# Che forest Bicpubliran． 

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『ATIONAL HOTEES
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| and to form the oharacter．To |
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| facte＇there is no knowledge：only fin cies，theories speculations，various a |
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| The child who mistakes the forms i |
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| lities．The：neglect of facts，the position to create their appearan |
| as，and jueave theories out of the brain lone，kept the world in darkness and |
|  |  | held soience hack for cost turies．Note

down every fact ；different varietios of teropernments，habite and testef．Let
your mind be ever awake to the forms nod fenlitios around you；llet not ap．
pearanees deceive you ；In this way
you will train the mod fo mag． you gine good purpose．The intellect
somut
must he accustomed to grasp，to must be accustomed to grasp，to com．
bine，to seperate，to classify．It must
tearn leara to reason on fhets；to reach
correct inferences；to manke one reault
a firm foun fation on which to proced a frm higher result．This prower o
to a
assertiug the proceses of thought，
keering the iospeech indicates the nigglectmind；a fuilare to train aright the
fue faculty of laitguago by ybich so．
ciety is so much distinguished andciety is so much diftinguisted and
blesed．On the other have the abili－ly and ellenrly onetis thooghtsts to paper，Easential in some purzaits，it is use－fol in all；，nor can any youth justly
regard himself prepared for life，much
less for the office of teacher，who thas
you hat a mature judgment；of this the foundation already． But in the school room，as well as in society，you have a wide field for its
exercise，and numerous iexigencers exercise，and numereas；isxigences to
dovelop it moro perfecty，There aro
some theories to discard，some imagin－ ations to reduce，some day．dreams to dissipate．The application of just principles to practice is a tigh attain－
ment；it constitutes ripe judgment； it distinguisbes one man above another far pratical wisdom．The posessiou
of such principles is a good thing，bat it is a puoch bettere thing to be eble to
spply them jost when and where they

There are aome in whom correet
prineiples are like loose jevels－lid－ den and unless；there are others in whom they are like those jewels，so
by the hand of a mastor，and flashing forihtheir beanty before the eyes of their learning，never Tearn tiow to nat in society，so as to attain the conf－
dence of others and prosecute a suc－ cespfl plan of life．There are often
othera of far leas iotelligence，who
$\qquad$
$\qquad$ ucation to attain the power of judg．
ing，as by instinet，of the true， ing，as by instivet，of the true，the
right，the pure，the appropriate，the

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## faliced tion．

 aro most needed．readi
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profitable．
a profound geograpber was the boy
half a century ngo who could repent



sat．
ty
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inatruction with profit and pleasure you are to shed around you a quiet，
lummons，refreshing influence，－not a noiss debators，not as vociferous and random talkers，not as vain prosumer
on the license granted to youth ani beauty，but ns educated ladies and ified them to net，a sensible part in so
ciety．You will be obliged，in ione that are crude，and often opin－
falso most destructive tondency，Life and society are composed of the heteroge：
nequa elements；rarious opisions and
eharacters enter into their composi－ It＇is in the friendly collision and in－
terecurse of these that Giod liaa orasin． ed our faith，our general principles nnd
courves of action shall be firmly settled． Youth not wous course the glory a most pleastre that ifin themselves in the
futare often blind it to the couree of
the current on which it foat the roar of the rapids suddenly falls upon the ear．Error is offen urged by
persuasive lips，deceitful words．
like honey anthered from certain tike honeg gathered from certain
flowers，may convey the dond in plaison，whde specech．Error may mp
in apar in all the fascinations of a wint
pear ning sophistry；the principles of evil and holiness may wear a homely garb There are two of Colo＇s pictures，
which，at this time of your life，would lude to＂Youth＂and＂Manhiood，＂in
his＂Voyggo of Life．＂The first，with
it its glory lifing itself so grandly in the
future，while the current of life＇s river the prospect of it．The second，wer．
its cataracts and scowling fiends and angels of mercy
above，conveys to the heart a lesson of actual life，which if you will but learn， will prepare you to meet manga temp utaon，that，coming suddonly upon
yon，might prove two strong for the principles of good you now cherish．
In this state of things，it lolongs to
your discipline for eternity，to learn how to discriminate the evil a midst it seeming evil．This is a bigh attain
taent in education．
And now，ladfos and gentlomen， 80 mueh is required to fit and qualify
you as teachers，how solemn and re－ sponsible the position you occupy，
Into your care we commit our deat
boys and girle，whose minds you are to cultivate，whose characters you may
mould for time and for etornity．They ture．They will take your place in
the school room．They will become fathers and mothers；they will fill our
pulpits，preside in our courts．As physicians they will attend the sick
and the dying．They will stand in chamber，＂nd perhaps sit in the Presi－
dentinl clifif．How grand and nobl pects open before you．
$\qquad$
$\qquad$ truly religious without bing morat． 1
care not how great：your intellectual attainments may be，or what amount
of success you may achieve in the
world，it will profit yoo nothing，nay
more．your lif fare：your life will be a mioerable
failure，if you lose your preeious and
immortal soul．Withont religion in．

The mind should possess a judg：
ment like a flamilug two－edged swod，
turning every way to prevent the the
entrance of evil ioto your own soul entranee of evil into your own soul
sad obligigg others to recognize its
power．Thif judguent，thut，secured，
should be sustataed by firmness of
s．

