambs in their arms to a better pasture, and then the dams willingly follow. Ah! "the good Shepherd" has often to adopt the same method! To separate his chosen ones from the rest of the world, he is compelled to carry away the lambs of the human flock in his warm bosom to heaven; and then bereaved parents gladly follow. The poet has drawn a very beautiful and touching simile from this well-known practice of pastoral life:—

A Shepherd long had sought in vain
To call a wandering sheep:
He strove to make its pathway plain
Through dangers thick and deep.
But yet the wanderer stood aloof,
And still refused to come;
Nor would she ever hear reproof,
Or turn to seek her home.
At last the gentle Shepherd took
Her little lambs from view!
The mother gazed with anguished look—
She turned—and followed too! [Selected.

The Female Mind.

The influence of the female mind over the stronger mind of man, is greater, perhaps, than many are willing to acknowledge. Its operations are various, and some men struggle fearfully to disengage themselves from it. But this we believe, that more or less, all men have felt its power; and those perhaps have experienced it to the greatest extent who would have it supposed they despised it most. A woman loses many of her charms, and consequently, much of her power in the opinion of many, when she ranges herself on the side of that which is wrong; while it is impossible to calculate the influence of virtuous women, when that influence is exercised with tenderness and modesty. The ruin produced by a bad woman may be sudden and violent, and compared to the bursting of a volcano, or the overflowings of the ocean; but the influence of a virtuous woman is like the gentle dew and morning showers, which, descend silently and softly, and are known only by their effects in the smiling aspect of the valleys and the weight of the autumnal branches.

Experiment and observation are the only means of arriving at safe results.