

SAINT JOHN, N. B. FEB. 16, 1854.

"Peter followed afar off."

Trifles sometimes disclose important events. In the above passage the little words "afar off" disclose the state of mind of Peter at the time spoken of. It was all proper to follow Christ; it was right for Peter to follow him; but the "afar off" is the window through which we look in upon the soul of the backsliding Peter. It might have been possible for a very timid man to have followed Christ under the circumstance with caution and at a very respectful distance from those who arrested him; but, for Peter who was not afraid to go to his Master's command into the foaming sea—for Peter who always seemed to court danger to be seen following afar off was not characteristic of the man; the outward circumstances were not sufficient to account for the slow pace and shy look of that disciple who had shown himself for his master's sake willing to draw the sword and commit himself to the peril of deadly strife with a very superior foe.

What is the matter? How is the strange conduct of the brave Peter to be accounted for? If the Saviour had allowed his rash disciple to fight in his own way and according to his own wisdom he would not now be following afar off; he had been in the van. But when Christ had acted the part of master, directing Peter to put up his sword he began to be filled with distrust. Peter wanted to be a disciple, yet not learn from his master; to be a servant yet to be as pleased for all the master's wishes. It is much easier to say "thy will be done" than it is for the heart to resign itself to God. The rebellious will say "thy will be done, but let thy will be like mine." Precisely like the disobedient ungainly boy who accused his parents of filling the house with strife because they set up to correct him, affirming that he was "a good boy when he could do as he had a mind to." Many a quiet happy prosperous Christian believe themselves near heaven's gates till God puts forth his hand to remove their property, friends, or other idols, and straightway they may be seen limping in the pilgrim road afar off instead of running it with alacrity. They were good children of the Heavenly Father till He assumes to do something which implies that He knows better what to do than they, and at once they are filled with murmuring; they cannot be good Christians because their lot is so hard; they were good children while allowed to do as they "had a mind to," and almost wonder He causes His children to backslide. Thus the arid and zeal of many begin to cool off when they find they cannot do as they "have a mind to," and yet remain Christians. Still they do not mean to deny Christ altogether and entirely desert him. They want to approach near enough to see how his cause gets along without their help; how John and others who continue to trust Him get along; apostasy however once begun goes rapidly on when there is no Christ to stay its progress. Very soon Peter denies his Master and yet every word betrays that he was a Galileean. Peter hears upon the third denial the third crowing of the cock, and behold, "the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, 'Before the cock crow thou shalt deny me thrice.' Peter coming to a full consciousness of his apostasy did all that remained for him, if he would continue to be a disciple; he "went out and wept bitterly." It was repentance that soon showed itself in works; he was found at the tomb as soon as he could get there after the glad tidings of a Saviour risen reached him. If Peter had been like many backsliders in our day, Christ would be the last personage he would have taken the pains to meet; he would not have gone to the tomb; much less would he have gone to Galilee to the meeting at which Christ previous to his death promised to be present; and when he saw his blessed Lord on the shore of that lake where he had so often seen him before he would have made all possible sail in the other direction, or he would have excused himself from going to meet him by saying, "business is very pressing; have engaged to deliver so many fish this evening." Christ has promised to meet us in places far nearer than the Galileean mountains to Jerusalem, the distance Peter went to meet his risen Lord. "Where two or three are gathered together in my name," says Christ, "I am in the midst of them." But what place does backslider avoid as he does the prayer meeting? He acts just as if he is ashamed to meet the risen Lord.

Unhappy friend have you imitated Peter by following far off, by denying Christ thrice? Christ looks upon you with yearning to save you. Imitate Peter's repentance and haste to meet your risen Lord in all the places He has appointed to meet His followers.

G.

THE EARTHQUAKE.—We noticed in our last the shock of an earthquake which was felt in our City on the morning of the 8th inst. We since learn it was felt throughout both this Province and Nova Scotia, in some places much greater than in St. John. The first shock was felt here a little before 7 o'clock, a. m., and lasted about thirty seconds, a second occurred a few minutes after, not so great. We learn that at Dorchester it was so severe as to shake a large stone building, and at Fredericton, (says the Observer,) several clocks were thrown down, and at Government House, stove-pipes were separated, and a chimney was split. A succession of shocks we learn occurred at the Bend and also in some places in Albert County. These occurrences are rare, several years having elapsed since a similar one occurred. They however should remind us that "the end of all things is at hand."

THE REVIVAL AT DUNDAS.—A letter received from our Colleague dated the 12th informs us that the work of God is still pressing with considerable power at Dundas and adjacent places. Elder Perry baptized six on Sunday the 4th, and on last Sabbath Elder Genter baptized nine. Brother O'Donnell states to us that vast numbers of people continually attend the meetings and manifest great anxiety in the work. Brother O'D., has gone to the upper part of the St. John River, on his agency; we bespeak for him there the influence of the friends of our paper. His last letter contained the names of thirty who were subscribers.

New York Correspondence.

EGYPTIAN ANTIQUITIES.

MR. EDITOR.—Perhaps your numerous readers are not aware that we have in this city, a "larger collection of Egyptian Antiquities than any other part of the world can boast of. These articles have been collected by an able and enterprising gentleman, Doctor Abbott, during his location in Egypt, as physician to the Pasha of Egypt, for more than twenty years where he enjoyed ample opportunities and privileges that no other person ever possessed. This collection he brought to this country about three years since. It embraces about one thousand curiosities of a rare and interesting nature. Having visited this collection recently, allow me to speak of some of these articles to your readers. There is a very large quantity of vases, in porcelain, marble, and stone; large slabs of the latter beautifully sculptured; numerous mummified men, women and animals. There are jewelry, clothing, weapons of war, children's toys, &c. The earthen vases from their appearance, were made in the same manner as the present day, by the potters in Staffordshire, England. This method is by turning a wheel with great rapidity, in which the potter throws a large ball of clay, and while in rapid motion he makes the article in question; he handles are then fastened on with soft clay, and baked in an oven. But the art of sculpture in the age in which these articles were made, had arrived at great proficiency; the drawings we usually see from Egyptian slabs are of a rude description, but several of these are extremely beautiful; some female heads could do honor to Power's or Chantrey; one small figure of Osiris; only one inch in length, having the appearance of ivory, but on close examination is found to be stone, the hands and feet worked to perfection, ingers, toes and eyes, with every other part, also displays great skill. By the side of the figure stands a pair of lizards, one holding a smaller one in its mouth, these are carved in some material that we do not understand, but the time and patience and industry in their execution, must have been immense. If they had been moulded in the original they could not have been more perfect. For this article alone, Dr. Abbott was offered five hundred pounds while in London. Of marble vases, there is a great variety, one is about three feet long, and two wide, and is cut out of one solid block of marble; others are very thin and chaste, having the lotus and figures covered upon them. There is a variety of mummies, two of which, are most beautiful specimens; one a priestess, the outside case of this is very strong, and richly ornamented, but the inside is painted in glowing colors, birds, animals, and reptiles; the climate and the facts that the objects have been kept in air-tights, will in some account for the colors retaining their brilliancy so many years. The largest mummies present are those of bulls; one is eight feet in length, and three feet from his horns to the nose; these have been carefully embalmed, and cannot be less than three thousand years old. This animal under the name Apis, the Egyptians adored as the image of the soul. Several cats, and dogs, six crocodiles, with several birds and other objects, which they held sacred, are neatly wrapped in linen. This wrapping when set fire to, emits a delightful odor; from this, we learn for what purpose balm, myrrh, and spices the Israelites to whom Joseph was sold were employed which were taken from Gilead to Egypt. We learn here the art of writing was invented many centuries ago. One piece of papyrus is 26 feet long, and closely written an embossed with a gold leaf; it is so perfect that it does not require paper at the back, it rolls up like paper, and was found so in a mummy case. Several pieces of papyrus are framed, one relating to the purchase of some land in the time of Cleopatra. Their pens were made of reeds cut in the same manner as we cut a quill. The word paper is derived from papyrus. Articles of linen are very numerous, having the appearance of having been woven by a hand loom. A lady's dress with three rows of fringe at the bottom; they are called calasiris, and Herodotus says that over these they wore a white linen shawl; head dresses are made of wool, linen and silk, and were in the same manner as ladies' cretchet work at the present day, and manifest great taste. Several made of porcelain, in which are brushes and paints of various colors, supposed to be used in the ladies' toilet for painting eye-brows and other parts of the face, showing the present is not the only age in which ladies have been dissatisfied with nature.

The weapons of war have a very ancient appearance. A helmet with a neck chain is made remarkably strong, it seems as if no blow from any sword, or club, would ever make any impression upon it; an axe, and dagger by the side of it, the head of the former was made of bronze, and fastened to a neat wood handle with strips of leather; the blade of the latter is made of the same material as the axe and has a horn handle with silver rivets. A war chariot wheel; and a club with iron spikes in a good state of preservation is to be seen fastened to a long pole; the instrument must have been used more after the manner of a threshing flail; it has the appearance of being a destructive instrument; reference is made to the weapon Isa. lxv. 15. But the most interesting object of all is the fragment of a breast plate bearing the name of Shishak one of their kings of whom mention is made in 1 Kings xix. 25; who went to Jerusalem and took from them all the treasures of the house of the Lord, and the king's house, in the reign of Rehoboam. A heavy crown of gold, but little tarnished, bore the name of Menes who was the first king of Egypt, of whom Joseph speaks as living before Abraham. This crown is ornamented with engravings of the lotus flower. In all probability Joseph and Moses viewed the same crown; but still, precious as it was the crown and great the dignity of wearing it, yet Moses chose in preference to it suffering affliction with the people of God.

Articles of jewelry and numerous finger rings are much the same as at the present day. Sandals are made of various materials, such as date leaves, wood, and leather, some of the latter cow hide, and some colored; combs, made of wood have a modern appearance, but they are two thousand years old. One case contains a quantity of eggs, seeds, dates, and other fruits. Spoons of various materials, and some beautifully carved; a female holding a shell is classic. There are three specimens of brick brought from the pyramids. We see what use the children of Israel made of straw while they were employed in making it. The straw and clay are mixed, and the bricks dried in the sun, and then are ready for the edifice. But while the collection is so rare, and interesting, it is not encouraged. The theatres and other places of amusement where morals are corrupted, are filled, but in this interesting museum we only now and then see a solitary individual.

The above is a description of the museum of which I once wrote to you as being about to be purchased, to be kept in this city. Many thousand dollars have been subscribed, but whether the subscription is completed, I cannot say. I think the price for which the collection is offered, is not less than sixty thousand dollars. New York, Jan. 30, 1855. G. T.

A system of Intellectual Philosophy, by Rev. Am. Mason, first President of Cleveland University. Revised and enlarged from the second edition.—A. S. Barnes & Co., New York.

It is with peculiar pleasure we introduce this work to our readers. There is no part of the labors of an editor in which he ought to feel his responsibility more than in his notices of books. A celebrated author very appropriately remarked that where persons read many books one has little influence good or bad, but where a person has one book and but one that will very likely determine his destiny. This is in good part true as every one readily admits. The same principle, too, holds good where he has but one book on mental philosophy his ideas on that subject will very much take their form from that book. So on almost every subject. However various the books with which an editor becomes acquainted on any given topic, he ought to remember that many of his readers may be confined to one, and that the one he himself recommends. This responsibility is greater the more important the topic may be under consideration.

We write at this time in full view of this responsibility, and that too, concerning a subject as important as any aside from that of religion. One's view of the mind, its faculties and susceptibilities must have an influence on his views of religion. What these views are in regard to every department of the mind will be very much determined by his views of intellectual philosophy, the topic with which this book is concerned. And yet in view of the responsibility mentioned, we gladly commend this work to our readers. If any readers never saw any other book on the subject, and we know it, we would commend this to him, believing on the whole it is the best thing we could do, and that too, both in relation to philosophy and religion.

Every person who has at all reflected upon mind and its operations, perceives that there are three grand functions, knowing, feeling, and willing; and that these include all others; and that they are totally distinct one from the other. A thought is not a feeling, nor is a thought or feeling a purpose. The object of mental philosophy is to describe each class of these mental operations, infer the powers and susceptibilities implied in these, and to illustrate the laws by which the mind is governed in them. The preacher has to do directly with mind. The feelings are to be moved, the knowing powers to be addressed by means of information and arguments and the will brought to determinations in behalf of truth. From the very calling of the minister it is manifest he more than all other men needs to be acquainted with the nature of mind. The Bible addresses mind as it is in its own nature for the maker of the mind speaks to it in that precious book. The Bible in its communications therefore proceeds every step according to the demands of mental philosophy. From this view how manifestly a knowledge of the science of mind must be of great service to him who has to deal with it in guilt, in remorse, in penitence, in despair, in hope, in life and in death, in short, in every state and under every variety of circumstances.

Mental philosophy is wider in its scope than intellectual philosophy—the former treating of mind in regard to feeling, willing, and knowing, but the latter only of knowing and its relation to the other two functions.—This is the scope of the book before us as an intellectual philosophy, but the author has added many interesting applications of the principles of the whole science which he so ably discusses while it is able, thorough and extensive in its scope, the publishers present it at a low price. We heartily commend it to all our ministry, and all others who give any attention to this important science. It is encouraging to the Christian to see with profit the author keeps before his mind the principle that the Bible proceeds upon the only true mental science.

Reply of the REV. CHARLES MACKEY, to the Morning News, on CAPITAL PUNISHMENT.

This letter is a Pamphlet of thirty-four pages was issued from the Press of Messrs. J. & A. McMillan last week, and is now for sale at the Book Stores. We have pleasure in saying that Mr. Mackay has dealt with the subject in debate in a scriptural manner, and has fairly met the objections urged against death penalty. We are glad also that this subject has come up for discussion, as a morbid sympathy for criminals is likely to hinder the execution of that justice which is necessary to be meted out for the protection of the innocent, and the punishment of the guilty.

We had the pleasure of giving a discourse on Wednesday evening in the Marine's Hall, on the subject of Capital Punishment, a synopsis of which we may publish in our columns before long.

We last week called the attention of the public to the improper use of the Mechanics' Institute. The following paragraph we copy from the Church Witness of Wednesday last, which we heartily endorse:

We observe that an Amateur Theatrical corps is about to visit this city, and to perform at the Mechanics' Institute for the benefit of the Patriotic Fund. We applaud the desire to obtain contributions for so excellent an object, but we must emphatically express our strong and decided objection to the means now proposed to be employed. The habits and tastes which theatres engender are thoroughly evil, as thousands can testify, and we should deeply regret to see the youth of the city exposed to temptations which are now happily free from. With regard to the assertion that the objects entertained by some of the Directors of the Mechanics' Institute, to the use of their Hall for such a purpose, had been overcome, we have authority to say that such is not the case. The Majority at a regular Board Meeting granted the use of

the building, but the minority have not yet changed their opinions in the slightest degree as to the propriety of the act.

Various Paragraphs.

The Protestant church of France now mourns for M. Verney, the distinguished preacher in Paris, who has just died in Strasburg, to which place he had been called by the Presbytery of the Confession of Augsburg, to defend certain valuable privileges which the Protestant seminary had enjoyed for centuries, and which Jesuit influence wished to wrest from them.—M. Verney had quitted the bar for the study of theology, was advanced in years, and was widely known in the great Parisian world. He died suddenly in his pulpit, after having finished an eloquent discourse.

CRISIS IN CHINA.—The New York Observer publishes a long letter from China, in which much force is expressed as to the tendency of matters growing out of the revolutionary movement in that country. The following paragraph, with which the letter closes, was written under the apprehension that foreign interference may be on the side of the Imperialists:

The foreign ministers will go down to history and be remembered in the records of future time, either in the admiring gratitude of generations yet unborn, who may reap from their benevolent policy all the benefits of public advances in Christian civilization; or in all the public infamy which has descended upon those who stooped to prostitute the resources of Western Christendom to the upholding of a Pagan barbarism, and the extinction of the best hopes and dawning liberties of a vast people. If the Manchow Emperor, assisted by foreign bayonets, subdues the formidable rebellion which now convulses his throne, he will not care to cherish gratitude toward his present deliverers, and he will ever remember that it was a foreign religion which inspired energy and strength to the rebellion. The overthrow of Tse-ping-wang would be followed by a perpetual restriction and persecution of Christianity throughout the whole Empire. But we hope better things for China.

RELIGIOUS REVIVAL IN A PENITENTIARY.—The Baltimore Argus states that a week or two since, on a Sabbath day, a stranger visited the Maryland penitentiary and preached to its inmates. His remarks were very eloquent and deeply aroused the feelings of his auditors, a number of whom manifested an earnest desire to repent and reform. The Argus says:—

"For several days and nights the struggle went on, some of them not eating anything during that period—sounds of weeping and praying were heard throughout the day and night, and the Warden, with other friends, prayed with the sufferers and exhorted them to true repentance and faith. One by one they have come forward expressing faith in the merits of the Saviour, until, at this time, some twenty odd have made profession of the power of redeeming grace. The Marston reports the most marked and delightful change in the conduct of these persons, who seemed to have been endowed with a new spirit, and to be filled with love and affection for each other, in place of their former vicious propensities. Quietness and serious thoughtfulness reign in this department of the prison. The work allotted the inmates is done well and cheerfully, and there is at present the manifestation of a vital and permanent reform."

AUSTRIA—DESPOTISM—THE BIBLE.—A recent official report of the Imperial Chief Police Department of Austria, says the Congressionalist, shows that during three months, February, March and April last, two hundred and thirteen thousand persons were arrested and imprisoned for various crimes and offences, and at the same time, eleven thousand two hundred and sixty-seven houses were subjected to the domiciliary visitations of the same police—making nearly 900,000 imprisonments and 45,000 domiciliary visitations for the year—a single year! And this is but a specimen of the tyranny exercised under all the despotic governments of Europe.

"Can such governments long withstand the progressive light of the present age? Founded on principles acknowledged by the genius of Christianity, can they successfully resist the onward course of the Bible, and the silent but mighty force of Him who goeth forth from conquering to conquer? Fall they must as surely as Lemus, if the soldiers of the cross are found faithful to the Captain of their salvation. At the bottom of all these movements that are now agitating the despots of Europe, and inspiring the Jews of Liberty, are the Bible Societies of Great Britain and the country—working with the missions of various names, that are aiming at the overthrow of Romish idolatry, Greek superstition, and the thousand popular delusions that sit as an incubus on the mass of mind in the old world.—Every blow struck at Romism, and that ignorance which makes the mother of devotion, is felt by every throne of despotism in Europe and Asia."

TRIALS OF CARTEL MURKERS.—An Italian Journal states that "from 1481 to 1820 the Holy Inquisition of Spain dismissed to the flames of hell, after their accused bodies had been burned to ashes at the stake, 34,638 souls; 18,049 persons were burned in effigy, and 288,214 were condemned to prison and the galleys—a punishment perhaps involving greater misery than that of suffering at the stake."

The London Christian Times says:—In a few weeks, Smithfield is to be deprived of the honors which it has enjoyed for centuries. It is to be the cattle market for the metropolis no longer. It can never come to be a spot of deep interest to the Christians of England. The removal of its many tenants will enable the visitor to recall more vividly the scenes of the past. Three hundred years ago its fairs were blazing with terrible frequency. Mary was restoring the Papal religion in true Papal fashion. The kingdom had received abolition from Cardinal Pole for his schism in the days of Henry and Edward VI. This very month of January, 1555, a solemn procession of the Water-God moved through the streets with all the pomp that long practice and deep study have enabled Rome to throw around its spectacles. On the 30th, the Acts against heretics came into force. On the 4th February, the excellent John Rogers, a prebendary of St. Paul's, had the honor to lead the way as the prototype of the Marian persecution. These martyrs are the common property of the whole Church in England. They were witnesses to the truth before any difference in Church government had distinguished Protestants into sects. All, therefore, have an equal interest in perpetuating their fame. We are glad to hear that the Protestant Alliance has it in contemplation to erect a memorial to their memory. For such an object we can have no doubt that all would willingly contribute.

CHINA.—The Rev. J. J. Roberts, Baptist Missionary to the Chinese, has arrived at New York, from the field of his labors. The object of his return home, where he designs to make only a temporary stay, is to seek men and means in aid of the missionary work in China. For this purpose, he makes an appeal to his denomination in which he gives some facts concerning

the revolution, hopeful of the freedom of China. He says:

1. It is a fact that Tse-Ping-Wang is so firmly established at Nanking that no Tartar force will ever be able to expel him.

2. It is a fact that the revolutionary spirit is so universally diffused through China that no foreign power, if directed against the patriots, and God forbid that such should be allowed, could extinguish it; if driven out of Nanking it would come to consummation elsewhere.

3. It is a fact that Tse-Ping-Wang destroys idols and publishes the Scriptures without note or comment; hence, that his revolution gives greater promise for China's reformation and advancement than any thing we had ever dreamt of before!

4. It is a fact that he and his party have solicited the aid of co-operation of wise counsellors, skillful physicians, surgeons, and missionaries; and offered a large money inducement.

Revival—Education.

A late number of the Morning Star, (Free-will Baptist paper,) contains a letter from the Pastor of the Church at New Hampton, New Hampshire, giving an account of an interesting work of God in that place. All of our readers may not be aware that there exists in New Hampton a Free-will Baptist Literary Institution for males and females; it has a large number of students, and is said to be the best institution of the kind in New England. It has been in operation about three years, but no very general revival has taken place in it until recently. We make the following extract from the letter referred to, giving an account of this work:

A very interesting work of Divine grace has been going on in this place, especially in the school, for a few weeks past, which I hasten to give some account of through the columns of the Star, both because it is a precious work, and because so much interest has been felt among our churches abroad that God would pour out of His Holy Spirit, on the New Hampton Institution.

In the going out of the Old Year and coming in of the New, a number of Christians here very evidently began to seek for a new consecration to God. Earnest and wrestling prayer went up before God—and in answer, blessings came down from Him. Early as the New Year progressed, piety in the hearts of several of God's people assumed a higher type. Drawing near to God, he drew near his saints. Prayers to God for an immediate revival, were more constant and more earnest. Soon several of the unconverted were found to be in an inquiring and anxious state. Social meetings became more fully attended, and Christians were greatly encouraged. The faithful words of Bro. E. B. Fernald, who was with us a while at this time, seemed to be attended with a good result. All was calm, but we could see the cloud of mercy rising.

The voice of the CONVERT praising God and happy was heard first (Jan. 9th) in the Tuesday evening prayer meeting in the chapel, though a few had before confessed themselves anxious. This was two weeks ago to-night; and the case was one which we all felt must have quite an influence in the school. The work has gone on in a powerful manner since, and seems as precious now as at any time since its commencement. The Friday evening following, four happy converts spoke of Jesus' love, and several others voluntarily arose during the meeting and asked for prayers, declaring their resolution to seek God from that hour. Next evening at the chapel several new converts spoke, and the number of the anxious was multiplied; and Sabbath evening, 14th inst., some twenty came to the anxious seats. On the following Tuesday evening sixteen or twenty happy converts spoke, as well as many quickened Christians, together with the offering up of many prayers. I do not know as I ever attended a more precious meeting. Last Thursday and Saturday evenings also, were scenes of intense interest, over which angels rejoiced. Last Sabbath evening in the church the converts and seekers were desired to go forward to the front steps, and at once thirty-seven responded to the request, of whom all are now rejoicing in the convert's glorious hope, except some nine or ten; and yet, as the travelling was far from being good, several converts were recollected as not being at the meeting. At the prayer meeting last evening also, several spoke as converts for the first time; and four others arose with strong feelings and said, Pray for me!

My dear brother, we believe in speaking with prudence to say that two hope as many as thirty-five or forty sinners have been converted to God in our midst since this New Year has come in; some merry drops have fallen upon members of some of our families here, but mostly they are members of the Institution, and many of them among the best scholars in the Male and Female Departments. "It is the Lord's doing, and marvellous in our eyes." To God be all the praise!

Now we rejoice at the good news of this revival; we do not know that we have heard of one any where that has afforded us more satisfaction. First, because it is a seal upon the Institution in which many young men are being educated, and fitted for future usefulness in the Church, and in the world. Second, because we have an esteemed relative a student in that Institution. He is the only student we believe from New Brunswick, and he has only been there a few months. We sincerely pray that he may share largely in the blessing of the revival. Thirdly, we rejoice in this work, because it may be the means of removing the prejudice that exists in some minds against Institutions of this kind. A letter received from our young friend there since the revival commenced, gives us substantially the same account as contained in the foregoing extract.

The following from his letter, which bears date Jan. 30th, will show the estimation that he has for the New Hampton Institution.

"Our Winter term closed on the 26th,—the Spring term commences on the 6th February. We have been providentially blessed during the last term; no deaths nor sickness has been experienced in our midst. We had only about 125 students during this term, a great many being absent teaching, but our number will be swelled exceedingly next term. From almost every state in the Union we have students. The Institution stands foremost among those in the New England States; several graduated this term for College, and quite a large number, if they live, will graduate at the close of the summer term.

You know that some may say what they like about education, but the day for ignorance is past, and there is no longer any excuse for it. When I first came here I thought the people were crazy about education. The spirit is universal. Here mechanics and laborers of all classes, young and middle aged, attend the winter term, and think the money well spent. The Institution has been in operation about three years without any revival, but about three weeks prior to the