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**The Seminary Advocate, vol. 1 no. 6, June 1856**

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 Whinney.

VOLUME I.

AUGUSTA, MAINE, JUNE, 1856.

NUMBER 6.

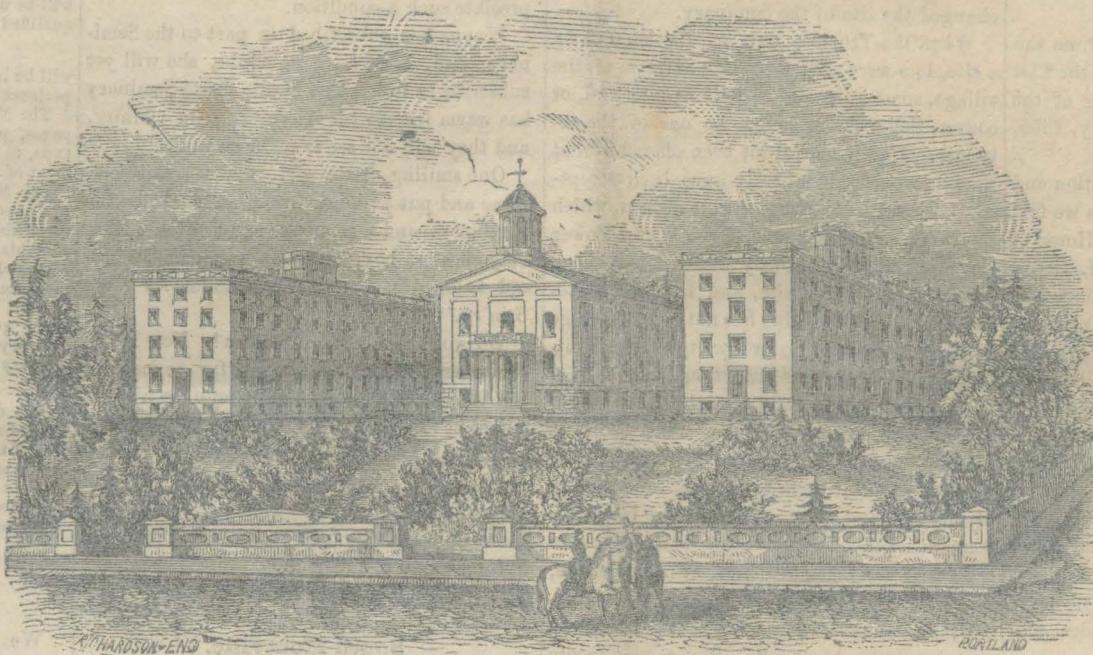
## The Engraving.

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,

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.]  
Substance.

It is well for the scholar, as for every one, to seek substantial acquisitions; to seek those attainments which have most to do with the truth, and are the truest—which seem as solid as the earth, and as real as the human consciousness. It is well for him to learn the number of the stars, the bigness of the sun, and the population of Pekin; to know that Saul was the first king of the Hebrews, that Pericles ruled and adorned Athens, and that Henry Clay was a distinguished orator; to know the formation of the human eye, the properties of hydrogen gas, the length of the great Sahara, and the grammar of different languages; to be able to tell the names of the kings of England, of the bones in a man's body, and of the faculties in a man's brain. Such knowledge may, however, be merely statistical and superficial. The scholar should therefore note not only facts, but the relations of facts, and thus recognize certain fundamental, truthful principles which underlie and are the laws of all history, language, and science. Thus, the knowledge which he acquires will affect not only his intellect, but his heart, and will give shape and tone to his whole character.

It might seem that the business of education was now done—that education had nothing more to offer to one whose intellect she had cultured, and whose heart she had refined. And so it would be, if man were a creature solely of intellect and of heart—if he had nothing to do but to sit or to lie, and think great thoughts and feel swelling feelings. But the whole nature of man tends to action. If the heart is the root, the action is the blossom. Every thought strives for some outward expression, as the painter strives to put his conceptions upon the canvass. So that education finds here an additional task for itself. It is but a poor mechanic who cuts his fingers and bungles his work, however correct an idea he may have of what a barrel should be. It is not a perfect clergyman who fails to make divine truths stand before the minds of his audience as bright and inspiring as they are within his own heart. It is an unfortunate lawyer who sees that his client has the right, yet cannot explain what he sees to either judge or jury. So that education, which is to fit man for the duties of life, should not stop with mental and moral culture, but should train all those physical qualities by which outward

impressions are conveyed. Men would probably walk and speak, though they were never particularly instructed. So they would also think, after a sort. The business of education is to see that their thought, their language, their step and their gesture shall each be free, decided, proper and expressive.

There are two extremes. It is an extreme when a scholar aims to display an education which he does not possess; when any one seeks to supply by artificial manners the lack of fundamental excellence. It is also an extreme, in the zealous pursuit of knowledge, to neglect the means of making our knowledge most valuable to others; to have the thought but to lack the tone and gesture which the thought requires.

The principle which we have been stating applies not alone or mainly to those who would be public men, but to those of whatever private station. It is a substantial excellence to have good sentiments; it is not less substantial to be able to express them well. A gentle temper is a substantial ornament; but not less so gentle manners. A high-minded freedom of spirit should mark American young men; but also an erect, elastic carriage of body. Thus let him who would fit himself well for life, study the Muses and practice the Graces, that he may be not only thorough within himself, but efficient in his outward action. S.

Gardiner.

[For the Seminary Advocate.]

"Look not mournfully into the past. It comes not back again. Wisely improve the present, it is thine. Go forth to meet the coming future without fear and with a manly heart."

Nothing is more certain than that the past, with all its train of interests and opportunities, can never return to us. We hear its distant echoing footsteps, we catch glimpses of what it might have been to us, but its real presence we behold no more. The scheming politician feels this who sees that by one rash or mistaken act he has "set the seal" to his country's ruin.

"Come back," he may say. "O day of responsibility," and let me remove the curse which has undone my country," but the day returns not. The man of years, plunged in life's busy wrestling, who finds himself all unacquainted with the wonders of science and art, which are inspiring the faculties of his contemporaries, may exclaim "O quiet years of youth come back to me and let me open to myself the classic groves and Parnassian heights in which others are solacing themselves! Let me too roam in the high circle of thought." But the years return not at his bidding. The soul at the gates of eternity which finds itself all unfurnished with the passports to the celestial city may sigh "open not upon me, ye endless portals, but come back to me, my past life, come back to me." But the life returns not, no, not even to light an erring soul to the regions of the blest.

But it is the present that the poet hath told us to improve, well knowing that the wisely improved present will link us harmoniously to the future. In the present man toils, struggles, hopes, fears and enjoys; still he sees his

Elysium in the future. The untried good yet to come has a charm that is wanting in the present, and the soul leaps forward to the attainable yet unattained. This tendency of the soul may assume a development disastrous to its welfare and it will do so when the demands of the present are neglected or its interests overlooked for an imagined prospective good. Still in these forward yearnings, this unrest in the present, may be recognised the attributes of an immortal nature, too noble to be fully satisfied with that which is imperfect, fluctuating and transient. Thus the mind not unfrequently turns away from the present all together and conjectures what is to be the future to itself and to the race.

We often think what destiny awaits our country. Shall a night of darkness settle down upon it as a punishment for its guilt and its crimes, or will it turn away from its iniquities ere the hour of deserted retribution? Then may it not lead off in the great work of elevating the race, that a people may yet live in whom reason enlightened by a true faith shall be the sure guide. And as we are now glancing into the future, may we not think what new discoveries in the master works of nature may enlarge the capacities of the generations to come. How far into the infinitudes of the universe may the telescope transport them? What wonders of the anamalecule life may the microscope reveal to them. What new conclusions are to be drawn from analogy and deduction! How far into the realm of ideas will the speculations of a later day advance, when all who now people this globe shall have passed onward forever.

But let us turn the speculum within, let the soul withdraw into itself, and then comes the question, what shall I be a few years—one hundred years hence? How situated, how surrounded! In the ever-enduring future which will then have opened upon me, shall I see the solutions of the problems of life, those mysteries which have always remained mysteries,—the whys and the wherefores will they be answered? Shall I recognize there the loved and the good who wandered with me along the earthly pilgrimage? Shall I see them there as I see them here,—the same look, the same mien, only glowing with the radiance of immortal perfectness, liable to no decay and no change, or is the present form and countenance however attractive to us now only the germ of a new and different development, as the beautiful many-petaled flowers springs from a simple dry seed?

But let us stay our conjectures, and rest contentedly in the simple facts of revealed truth.  
Portland, June, 1856. ATHEN.

## Death of Asa Cummings, D. D.

The Portland papers are in mourning for the death of Rev. Dr. Asa Cummings, the late veteran editor of the Christian Mirror for a long term of years. The sad event took place on board the Steamer George Law, while Dr. Cummings was on his return voyage from Panama, whither he had been to visit a daughter. The body of the deceased was committed to the great deep. The age of Mr. Cummings was nearly 66 years.

[For the Seminary Advocate.]  
A Tribute.

"Take them, O Death! and bear away  
Whatever thou canst call thine own;  
Thine image stamped upon the clay,  
Doth give thee that, but that alone!

Take them, O Grave, and let them lie  
Folded upon thy narrow shelves,  
As garments of the soul laid by,  
And precious only to ourselves.

Take them, O great Eternity!  
Our little life is but a gust,  
That bends the branches of thy tree,  
And trails its blossoms in the dust."

Forcibly were these lines of Longfellow brought to our mind, as we left the grave of Bro. Hiram A. Thwing, who died at Bowdoinham on the 2d inst., of inflammation of the lungs.

Bro. T. was a member of the Junior class in Waterville College, and the presence of a large number of classmates at his funeral, gave proof of the estimation in which he was held by them.

A few years ago he made a public profession of religion and united with the F. W. B. church on Bowdoinham ridge, of which he was a member at the time of his death. He had determined, from a sincere conviction of duty, to devote his life to the labors of the ministry. About two weeks previous to his death, he preached his first and only sermon, from the text, "I would not live alway."

As a companion he endeared himself to all who knew him, and to the good, especially, by the noble traits of his character. As a scholar, he was distinguished for his intense devotion to study, and untiring zeal in investigating whatever he undertook. As a Christian, he maintained his integrity unshaken amid all the snares and temptations incident to college life. While reason occupied her throne, the Christian religion was his support. To us, who are unable to fathom the unknown purposes of God's providence with our limited powers, it seems very strange that one who gave such cheering promise of future usefulness, should be thus suddenly taken from a world so much in need of faithful servants of God; yet Faith stretches her mighty arm, and grasps firmly the immutable declarations of our Father that He doth not willingly afflict His people, and that all things shall work together for good to them that love God. We know that "He doeth all things well," and though we mourn, we will not murmur.

"Time brings its changes gay and sad,  
The seasons onward roll;  
Sunshine for the heart that's glad,  
But the winter of the soul.  
How sad its workings! hoary frost  
The tablet breaks and sears,  
And leads the saddened heart to view  
A life beyond the stars,  
Where the loved and cherished ones  
O'er whom we wake and dream,  
Blend each voice in the angel-chant  
Down by the crystal stream."

CLIFFORD.

The little, and the short sayings of wise and excellent men are of great value, like the dust of gold, or the least sparks of diamonds.

Maine State Seminary.

The way having been thus prepared by the State Convention and their Committee for securing a charter for a State Institution, and the endowment of the same, the wheels began to move rapidly—and persons in all parts of the State were interested in efforts to secure an object so praiseworthy in itself—so necessary to the denominational life of a large and respectable body of Christian people—and so demanded by the general interests of education in Maine.

Although the time was so short from the burning of Parsonsfield Seminary on the 21st of September, 1854, up to the meeting of the Legislature on the 3d day of January, 1855, yet much was done.

The first petition for the incorporation and endowment of the M. S. Seminary, as we find on examination of the Journal of the House of Representatives, was that of "C. H. Smith and others of Saco," presented January 10, 1855. This we remember was a large petition; but how many are embraced in the "others" we cannot know, as the petition with all others, marked *lost*, is not to be found. We have searched the State House in vain for them. On the same day is the petition of E. H. Hart and others, of Harrison.—(Lost.)

Jan. 11, petition of Free Will Baptist State Convention, (lost); Lot M. Morrill and others of Augusta, (lost); Jephtha Young and others, (lost); James Small and others, (lost).

Jan. 12, petition of S. C. Fessenden and others, (lost).

Jan. 13, petition of N. E. Paine and others of Exeter, (lost); Thomas Burdin and others, (lost); Azael Lovejoy and others, (lost).

Jan. 15, petition of Joseph Staples and others of Peru, (lost).

Jan. 16, petition of E. M. Wood and others of Camden, (lost); petition of G. W. Ben and others of Waterville, (lost).

Jan. 17, petition of Zachariah Jordan and others of Limerick, (lost); William Smith and others of Topsham, (lost); A. B. Meservey and others of Oldtown, (lost); Ebenezer Knowlton and others of Montville, (lost).

Jan. 18, Edward Emerson and others of China, (lost); James M. Neal and others of Belmont, (lost); J. D. Collins and others of Palermo, (lost).

Jan. 19, Edward Rogers and others of Farmington, (lost); Jesse Hayes and others of Auburn, (lost).

Jan. 20, H. G. Cilley and others of Lewiston, (lost); E. P. Tobie and others of Lewiston, (lost).

Jan. 23, B. C. Bailey and others of Bath, (lost); Daniel Alden and others of Monmouth, (lost); A. H. Morrell and others of Phillips, (lost).

Jan. 25, James Colton and others of Troy, (lost).

Jan. 26, Petition of J. M. Mussey and 24 others of Brooks; True W. Hill and 40 others of Brownfield; L. D. Strout and 25 others of Raymond; Campbell Batchelder and 30 others of Corinna; Samuel Small and 44 others of Portland. This latter petition contains the names of James B. Cahoon, John A. Poor, Ezra Carter Jr., Asa Cummings, John M. Adams, Neal Dow, Charles Holden, John M. Wood, Samuel J. Anderson, Henry Carter, Wm. Woodbury, Wm. H. Shailer, W. D. Little, Hezekiah Packard and other men of note and influence in Portland.

Jan. 30, Stephen Williamson and 19 others of Starks; Wm. Bucknam and 37 others of Lisbon; Orrin Bartlett and 17 others of Abbott.

Jan. 31, Arthur Caverno and 98 others of Biddeford; C. O. Libby and 29 others of Parsonsfield.

Feb. 2, Charles Hurlin and 31 others of Lyman.

Feb. 3, Nathaniel Andrews and 28 others of Pittsfield.

Feb. 6, Aaron Ayer and 31 others of Newfield.

Feb. 7, D. S. Witham and 6 others of Smithfield; James Weymouth and 62 others of Sabbattsville; B. H. Taylor and others of New Sharon, (lost).

Feb. 8, Thomas C. Norris and 36 others of Vienna; Joseph Berry and 46 others of Georgetown.

Feb. 13, Joseph Plummer and others of Gorham, (lost).

Feb. 14, Charles Farrand and 25 others of Mercer.

Feb. 26, Jared Smith and others of New Sharon, (lost).

We regret that so many of the petitions are missing, as it would be a satisfaction to know the whole number of petitioners. Several of the lost petitions were very large, embracing a hundred or two of names.

Change of Site.

It will be seen by the letter of Bro. Knowlton, who spent a day in Lewiston on his return to Washington, that the Trustees have changed the site of the Seminary.

When the Trustees met at Lewiston to fix a site, lots were offered at each extreme of the village, some mile and a half apart; and, of course, their choice must be one of the extremes. Had a central lot been offered at that time, it would undoubtedly have been accepted. A central site has now been chosen, which the citizens of Lewiston and the Water Power Company have generously donated. It is as retired as the former site, and has several advantages which the other has not. The change will add greatly to the prosperity of the Seminary. The great dissatisfaction before existing is now quieted; and, we think, a general harmony of opinion prevails. The Trustees did not move in this matter; but a respectful petition was sent them to consider the question of change, and they could do no less than comply. They have considered the question carefully, weighing all conflicting interests, and the site is changed—the work is begun—the sound of axe and hammer is heard, and we now say amen to it all. We cannot write more at this time. Come, readers, and see how you like the site of the Maine State Seminary. Bro. Steere, Mr. Morrill, and others will give us some good speaking on the 26th.

Second Visit to Dea. Hathorn.

On our arrival home on Monday evening the 16th inst., we found two letters informing us of the illness of Father Hathorn; and we accordingly left in the 6 o'clock train the next morning for Woolwich. Bro. Hathorn was glad to see us. He feels that his end is near, and nothing more rejoices him than the presence of Christian brethren. He says he is "weaned from the world"—that there is no "prospect" of his recovery—and that he is "ready to go." He made his will on the 13th inst., and he authorizes and requests us (his wife earnestly and heartily joining) to make this public announcement. Bro. Hathorn has put nothing in his will for the Maine State Seminary. But he gives to his wife the use of the homestead, including horses, cows, sheep, &c., and any money "on hand" during her natural life. He also gives to her her own \$8100; or eighty-one shares of Bank Stock, and it is the wish of Bro. and Sister Hathorn that one-half of all Sister H. may leave at her decease shall be donated to the Maine State Seminary to remain a permanent fund forever, the interest only to be expended under the direction of the Trustees for the general purposes of the Seminary. We shall hope to have the necessary writings executed as soon as may be.

The Lord be Praised for this generous gift for the education of the young. The blessing of Heaven be upon our aged brother, and that "mother in Israel," his companion, MARY HATHORN, of Woolwich.

Sister Hathorn said she had been hoping and praying that God would open some way for a portion of their property to be disposed of where it would do good after their death; and "when you and Bro. Brooks came here the other day, I believe the Lord sent you." Oh, this is cheering. Amid the trials and hardships that have been in the way of the founding of the Maine State Seminary, such sympathy and favor as this cannot find utterance in words.

Bro. Hathorn sent a special request by us to Bro. Brooks, that at his death Br. B. should preach his funeral sermon. May God raise up our aged brother, and let him yet live. Many will be disappointed in not meeting him at Lewiston on the 26th, at the laying of the corner stone.

THE ADVOCATE.—Received the last month in new subscriptions \$11,00, which leaves the paper in arrears in the sum of \$47,40.

Boys, don't kill the birds.

Wayne.

We spent the Sabbath (15th inst.) in the pretty village of Wayne. Br. Gould was absent preaching that day for the brethren in Wales, where a new interest has lately started and a house of worship has been erected.

At five o'clock in the afternoon we accepted an invitation, and spoke in the Methodist church, meeting there brethren of three Societies of the village—viz., Methodist, C. Baptist and F. Baptist. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Bro. Gould is laboring successfully in Wayne. He is in the midst of a kind and benevolent people; and ministers know well how to appreciate such a condition.

Wayne has subscribed in part to the Seminary; and, as we have no doubt, she will yet subscribe in full. The Maine State Seminary has warm friends in Wayne and its vicinity, and they will not see it suffer and fail.

One smiling little girl, twelve years old, came and put a dollar into our hands for the Seminary—and a moment or two after a little rosy-cheeked boy, only two years and a half old trudged along with his dollar for "the Sem'ry."

Do you hear that, children? Now let all the other children imitate, as far as may be, the Wayne children and contribute for a noble school at Lewiston. God bless you, children of Maine, and help you to be good, kind, and benevolent. Learn to GIVE while you are young, as well as to "lay up." We hope many of you will yet be students in the Maine State Seminary, and if not before, that, certainly, *there*, you will find the Saviour.

South Montville.

We have made, since our last issue, a family visit to this beautiful country place, the home of Bro. Knowlton, and 28 miles east from Augusta. Here and in the towns surrounding Montville, Bro. K. has for years preached the Gospel of Christ, as his venerable father, the Rev. Ebenezer Knowlton, senior, did before him. In the pretty village graveyard, father Knowlton, life's work being done, quietly sleeps. His body sleeps there—not his soul—God forbid. We met at Montville Bro. Knowlton himself, who had just returned from Washington,—his brother, Rev. David Knowlton, of Skowhegan—Bro. Tracy, Bro. Knowlton's successor in the pastorate—Bro. Given, who has been preaching of late in the Montville Quarterly Meeting, and whose labors God has owned and blessed. We were permitted also to greet other good Christian friends. The children, too, were happy—the girls picked flowers, and the boy caught a big fish.

Our friends in Montville are deeply interested in the success of the enterprise at Lewiston. The sisters are discussing the "Appeal to the Maine Ladies" made in the last Advocate, and we shall expect to hear a good report from them soon.

Hiram A. Thwing.

In another column will be found a tribute of respect to the memory of this dear brother, from the pen of a Bowdoin student. We were hoping much strength to our ministry by Bro. T.'s addition to it. But no; he has preached his first and last sermon—he has done his work—he "would not live away." Why should he? He has found his home in Heaven. What young man who reads this will give his heart to Christ, and his life to the Christian ministry, and so fill the gap made by the sudden death of our departed brother? Who? Who?

Hathorn Hall.

Bro. Hathorn sending a request to Brother Brooks, of Bath, a short time since, that he desired to see some one of the Trustees of the Seminary, Bro. Brooks made him a visit, and received *in cash* from him one hundred dollars for the purchase of a marble frontpiece—on the slab to be cut the name of the generous donor to the Hall. This makes the donation of Bro. Hathorn for the building of this Hall *twelve hundred and twenty-four dollars*.

Declines.

Bro. Fullonton, by reason of ill health, and the press of labor caused by the near approach of the New Hampton anniversaries, declines to deliver the oration on the 26th at the laying of the corner stone of the Seminary.

Rev. Martin J. Steere of Portland will be his substitute.

PROSPECTUS.

The Subscribers will publish on Saturday, the seventh of June, the first number of a new literary periodical under the title of the

Northern Home Magazine,

and in placing it before the public as a candidate for patronage, the publishers beg to assure their friends and the public that no exertion will be spared to merit their support.

It is designed to make the Northern Home Magazine a first-class publication, and nothing shall have admission to its pages of an immoral tendency; every means will be used to render it an acceptable and welcome visitor to the family circle.

In addition to articles from some of the best writers in the Union, careful selections will be made from leading Foreign and American Periodicals, and a large space will be devoted to extracts from the most popular works of the day.

The Editorial Department,

will be under the control of a gentleman eminently qualified for the position, and the

BOOK TABLE

will be in charge of a person who has had much experience as a caterer for the public taste.

The Magazine will contain sixty-four large octavo pages, printed on heavy white paper, from a clear type, to which will be added an advertising supplement of sixteen pages, got up in the best style.

The Magazine will make, at the close of the year, two handsome volumes of 400 pages each, and will be furnished with a handsome title-page, and table of contents at the close of each volume, which we are prepared to bind up in any style required, at the most reasonable rates.

Each number will have a beautifully engraved cover, got up expressly for the work.

Every exertion will be used to insure the prompt delivery of the numbers to subscribers.

Terms of Subscription.

Two dollars per annum, invariably in advance. All subscriptions will be discontinued at the expiration of the time to which payment is made, unless otherwise ordered.

Clubs of six and upwards, to one address, will be furnished at \$1.50 per annum.

All letters must be addressed to

DALEY & LUEKIN, Publishers,  
31 Exchange Street, Portland, Me.

We have received the first number of the above Magazine, and it makes a fine appearance. "Northern Home Magazine." That is it. Let Maine have a literature of her own. Then she will truly have something to throw into the common treasury of her Republican sisters.

The Magazine contains the engraving of the Maine State Seminary, accompanied with the following article.

Maine State Seminary.

The Free Baptists separated from the Baptist denomination in the year 1780. Their first church was organized in New Durham, N. H. by Rev. Benjamin Randall.

They had in the commencement of their Christian operations but few educated men, and a large majority of the members of their churches too lightly esteemed education.

In the year 1832, their first Institution was opened at North Parsonsfield, Me., under Rev. Hosea Quinby, who is the first F. Baptist graduate from a College.

The Academy at Parsonsfield was burned in September, 1854. It had received funds from the State in the sum of \$2000.

On the burning of Parsonsfield, a State Convention assembled at Topsham, the 22d of November, 1854, where measures were taken for the establishment of a State Institution "centrally located."

The petition of the Convention, aided by petitions from all sections of the State, from men of all classes and kinds of religious belief, was heard by the Legislature in the incorporation and endowment of the MAINE STATE SEMINARY, which received the Executive signature on the 16th of March, 1855.

The MAINE STATE SEMINARY is located at Lewiston. It has received \$5000 in money from the State; and—whenever "building are erected suitable for the accommodation and the purposes of the Seminary," and the same shall be "ready to be used as a place for the education of youth"—it is to receive the sum of the State in the sum of \$10,000. The ten thousand dollars must be kept as a permanent fund, the State paying the interest (six per cent.) semi-annually.

Besides the \$15,000 donated by the State, the town of Lewiston has given an equal sum, five thousand of which is from the Lewiston Water Power Company. The sum of nine thousand dollars has, also, been raised in private contributions from various parts of the State—making the sum total of the funds of the Institution as at present remaining—TWENTY-NINE THOUSAND DOLLARS.

The corner stone of the centre building is seen in the engraving is to be laid with appropriate exercises on the 26th inst. It takes the name of HATHORN HALL, in memory of Dea. Seth Hathorn, of Woolwich, an aged and venerable member of the F. Baptist church, and who has largely contributed for its erection. Its estimated cost is \$8000. It is 86 by 50, three stories high. 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 for Literary Societies.

The two wing buildings are each 40 feet by



POETICAL.

WILL YOU MEET ME?

Will you meet me in Heaven?—will you meet me,  
Where the saints and the loved ones are gone,  
Uniting their songs and their praises,  
With those that encircle the throne;  
Ascribing thanksgiving and honor,  
Salvation, dominion and might,  
To him who has died to redeem them  
And fit them for regions so bright.

Will you meet me in Heaven?—will you meet me,  
Where the angels and pure spirits dwell,  
And tune their bright harps with their voices,  
The glorious anthem to swell;  
Who rejoice when a sinner repenteth,  
And speed them on missions of love,  
To those who are heirs of salvation,  
And bear the glad tidings above.

Will you meet me in Heaven?—will you meet me,  
Where our Lord and our Saviour most dear,—  
Not as when in humanity shrouded,  
He was wounded and crucified here,—  
Now risen to mansions of glory,  
Has gone those blest seats to prepare  
For those whom the Father hath given,  
That they may abide with him there.

Will you meet me in Heaven?—will you meet me  
Where Jehovah, enthroned in light,  
Receiveth the homage of nations,  
Who singeth his power and might;  
Where all who have loved the Redeemer,  
And made their robes white in his blood,  
Shall dwell in his presence forever,  
And worship their Saviour and God.

Will you meet me in Heaven?—will you meet me  
When life's toilsome conflict is o'er,  
When this body, now wasting and dying,  
Shall encounter afflictions no more;  
Where tears shall be wiped from all faces,  
And sorrow, and sighing, shall cease,  
And pain, and disquiet, and trouble,  
Be succeeded by joy, love and peace.

[Peterboro' (N. H.) Transcript.]

MORAL AND RELIGIOUS.

Obedience to Parents.

A poor soldier, some years ago, whose pay was but a few pence daily, was asked by his officer how he understood the fifth commandment; what was meant by honoring his father and his mother. "Please your honor," replied the soldier, "I take it to mean, allowing them three half-pence a-day out of my pay, now they are old." Was not this a very good practical explanation?

Why should you render this obedience? Reverence for the guides of your youth requires it. Affection prompts it. Gratitude urges it. The Bible commands it. The happy results of obedience encourage it. The miserable consequences of disobedience enforce it. A wicked man, becoming angry with his aged parent, determined to turn him out of doors. He ordered his little boy to give the old man a blanket that he might have some little defence against the cold winter's blast. "Father," said the child, "shall I cut the blanket in half?" "In half! what do you mean, child?" "Why father, because when I'm grown a man, may be, I shall turn you out of doors when you are old, and then you will want the other half!" The wicked man's conscience was awakened. What! would his child visit upon him the sin he was about to commit? It might be so. And if so, the retribution would be just. He could not bear the prospect, and with tears besought his aged father to forgive him his great transgression, and still to remain under his roof.

You are to obey your parents in all things. Even when it is a thing disagreeable or inconvenient. However busy you may be at work or play, you must answer directly, and run to do what they bid you. The little girl of whom I told you, as loving her Bible so much, was cheerful and prompt in her obedience. "Whenever I called her," said her aunt, "however busy she might be, she ran to me like a bee's wing." Was not this a pretty comparison? It was the same thing as saying, she came flying like a little honey bearer.

Do not think this a matter of trifling concern. Disobedience to parents is rebellion against God. Disobedient children are put in a list with the worst of characters, 2 Tim. iii. 2, 3.

Of course I am aware that fathers and mothers have their faults. They would not be human beings if they were quite perfect. You should be ready to bear with their imperfections. The reason why you should do this, may be gathered from the following narrative. The kind master of a certain servant one day gave him an olive, and desired him to eat it. Olives are unpleasant to eat; but this servant ate his without making a wry face. His master looked and expressed his surprise. "What?" answered his servant pleasantly, "have I received so many favors from you, and cannot I manage to eat a bitter olive

when you give me one, without making a fuss about it."

"But mother is very unkind to me, and father is always harsh. I never get anything but angry looks and words from them. It is very hard to mind what they say." I am sure it must be. Still the command is absolute. You are not, and cannot be, a proper judge of the conduct of your parents. It would never do to leave it with you to settle when you should obey and when you should not obey.—Besides, love to Jesus Christ will enable you to obey; even if love to your parents is not strong enough. And your Heavenly Father is acquainted with all your difficulties; pray to Him and He will grant the peculiar support and assistance you need, so that, as you walk in the way of parents-obeying, you shall not stumble.

But is it never right to disobey? Very seldom.—Still such a case may occur, although great caution is necessary, for fear it should be selfishness which makes you glad of an excuse for disobedience. These questions may help you if you should be thus placed: Does the Bible positively forbid it? Does my unwillingness to obey come from respect for God's command? Is it merely or chiefly because I want to save myself trouble? Have I expressed my unwillingness in a very modest, respectful manner, and asked my parents to notice that the Bible forbids what they want me to do? Am I at the same time doubly attentive to the other wishes of my parents, so that I may prove the sincerity of my scruples?

The way of obedience is certainly pleasant and peaceful, when we look at it from beginning to end. Now and then you may think it would be pleasanter to have your own way; but in the long run, experience would convert you to an opposite opinion. The commandment to honor parents, is the first which has a promise. Think of that; God meant to distinguish this commandment. The promise referred to the land of Canaan. But I have no doubt, that to every obedient child there is still a promise belonging and fulfilled.—The blessing of God rests upon the worldly substance of obedient children.—Dutiful sons and daughters are generally favored with peculiar enjoyments and usefulness in every other relation in life.—They make the best husbands, wives and parents. They are blessed as the instruments of making others happy. Like Isaac, Joseph and David, such children have the privilege of finding God near them as a Father, and in "his favor is life, and his loving kindness is better than life."

There was a father, who one day met with a dreadful accident, while he was on what some persons call 'a drunken spree.' This happened while his wife, equally as abandoned as himself, was drinking in a gin shop. They had one child, who, in a Sunday school had learned to know and love the Lord. Poor child, she had had a painful time of it, before this accident. And now her misery was increased. Her father became delirious, and his pious child could scarcely bear to sit up with him at night, for his language was full of dreadful words. Her mother was little better. Most of the things in the house were at the pawn shop, and but for a shilling which Martha had saved out of her earnings, there would not have been a particle of food. I have not time to tell you of this affectionate daughter's unwearied patience, meekness, and love; all rendered in return for their unkindness and neglect of her; of her hard labors in the day, and pale watchings at night.

But I must tell you of what occurred to her and her parents two years after this melancholy time. About two years afterwards, you would not have known the cottage. It was decent and well furnished. On a Sunday, both parents were seen, well clad, accompanying their happy child to the house of God. When they returned they sat down in gratitude and peace, and conversed of the great things God had done for them, whereof they were glad. They spoke of the means which had brought the striking alteration in their persons and their circumstances. Listen to their acknowledgment:—"It was a great blessing we ever went to that temperance meeting, and were persuaded to put down our names. And it was a great blessing when we got back our bit of clothing to make us decent. And it was a still greater blessing, when we were led to hear the sound of the Gospel. But"—and both

parents took the hands of the weeping, happy Martha—"we should never have kept our pledge, we should never have been persuaded to hear the Gospel, if it had not been for seeing that it taught this dear child to be dutiful and affectionate, even to parents who so little deserved it. She has honored her father and mother in humble obedience to the command of God, and long and abundantly may she enjoy the goodness of the Lord in the land of the living."

How to spend the Sabbath.

1. *Rise early.*—God requires one-seventh part of your time. The Sabbath is just as long as any other day. If you indulge in sleep Sabbath mornings one or two hours later than usual, you rob God and your own soul of so much holy time; and if you begin the day by robbing God you cannot expect he will bless you.

2. *Pray for your minister.*—He will then preach better, and you will be better prepared to profit by his preaching. He needs your prayers. He has tasked his energies to prepare good sermons to interest and instruct you. Exhausted by the labors of the week, and trembling under his awful responsibility, he will be cheered and encouraged if he believes he is remembered in your prayers.

3. *Pray that the preaching may be blest to your soul.*—He is a foolish man who sows his seed before he breaks up the soil. You are more foolish if you expect a blessing without asking for it, or preparing your heart to receive it. If a blessing is not worth asking for, do not complain if it is not bestowed.

4. *Do not indulge in secular conversation.*—To spend the interval between the services of the sanctuary in talking about business or pleasure, or politics, is not remembering the Sabbath day to keep it holy. If you spend your intermission in this manner, you must not wonder if in the afternoon you feel sleepy, and the preacher seems dull.

5. *Banish worldly thoughts.*—You must not on the Sabbath, "think your own thoughts." If your thoughts are allowed to wander unrestrained over the business of the past week, or the plans for the week to come, you will suffer for it. God will leave you in darkness, your love will be cold, your prayers formal, and you will be disqualified to engage profitably in the services of the sanctuary.

6. *Do not criticise the performance of your minister.*—If he has preached a poor sermon make the best of it; if a good one, be thankful and improve it. Your praise or censure can do no good either to him or yourself, but may do hurt to both. You will profit far more by praying over the sermon, and applying it to yourself, than by criticising it.

7. *Spend every Sabbath as though it were your last.*—Your last Sabbath will soon come. Perhaps the next will be your last. Spend it then as you will wish you had done, when you review it millions of ages hence. If you knew it would be your last, you would be much in prayer, you would banish worldly thoughts and conversation, you would read your Bible, you would meditate much on divine things, and examine the foundation of your hope for eternity. Do this, and your Sabbath will not be spent in vain. [Am. Tract.]

CONFESS TO GOD, AND SAVE YOUR SHILLING. An Irish lad, whose father was a Catholic, was persuaded to go to the priest and confess. He consented, but upon the priest's demanding a shilling beforehand, he made a pause, and asked,

"Do you confess?"

"Yes," said the priest, "I confess to the Dean."

"Does he charge you?" asked the boy.

"Yes, a white thirteen," replied the priest.

"And to whom does the Dean confess?"

"The Bishop."

"And the Bishop?"

"He confesses to the Pope."

"And do deans and bishops pay?"

"Yes, smartly, too," replied the priest.

"To whom then does the Pope confess?" asked the boy.

"To God," was the reply.

"And what does God charge?"

"Nothing."

"Then," said the poor boy, "I'll confess to God and save my shilling."

"Blessed are they that mourn, for they shall be comforted."

MISCELLANEOUS.

Water.

The extent to which water mingles with bodies apparently the most solid is very wonderful. The glittering opal, which Beauty wears as an ornament, is only flint and water. Of every ten hundred tons of earth, which a landlord has in his estate, four hundred are water. The snow-capped summits of Snowdon and Ben Nevis have many million tons of water in a solidified form. In every plaster of Paris statue which an Italian carries through London streets for sale, there is one pound of water of every four pounds of chalk.

The air we breathe contains five grains of water to each cubic foot of its bulk.—The potatoes and the turnips which are boiled for our dinner, have, in their raw state, the one, seventy-five per cent., and the other ninety per cent. of water. If a man weighing ten stone were squeezed flat in a hydraulic press seven and a half stone of water would run out, and only two and a half of dry residue remain. A man is, chemically speaking, forty-five pounds of carbon and nitrogen, diffused through five and a half pailsfull of water.

In plants we find water thus mingling no less wonderfully. A sun-flower evaporates one and a quarter pints of water a day, and a cabbage about the same quantity. A wheat-plant exhales in a hundred and seventy-two days, about one hundred thousand grains of water. An acre of growing wheat on this calculation, draws out and passes out about ten tons of water per day. The sap of plants is the medium through which this mass of fluid is conveyed. It forms a delicate pump, upon which the watery particles run with the rapidity of a swift stream. By the action of the sap, various properties may be communicated to the growing plant. Timber in France is, for instance, dyed by various colors being mixed with water, and poured over by the root of the tree. Dahlias are also covered by a similar process.

THE PHILOSOPHY OF DROWNING.—Man is the only animal that drowns naturally. He does so because he is endowed with reason; that is to say with a large spherical brain with a skull on it, which rises above his nose. If he falls into deep water, in spite of his great brain, he has not presence of mind enough to stick his nose out and keep it out, as he might easily do, but lets his heavy head, like a stone, press his nose under water. In this position he inhales, and fills his chest with water, so that he becomes, on the whole, so much heavier than water as to sink. While the lungs are filled with air, the body is lighter than its bulk of water, and of course swims, just as an iron vessel does. All, therefore, which is necessary to keep a person from drowning in deep water, is to keep the water out of the lungs. Do you ask how this is to be done? Suppose yourself a bottle. Your nose is the nozzle of the bottle, and must be kept out of the water. If it goes under don't breathe at all till it comes out. Then to prevent its going down again, keep every other part under,—head, legs, arms, all under water but your nose. Do that, and you can't sink in any depth of water. All you need to do to secure that, is to clasp your hands behind your back, and point your nose at the top of the heavens, and keep perfectly still. Your nose will never go under water to the end of time, unless you raise your brain, hand, knee or foot, higher than it. Keep still, with your nose turned up in perfect impudence, and you are safe.

This will do in tolerably still water; in boisterous water you will need a little of the art of swimming, which if you don't get, you deserve to be drowned.

Watermelons love a high and dry soil; we have known them to grow luxuriantly on a sand bed where weeds of all sorts had refused to vegetate. Manure with compost in the hill. The product can be wonderfully increased by placing a shovel full of good loam over the places where the vine branches, and pressing it down—new roots will start out and impart vigor to the whole.

TIE UP YOUR FLOWER STEMS. Almost every plant is prettier for having its stalk supported. Large ones should be tied two, three, or even four times, to keep them from being boxed and cuffed by the wind. Slender iron rods are recommended by various writers as very durable and cheap. If neatly painted green, they attract no attention, and never rust. Pinks, especially, should be supported.