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66 FREEDOM AND RIGHT AGAINST SLAVERY AND WRONG."

C.F. READ & H. H. FRAZIER, EDITORS.

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ADDRESS

B. S. BENTLEY, Esq. DELITERED BEFORE THE SUSQUEHANNA COUNTY NORMAL SCHOOL, AT THE CLOSE OF THE TERM, NOVEMBER 12th, 1858.

To what are mentindehted for their success, rank, and position in life!

God made man for an immortal desting. From the cradle to the grave, and from the grave onward and onward forever, He hath sprend for his use, tables louded with provisions, rich aff abundant, suitable to every possible taste and appetite, to be esten without surfeit, wines that exhibarate and make glad the beart. desserts, sweet as the honey-dews of the fairy land, and fruits delicious to the taste, and healing human wo. God has spread these tables for man, and invites him to them; and if he choose to get under them and pick up the crumos that fall for the dogs, or if he choose to partake of that which will turn to ashes within him and give him pain and sorrow, or if he keep away and refuse to eat altogether, the fault is his, and not his Maker's.

When we commence this life we are the most helpless and imorant of all creatures. Having no choice or control of the circumstances into which we are ushered, we stant out upon the broad sea of life for the goal of our future destiny. Our body, fragile as the most delicate house plant when it first presses its way out of its native soil, is ready to fade away at the first cold breath of Heaven. Within it is placed that mysterious, immortal, and ever-growing germ, in embryo, of all human greatness and power, the hero, the philosopher, the poet, and the statesman. Faint and feeble at first as the ignited spark that falls from the flinted steel, it spreads into a flame that shall send its light throughout the world. This is the beginning of us all. In this starting point for time and for eternity, God knows and gives

neither aristocracy nor rank. The infant born in the log but, nay, in the very hovel of degradation and want, may fill the highest stations of wealth, honor, and power, may, may become one of "Nature's Noblemen," and whose memory shall be treasured up in those archives that endure forever; while another that is born in princely halls, surrounded with all the gorgeous display of royalty and wealth, a poor, ignorant, degraded, and miserable wreich, who when he dies will sink beneath the placid waves of oblivion, and will scarcely leave a ripple to remind the world that he ever lived.

That God has given to all equal capacities and intellectual powers I will not assert. That every man might become a Newton, a Locke, or a Bacon, I do not believe. Human development of its own greatness and power requires diversity of taste and of talent. God did not make the cool and-gurgling springs, as their sparkling waters gush out from the hill or mountain side and run in beautiful rivulets along their flowery banks, and in their course beautify the landscape, and quench the thirst of the weary traveler and grateful herds, to carry the mighty ships and become the highway of nations; but shall we infer that therefore they do not fulfill what God designed for them? Can the proud oak say to the spear of grain, I am more useful than you, because I am larger and stronger? Verily, no.
Young ladies and gentlemen of the Normal School!—It is

not my purpose to theorize to you, but to make a few suggestions for your consideration, practical in nature, truthful and simple in their bearing.

Let me take each one of you by the hand, and lead you back.

nothing. You may show it all the beautiful things of earth, and it cares not for them. You may tell the most marvelous tales, and it cares not for them. You may speak to te, and it hand starve. It knows no ganger; and if the fire were to consume it, and the pool, a mighty ocean, without limit and without a shore. you not. You may place food within its reach, and it would aid that parental and human kindness can bestow upon it, or it dignity of man. It makes the man; or, rather, it helps the man sinks into the grave. The little taper that just begins to burn within, with a light so small and dim as scarcely to be perceptible, and which is to light that form along life's precarious road to the tomb, begins its course with it. Without food, the body dies-without food, the taper gives no light, and nought but death and darkness remain. The history of the one is the history of you all. Congenial food was given to you, and you grew, they appear! Without number, grand, and mysterious, unples of nature and applied them to the most practical and use. The little taper began to burn brighter and cast its radiance over searchable and past finding out! In their contemplation, the ful purposes of life? Who ascertained the motions of the planthe soul. You first began to understand what was said to you. mind becomes absorbed and lost in wonder and amazement, and its, and the revolutions of the earth? Who studied out the You then began to articulate words yourself. You began to obtain was said to be we are led to cry out, "Who is sufficient for these things?" As tecience of figures, and of geometrical proportions, and reduced fast hour—gets up—gets his lessons mechanically, if at all—serve what was around you; you learned your ABC; you we study His works, our thoughts, our very beings them to rules so that you can inderstand them? Who tamed spends his evening in idleness or dissipation. He resolves and serve what was around you; you learned your ABC; you we study His works, our thoughts, our souls. then began to join letters into syllables; and notable was that are elevated and drawn out towards Him. If we were to at the lightning and made it than's obedient messenger from land day to you when you could put two syllables together and make tempt to study them in masses, or classes, our lives would be to land? Who have been the heroes from age? The them read Ba-ker." From that day to the present, you have progressed. You probably know more to day than you have when we attempt them in detail?—In the clear right we go out merchants, the great inventors, and the great machinists of the inest and saves his money, another does not; who is responsible merchants, the great inventors, and the great machinists of the inest and saves his money, another does not; who is responsible merchants, the great inventors, and the great machinists of the inest and saves his money; another does not; who is responsible merchants, the great inventors, and the great machinists of the inest and saves his money; another does not; who is responsible merchants, the great inventors, and the great machinists of the inest and saves his money; another does not; who is responsible merchants, the great inventors, and the great machinists of the inest and saves his money; another does not; who is responsible mend in great machinists of the inest and saves his money; another does not; who is responsible mend in great machinists of the inest and the great machinists of the inest and saves his money; another does not in great machinists of the inest and saves his money; another does not in great machinists of the inest and saves his money; and the great machinists of the inest and saves his money; another does not in great machinists of the inest and saves his money; and the great machinists of the inest and great machinists o when we attempt them so detail is in the clear figure we go out increases, the great inventors, and the great men who have done known any other day of your lives. It certainly ought to be so, and view the starry heavens. We behold the firmament, stud-world? Who are and have been the great men who have done but have you all progressed equally? If not; in what is the ded with ten thousand shining worlds. We look upon it as a all these things? Who are they that held high rank and the great men who have done and the great men who have done worlds. We look upon it as a little the great men who have done worlds. We look upon it as a little things? Who are they that held high rank and the great men who have done worlds. cause of difference? If each one of you in your early infancy whole, and it is sublime and magnificent. Soon our eye rests position among the nations of the earth? I tell you the true had been shut up in some dark room where the light of heaven upon a single planet, or a cluster of stars. We see Arcturus and I lie not, that they are the sons and the daughters of farm been seen by you—where no human voice had ever fallen upon and sang of them. Next we look upon Venus, sometimes the smiths, of masons, of tallow chandlers and soap makers, of colyour ear-where no object of sense had ever been impressed glorious forcrunner of the sun, bright harbinger of day, and then the first time to listen to the human voice—the first time to immeasurable distances from us, our minds seem to take wings Think of Elihu Burritt, who understands more languages, per behold the light of day, -which one of you would know more and fly away from us, and it is with difficulty that we again rethan the others; which of you would know most about Astronone of you claim that you would stand above the others? Could lantic or Pacific, and watch the waves as they roll on in ever

Professor Stoddard determine by his most rigid examination, for varying and never ceasing motion till they spend themselves.

you are behind others because God has not given you so large a expanse of waters before you, you begin to think of the ships ground, and raises itself up into the light of heaven till it becomes first learned your letters, and then to read, and then to cipher, and then the science of language, and so on to your present

not having made a greater p officiency than you have?
That God may have given larger capacities to some to acquire knowledge, and stronger mental powers to use it when acquired, than he has to others, as I have stated before, I will not deny. But admitting that proposition, I still maintain and most firmly ful maple. We wonder why they grew there, side by side. fed believe Lat the condition, rank, and worth of the man depend by the same soil, watered by the same rains, and warmed by more, as a general rule, upon himself, upon his own personal and determined effort, than upon any difference that God has it that works the same material into the different kinds of leaves, made between his mental copacities and those of others. " God acts not by partial but by general rules." Some men are uniformly healthy through long lives, and are never sick till the day of their death. They have constitutions that will carry them through the abuse of all the laws of health: others have to occupy us for a thousand years, to say nothing of the minerorganic and hereditary diseases that they can never overcome, though they strictly observe all the rules of health: but the general rule is, that by an observance of the laws of nature, the masses enjoy about the same degree of health. So with the laws of mind. God has, at various times, given to some men those mighty intellects, that as the pines of the forest overtower all other trees, so they rise above all other minds, and so to others. He has given those barren and sterile intellects, that will not But, my friends, why should I enlarge? There is nothing that produce anything beyond hazel bushes and scrub oaks, whatever

it is of ne more value to him than broken bankbills in a chest: thoroughly their beautiful and mysterious textures; can you upon them. Precucious boys and fast young men are apt to run

it, is of no more practical benefit than food is to the stomach that does not display His wondrous power and wisdom, and that day, just entering upon the school of life. Some of you will rise of a dead man. As God has made the mind immortal, with is not full of instruction to us. The lamented Hugh Miller to eminence and wealth, and others will die unknown beyond power and capacity for eternal progression, or which is the same thing, for being forever educated, so he has furnished ineans for said progression or education that will continue forever; and as the mind progresses, so will the means adequate

to that progression be forever furnished. In this state of existence we can only learn the alphabet—
some hardly the first letters of it. We learn here till ripe man may melt with fervent heat, and the earth and all its beautiful hood. We then begin to go back to second childhood, and to things may be burned up, but Man cannot die. Immortality is powers, but indolent in his habits, and greatly fascinated with the infancy—drop into the grave, are born into another world commence our existence there infants again, but with more take that impress off. He alone can destroy that immortality. knowledge to commence upon than the greatest scholars, and . At I enter this field, my courage fails me. So vast and so took up a novel, commenced reading, forgot his suit, it was called larger capacities for advancement than the mightiest intellects of varied is it that I am lost and bewildered upon my first approach on and lost, and he awoke to consciousness when it was too late. earth, facilities for knowledge and objects for study that earth to it. When we social of the human family, in gross, we think This indolence and indecision marked his life, and with the talcan never dream of.

The term education in its popular sense is entirely too much restricted. Perhaps some students have come here "to finish vidualize, we find our thoughts shooting back like lightning their education" at this term. We often hear it said that such through the long vista of time, and all nations, tribes, and classyoung man "has finished his education, and that he is now going to travel or do something else—that such a young lady has just completed her education at such a boarding school."

Did you ever hear such paltry nousense? What do they mean you ever hear such paltry nonsense? What do they mean by it? Nothing more nor less than that for a certain number out nations as they now exist—the Russian, the Turk, the Greek. of hours in a day, for a certain number of months or years, their heads have been stuffed with the contents of certain books. that lie upon their brains as leaven would upon a piece of putty,

There are many different kinds of education. We hear it said of some that they are educating themselves for the penitentiary and the gallows the others for the poor and the tastes. When you have contemplated men in classes, take them almshouse—others for being poor miserable rugrants, wretched as individuals. Go into the Royal P. laces of earth, and study in themselves, a burthen upon their friends, and a curse to the community in which they stay, for they live nowhere—they and grades, till you reach the lowest dens of infamy, poverty, have no life, and the world will-be no better for their ever hav. and wretchedness. Go to those upon whom earth has bestowed ng been in it.

Again there is that kind of education that dissipates and efting, and death prevail in every shape; go to the palaces and feminates the mind—and no means can possibly be employed prisons of earth, and study all their habits and circumstances of more successfully for educating the mind in this way than the reading of the wishy washy literary trash, that for the last few and then learn thyself, for thou art but a man. years has been deluging the world as with a flood. It educates But as mind makes the man, our special reference should be to the mind down instead of up—weakens instead of strengthen—that. In all ages, lights have sprung up whose rays have been ing it, and leads to vice instead of virtue, to misery, and not to shed over the world and are now enjoyed by us. The great happiness.

quire a strong one to go against the current. But there is an education differing widely from these in its ac-

"Hills peep o'er hills, and Alps on Alps arise;"

and yet where is the traveler intent on his journey, that gets discouraged? Or if for a moment he should, does he not as he rises to the top of one hill, and breathes the pure and invigorate ing air, renew his courage and with more vigor press on to the next? And as he rises higher and higher does he not enjoy still more the clear and heavenly atmosphere into which he has come? And the beautiful views furnished to him above and below?— And does not his very soul burn within him for still higher ascents and new views?-This Education is necessible to all, in every department of life. It belongs to no privileged class. The king upon his throne may enrich himself with it—and the poor man upon the dunghill may revel in its luxuries. No monopotwelve, fifteen, eighteen, or twenty years, and point out to you ly controls it. No aristocracy appropriates it. It is a Godgivwas not satisfied till he found a new world; Moore, Scott, By as infant in its mother's arms. It knows nothing. It can do en boon to the human family. It can never weary—never be nothing. You may show it all the beautiful things of earth, and exhausted, till earth and the whole Universe of God be explored. So long as mind remains, so long will food be furnished for it to Rerke Emmet, Patrick Honry, Webster, Clay, and Calhoun, and again, and as you live you will succeed. Suppose you come a mighty stream, and the pool, a mighty ocean, without limit and without a shore.

This checation elevates and ennobles. It brings all up to the Did not Benjamin Franklin come up from a poor and under the human heart; Demosthenes, Clay, and Calhoun, and again, and as you live you will succeed. Suppose you try to spean and oreas down, it y a again, and again, and as you live you will succeed. Suppose you try to spean and oreas down, it y a again, and again, and as you live you will succeed. Suppose you try to spean and oreas down, it y a again, and again, and again, and as you live you will succeed. Suppose you try to spean and oreas down, it y a again, and again, an

that comes in contact with the mind is laden with it-It is In all above, in all around;

In earth and air, in sight and sound. . . objects of study, contemplation, and thought, how wonderful do in Philosophy and Chemistry have found out the hidden princi-

had never dawned upon you-where no human form had ever and Orion just where they were when Job looked upon them upon your brain, and you had all been brought together this again the beauty of the evening. And as our eyes wander from afternoon, into this room, for the first time to see human faces star to star and from planet to planet, as they seem to float at

which of you God had done the most, and to which of you he harmless at our feet, or the surging billows as they dash in fury his food from day to day—and his only time to read at, early had given the highest intelligence against the opposing rocks, we feel as though some mighty pow- dawn and at twilight; for during the day such hours of work and that now beams in every part of this room and from every eye, er was in motion before us, and our minds are filled with awe labor you never knew and never will know, in this country, and what a dreadful dreariness and mental darkness would be here! and sublimity. Did you ever stand and look at Ocean's vast no light at night except the glimmering of the slightly burning More dreadful to be with you when the light of the soul is expanse stretching out before you, till the dipping of the sky peat. Poor fellow, his daily tasks were hard, his companions down into the mighty waters cuts off your vision? If you nevel coarse and ignorant, his commencement in life hard and discourting the light of life had forever gone out. Again I repeat, whether your progress has been equal; and if er have, do it as soon as you can, and learn how insignificant and aging; but as the little accorn that has lain for a long time in the not, what the cause has been? I am now only speaking of those powerless you are, as you stand and look upon the wonders of cold, dark earth, begins to feel the gentle influences of the sun who have had equal opportunities. One of you may say that the mighty deep. If you can get your thoughts from the mighty and rain, bursts its shell, and crowds and pushes itself out of the capacity to learn, so active and powerful an intellect as he has to that are sailing over this highway of nations, with their white a mighty oak; so was it with the noble Hugh Miller, and he others. How do, you know that fact, my friend? . When did sails spread to catch the breezes of heaven; of the millions of went to the grave honored and beloved by thousands, and a halo you learn it, and of whom? He certainly has given you pro- living animals that swint therein—the mighty whale and down of glory surrounds his name that shall never perish. gressive powers, or you would never have been where you are through the endless variety of smaller fishes to the little insects to-day-you never could have learned your first letter. If you that make the coral reefs and islands firm as the everlasting hills ed, and where Mermaids have their abode, -of the millions of knowledge, how do you know that the fault is not your own for treasure and of human beings that have been swallowed up and a world-wide distinction. Multitudes of such men could I name,

are held in its insatiable niaw. Again we look upon the autumnal forest in all its beauty .-We at first contemplate it as a whole. Soon some towering pine attracts our attention-tien a majestic cak-and then as beautithe same sun. What laboratory or what piece of machinery is branches, wood, and bark? Who can study out and explain the

process by which it is done? Again, we look upon, to us, the broad earth with all its mountains, rivers, seas, and oceans. There is enough upon its surface

als and dark caves that lie beneath its surface. thought of as suggestive of anything interesting. It was the subject of rocks and stones; and he wrote a book, not long, since published, in which he has classified them; and which book is B. Astor, who inherited his father's fortune, is scarcely known one of the most interesting of the present day, and which makes Geology bear unmistakable evidence of the authenticity of the

you see that is not a rich and mysterious object for study—the culture you may bestow upon them. But this is not the gener- air you breathe composed of its different parts,—the light that you burn-rain, snow, hail, the trees of the forest-the spear The educated man is always a man of power. No man can of corn, the blushing rose, the little modest violet peoping up educate another. He may aid in doing it, but every man must through the moss by the wayside. Go into your gardens, and ments in the Arts and Sciences have all been made by study and educate himself, with such aids as may be furnished him. One behold the endless variety of plants and flowers growing there; by thought. It will ever be so. What part do you intend to man may impart knowledge to another, but if the man does not look at the little spear of grass, the blossoms upon the trees. act in the great drama of human life? What rank do you ineducate himself with that knowledge so as to be able to use it. Watch them from day to day, as they progress; examine tend to fill? If you think you have genius and talent, don't rely good enough to be deposited there, but not worth a farthing for tell how they grow, and by what skillful machinist they are a slow race at the last, and like the Rabbit, they may find themthe difference between education and knowledge, and will not moment upon these things, and have always been satisfied with place, but it has destroyed its thousands. "With the talents of difference between education and knowledge, and will not moment upon these things, and have always been satisfied with place, but it has destroyed its thousands." With the talents of difference between education and knowledge, and will not moment upon these things, and have always been satisfied with place, but it has destroyed its thousands. "With the talents of difference between education and knowledge, and will not moment upon these things, and have always been satisfied with place, but it has destroyed its thousands."

spent a lifetime almost, upon a subject that perhaps you never your immediate neighborhood. And why? Not because you But above all these, I believe with Pope, that "the proper must, but because you will. I affirm what I know, that there is study of mankind is Man i" because he is the most mysterious not one of you here, that cannot rise even beyond your own exin his formation and the most important in his destiny. The pectations or hopes, if you will. But you must not rely sun, moon, and stars may fade and pass away—the heavens upon your genius to do it. If you do you will fail. I knew a impressed upon him by the finger of God, and He alone can reading of novels. He had an important suit one day, a few

but little of it. When we contemplate mankind in masses, we can do it composedly; but when we come to classify and indies of men now extinct and dead, and those that now exist, stand before us, for our study and contemplation. Although all were descended from one common parentage, yet how vast the difference. Letting the past go, let your thoughts rest upon the differthe French, the English, the Scotch, the Irish, the African, and all the other nations, tribes, and people now upon the earth,-How long would it take you, my friends, to study out and learn without producing the first symptom of life or action,—and this their peculiar characteristics, their governments, their religious, they call education. their statesmen, their philosophers, and their poets, because through these you learn their minds, their education, and their their inmates. Come along down through all the different ranks all her luxuries with unsparing hand. Go where sickness, sufferlife; study man in every department, rank, and circumstance,

men of the world have been and are, as a general rule, self-made To many minds this kind of education is desirable and pleasmen. Born'in a hovel, of low parentage, faiced in obscurity ant, as it requires no effort to sail down the stream, but may ream want, without friends, with but few books, and no kind hand to aid and encourage them, they have risen by their own strength to the highest phinacles of wealth, and human greatness. This quisition and results. Its course is ever upward, and in that is no theory, no extravagant assertion, but a world known fact. How did they do it? Simply by having an object in view, and by a fixed, earnest, and determined purpose of soul to reach that object. They turned their minds into one channel, and kept them there. They did not permit their thoughts to scatter, but hey concentrated them upon the one object. The midnight oil, the pine knot and the early dawn, lighted them onward and upward in their course. The immortal Locke searched deep into the ward in their course. The immortal Locke searched deep into the become like the terrible yet beautiful picture drawn by Coledark recesses and chambers of the human mind, and brought to ridge in his "Ancient Mariner," of a calm at Sea: light what was there; Aristotle and Plato, the philosophy of the human soul and its future destiny, without the aid of revelation; Shakespeare, the character of all men under every circumstance of life and in every grade of virtue and of vice; he seemed to think and speak for every kind of man, and woman that ever lived; Bacon could fully contemplate mankind in their collective as well as their individual capacities; Columbus ron, and Coleridge, and hundreds of others, have touched

chinery by which we ride at the rate of sixty miles an hour ?-Who discovered the process of impressing the exact face upon If we consider the works of God as spreadout before us, as the polished metal, by the aid of light? Who by experiments ers, of merchants, of day laborers, of shoemakers, of blackliers, sailors, vagrants, and beggars. Not only were they sons and daughters of such persons, but many of them were brought up as apprentices in those very trades and occupations. haps, than any other living man. What was he? A blacksmith. Where did he study? At the bellows and forge.-

Benjamin Franklin was a poor and friendless boy, eating his roll of bread through the streets of Philadelphia, for which he of the deep sea caverus where the eye of man never penetrat had paid his last farthing, and half of which he gave away to a poor woman; and from that position by his own effort arose to but the few must illustrate. How did Locke determine the operations of the human mind? By studying his own. How did Shake-peare learn the various characters of men? By observa-

Who are the enterprising and conspicuous men of the present day? The railroad men, the professional men, the merchants, the business men of every kind of the present age. From what ranks do they come? I tell you from the "ragged boy" regiment. Stephen Gerard, the late millionare of Philaname was known through the land, while the name of William glorious one beyond the grave." beyond the city. Who was the lute Abbott Lawrence? A-

Read his life, and learn wisdom by it.

They were all young men and boys once as you are to day. Had they the advantages that you have? Far, very far from it. God forces rothing upon us. Everything that is worth having costs an effort. The improvements and develop-

dwell upon it now, only to add that knowledge, and will not moment upon these things, and have always been satisfied with place, one it has foot mental power to work it over and compound it and use do so. My friends, there is nothing, nothing in God's Universe.

God and of our fellow men, we engrave our those with place, one it has foot mental power to work it over and compound it and use do so. My friends, there is nothing, nothing in God's Universe.

There are more than two hundred of you assembled here to thing which will brighten to all eternity.

There are more than two hundred of you assembled here to thing which will brighten to all eternity.

miles from his home. He started to go, stopped at a tavern,

ents of an Angel he became a poor, inefficient old man. My friends, mark out for yourselves the course you intend to pursue, and when you have once chosen it, pursue it with an carnest, devoted and self denying determination and purpose to succeed, and you will do it just so sure as effect follows cause.— was in Tripoli, and it being Sabbath, preached to a small Set your mark high and keep your eye steadily upon it. If audience in the afternoon. In the morning I had several teaching suits your tastes, prepare yourselves for it. If Law, or Merchandise, or Farming, or the Mechanic Arts, or General Sciences, or whatever it may be, prepare yourselves for success in them, and when you have made up your minds, regard not the opinions of others. Many are retarded from doing what they believe in themselves to be right, because some one may make a sneering remark to them. I heard a rich farmer, years since, say to a boy who was using all his efforts and scanty means to get what education he could, "You are going away to school, are you? Well, it will answer well enough (said he sneeringly) for those boys whose fathers are poor and have not got their land paid for to go to school." That boy probably expended his little means full as well for himself as he would have done by staying at home and paying it on the land. There are two kinds of men in the world. One kind for thought and plans, another for action; one kind for counsel, another for war.

Demosthenes could plan a battle, and by his oratory excite the courage of every soldier that heard him, but at the first sight of the enemy he would turn and run away. Bonaparte could both plan campaigns and fight them. You may be one or the other f them, perhaps both.

But to succeed in life, I again repeat you must put yourselves to the work, your souls, your minds, and your every energy. You cannot sleep over it. You cannot spend the hours that God has given to you for that purpose, in dissipation and idleness. our success will be measured by the effort you make. Let that effort be directed to one purpose and that alone. It will

weaken unless directed to some culminating point. Young Ladies and Gentlemen: beware of that indolence that creeps over the mind, that withers the arm and paralyzes the soul. Shun it as you would the Bohon Upas. It will rest like a deadly incubus upon you. When once seated you may never shake it off. The chains of the giant Indolence, grow stronger and draw closer every day you wear them. You know it, and why will you let them wind around you? If you do, you will

"Still as a Slave before his Lord, The Ocean bath uo blast; His great bright eye most silently Up to the Moon is cast. Day after day—day after day
We stuck—nor breath nor motion; As idle as a painted Ship

Swing off. Better make a dozen fullures than never to try .-Better fall and half, break your head than never to attempt to every chord of the human heart; Demosthenes, Cicero, Pitt, walk. Suppose you try to speak and break down, try it again. known boy? Who invented the printing press, which is now backing down. Do it once, and you will be more likely to do shedding its refulgent rays over the broad earth? Who first it again. I have heard boys, and grown up ones, too, say when discovered the power of steam, and applied it to driving ma- they were called up in the morning, "Oh! I can't get up, I am so sleepy." Do they ever have that trouble on the 4th of July, or when the stage is waiting for them at the door? No such thing. It is all a matter of will and effort. One young man gets up in the morning and takes his book and gives his mind to it through the day, and in the evening you will again find him at it, and the midnight taper still finds him at it. Does it require a prophet to foretell his success? Another lies in bed till after breakspends his evening in idleness or dissipation. He resolves and ka and Aika, now in ruins. Of the latter place very little re-resolves, as he sees the advancement of others, that he will now remains, save an immense mound and broken fragmend his course, and yet he does the same. Who is at fault for bits, your dress and deportment; they are all a part

> bowels of the earth, when unrestrained, do not get the control of you, and forever blast your rising hopes. Pursue the same path that others have trod, and you will reach the same point. If Virtue and Religion be your guide cently made with him to accompany me on my proposed Vincit Perseverentia," you cannot fail, you will not fail to reach that temple up in the bright clouds, where happiness, joy God your trust, His works your study; your motto, " Omnia have gained access there. Some may get a higher seat in that Temple than others; but I tell you God has debarred it from and fame forover dwell, and dispense their favors to those who ascend, the fault is your own; and the beauty of the whole is One may travel scarlessly and even cheerfully, however that at each round as you ascend, new dishes are presented to dangerous his path may be, if he but feel conscious that you, different from any you have before tasted: more palatable, more invigorating; and the higher you go the richer and more numerous they are; and that ladder has no top, but goes on and up away into the vast unexplored Eternity. Will you climb it, or will you rake coals out of the muck forever; and eat garbage, the more of which you eat, the viler and more nauseous it becomes? Will you feed your souls and minds and let them expand, or will you shut them up like snails in their shells? Will you spend your precious moments in idleness, when life is so short, and a world so full of mysteries to be sought out and unraveled?

the whirlwind, and terrible as the fierce fires that

While I write, my soul is oppressed with the thought of talent wasted, of hours misspent that can never be recalled. If my voice could reach every youth in the land, I would cry, awake! awake!! from your slumber and your dreams! Lose not a moment! Arise and assert your proper dignity and station as a man, as a woman, in the temple of human greatness and worth. Time rolls on and will for wait for you, or return to you. You are created but little lower than the Angels. Fall not from your estate but rise to theirs. Fight manfully the battion and study. Why is it that Henry Ward Beecher culls the of life, and reap its rewards when over. Study the word and flowers along his way, and scatters them in his path? Why is the works of God. Let them be your companions by day and it that he gathers "Life thoughts" from everything around him? your meditation at night. Cultivate the social, moral and re-Because his mind is upon nature, and he studies it in all its de- ligious affections of your heart. See that you have an individuality of character and of purpose, so that when the great drama of Life is played out, and the curtain shall drop between this world and the next, the part you acted shall not be lost or forgotten in the general play, but like the incense of sweet flowers and noble deeds, it shall long be remembered, and it shall be said of each of you, "He hath done well. He has acted well the delphia, was a poor cabin boy. John Jacob Astor was a poor part that God gave him to perform, and having acted it well on boy in New York, and while he was making his millions, his this stage, he was prepared to take his part on that far more

THE SECRET OF LONG LIFE .- Bacon says: "To be free-minded and cheerfully disposed at hours of meat, and of sleep, and of poor boy in Boston. Read his life, and pursue his steps. What ed and cheerfully disposed at hours of meat, and of sleep, and of was Hornce Greeley? A poor boy and very green at that.— exercise is one of the best precepts of long lasting. As for the passions and studies of the mind, avoid envy, envious fears, anger, fretting inwards, subtile and knotty inquisitions, joys and exhilarations in excess, sadness not communicated. Entertain hopes; mirth rather than joy; variety of delights rather than surfeit of them; wonder and admiration, and therefore novelties; studies that fill the mind with splendid and illustrious objects as histories, fables, and contemplations of nature."

> work upon brass, time will efface it; if we rear temples, they but three months, he has already created a decided impreswill crumble into dust; but if we work upon our immortal sion upon the officials here, and is doing honor to the Amer-God and of our fellow men, we engrave on those tablets sometion of consular business.
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> October 2d.—Have just received a letter from Mr.

Lefter from Reb. J. L. Lyons.

Duma, Mt. Lebanon, Sept. 4, 1858. DEAR PARENTS :-- Your letter of the 18th June reached us at Duma, the 23d of July. We can hardly realize that our Summer has so nearly passed, and that in a few weeks we shall be again in our Winter quarters at Tripoli. Our health during the Summer has been and continues to be good. My eyes are better than they were during the Winter and Spring; still, however, I do not dare to tax. them more than is necessary. But few incidents have occurred during the past two months to break in upon the quietude of our Summer retreat, and doubtless you have een kept well informed of all that relates to us, through Henry's frequent letters to his friends at home. I will however note down a few particulars from my journal, commencing with the 1st of August last, on which day I calls from numerous friends, and had conversation and discussion with them on religious subjects. In the evening I was quite alone, and yet it proved to me the most de-

time when the soul loves "To steal a while away From every cumb'ring care, And spend the hours of setting day In humble, grateful prayer."

lightful part of the day. The sun sank in all his glory in

the placed waters of the Mediterranean, painting the far-off mountain tops with purple and gold. It was at just the

thought of you and my other dear friends at home; and thought, too of that other home, that "house not made with hands, eternal in the heavens," where I trust we shall all meet at last, shall meet to part no more. It was monthly concert evening, and while it was a great privilege to mplore God's blessing upon you all, it also gave me much encouragement and joy to know that in a few hours you, too, would be unitedly praying for us, and for the success of our work in this distant land. And thus it is

"Though sundered far, by faith we meet

August 2d.—Wrote a letter to you giving an account of the disturbed state of affairs in this country. Visited our school in the Mena, (harbor) found only seventeen cholars present, in consequence of a strong prohibition ssued in the Greek church the day previous, forbidding he people to send their children to us for instruction.-This sort of persecution, however, does us little harm; on he other hand, our cause is rather promoted by it.

Went up to Duma in the afternoon. Found all well. August 5th.—This forenoon seeing a large crowd of nen assembled near our house to attend a funeral, went and took a seat among them, and talked with them at some length upon the necessity of true faith in Christ, and true love to God, and the necessity of preparation for death &c. There were some ten or cleven priests present. One of them, an ignorant, snappish fellow by the name of Simon, got angry at me, saying that I had no business to preach to Christians—at I ought to go to the Metawlis and Moslems. I told han I felt it to be my duty to preach wherever I might be, and among whatever sect my lot might be cast, but as our Savior preached first to the lest sheep of the house of Israel, so I thought it quite proper that I should preach first to the wandering so-called christians. In the afternoon was present at the funeral in the church, and saw them bury the body in a grave about two feet deep, in which two persons had been previously in-terred. The bones were exhumed to make room for the by the side of the usua man, and mr. purson for the could not help exclaiming out against the heathenish practice. August 27th.—To-day arrived home from a missionary

tour through the northern part of Mt. Lebanon. I had no companion but my muleteer. Visited many villages, mostly inhabited by Maronites, some of them by Moslems, and a few by Greek Christians. Called upon the Maronite pa-triarch at his convent at Deeman near the cedars of Lebanon. Spent the Sabbath with Yanni at Ehden. Preached to a throng of people in the streets, the same people who, five or six years ago, forciby expelled Mr. Wilson and Mr. Foot from their village. Visited the ancient cities of Ak-I traversed had never before, so far as I know, been visited by any missionary. Many little incidents occurred during my tour which would no doubt interest you had I time to relate them. Perhaps at some future time I will give you a more detailed account of my journey. cation. And beware that the passions, fierce and

SEPTEMBER 7th.-Last night we had considerable rain. which is quite unusual in Syria at this season of the year. My friend Salch arrived about midnight from Tripoli, having come up, according to an arrangement which I had rejourney to Homs. We expect to start to-morrow morn-

Sada back to reopen her school in Tripoli. A part of the it is the path of duty.

SEPTEMBER, 21st.—Yesterday I arrived home from my

visit to Homs, I can only, at present, give you a brief outline of my interesting journey. Left Duma on the morning of the 8th inst., accompanied by my friend Sales, and crossing over the higher regions of Lebanon, descended the eastern slope of the mountains, to the great plain of the Buka, and pitched my tent for the first night in full view of the famous ruins Baalbec. Next day, (the 9th,) traveled all day northeasterly, over a beautiful, undulating country, passing several villages and fountains, and encamped for the night at the head waters of the river Orontes. There was no village, nor even a house in sight; but in the evening an old, hard-looking Moslem came to see us, whom a few days afterwards we learned to be notorious as the chief of a band of theives. He treated us very courteously, brought barley for our horses and milk for ourselves, but told us such horrible stories about the murders and robberies that had been committed in the place, that poor Saleh was unable to get any sleep, but sat all night looking out of the door of the tent, grasping my hatchet firmly in hand, prepared for any emergency that might arise.
We were however undisturbed, and carly in the morning the old sheikh came in again to see us, and I went with him to visit his place of abode.

BEHUT, Oct. 1st.-I had proceeded thus far with my letter when being interrupted I laid it aside, and did not, find opportunity to resume it. I can only say now, in regard to my journey to Homs, that I arrived there safely on Saturday, Sept. 11th. Spent the Sabbath with brother Wilson, preached for him in the afternoon, and aided him in the administration of the sacrament. On the next Tuesday, went to Hamath, a large city north of Homs. Wednesday, returned to Homs, and on Thursday, taking Saada with me, left for Tripoli where we arrived the next day, (Eriday the 17th.) Leaving Saada at Tripoli to reopen her school, I returned to Duma. Should opportunity offer, I may yet send you a fuller account of the journey of which I have given you so brief an outline. On Monday, the 27th, moved my family down to Tripoli. Wednesday evening took the Austrian steamer, reached Belrut next morning, Yesterday, counted eight steamers in the har-bor-French, English, Austrian, and Russian, Called on the new American Consul, (Mr. Johnston,) at his hotel this evening; promised to dine with him to morrow. He is a Noble Sentiment.—Daniel Webster penned the following evening; promised to dime with him to morrow. He is a sentiment: "If we work upon marble, it will perish; if we very pleasant social man, and although he has been here