

to isolate themselves from their fellows, or taught them to consider themselves as set apart in some peculiar way to do the will of God.

This idea, though greatly modified, still holds possession of some of our very best and ablest ministers, but the world demands that they shall take their place beside their brothers of less noble calling, and become, in every sense, true and interested citizens of the world, that they shall not only keep the fountain pure, but shall also guard the swelling widening stream, that none may poison its bright waters, through all its long silver course, till it reaches the thirsting lips of all humanity. Of what use is it that good men labor and teach and then hand over the government to crafty and designing politicians, who defeat every object for which that government was instituted? Of what use is it that the minister prays for "our rulers," after by his vote placing them in a position which he dares not himself accept. It is his to demonstrate that the religion which he teaches will stand the test of political temptation as well as ennobling private life; and it is not skepticism, nor lack of veneration for his sacred calling, but the earnest pleading voice of struggling baffled humanity which calls him to assist in bearing the burdens of a government; whose benefits alike he shares. Shall the cry of "political preacher" affright his soul, and steel his heart against that earnest, almost despairing call? Or shall he not throw himself in this breach where one arm may stop a thousand, and battle with the wrong in legislative hall as fearlessly and with same noble enthusiasm as that with which he denounced it from the pulpit's safe retreat? And do you say "not yet," "not yet." No, no, the wise old world never assumes the role of prophet, and yet from machine shop and from merchant's desk, from glittering trowel and from glowing forge, from quiet farm and stately college halls both faith and hope say they will come, are coming, even now our proud young brothers, whose high souls bow not to dishonor, whose keen incisive intellects shall cut through sophistries, though centuries old, and whose courage dares expose whose enthusiasm resistless sweeps all before it. The world's great virtue is patience, born of sad defeat and long, long years of waiting, but she is not the poet's ideal who, with folded hands and down-cast eyes, sits solitary upon a monument. She rests her feet upon the firm green earth, her listening ear is bended low, her lifted eyes are full of expectation, and faith and hope are her supporters. There must we leave them, the *Immortal Three*, whose eyes look down the future years, whose quick listening ears distinguish even now, though faint and far away, the shouting of the herald of that better coming day.

"Virtue Alone is Happiness Below."

Life is like a billowy sea, and a man if he has no object to pursue, is a wave upon its broad bosom. If he would be successful he must picture in his mind some object worthy of attainment, and rousing each latent energy, push forward in the mighty conflict of life, until the object is in his possession.

There are hundreds, yes thousands whose lives are totally void of interest to others or themselves; whose every effort seems stifled in its very beginning, and whose courage, though great, is crushed by disappointment; and all for the want of a suitable object upon which to spend the accumulating energies of manhood.

The more noble, the more intellectual the object is, the more happying will it be in its influence on our souls; and as the human mind can conceive of nothing grander or more exalted in its nature than virtue, why not seek it as the "goal of our ambition." The

truly great go forth in life, with vigor and courage, fearing no difficulty, yielding to no obstacle, seeking not the perishing things of earth, but seeking virtue, the source of true happiness; the wisdom they glean from the broad experience of life, they freely impart to others, that they need not through experience, learn the dear lesson that cost so many lives, but by excepting the proffered advice, may shun the dark chasm of destruction.

Some say that life was given to enjoy. So it was, but to properly enjoy it, our every aim must be for the rich prize, that honesty awards us, and every thought scented with the fragrant odors of goodness and purity. To ever run to extremes, as many do, is not to enjoy life, for enjoyment is a natural and calm feeling, remote from the excitement and turbulence that spring from the superfluities of life. Wisdom seeks this enjoyment not for the purpose of being counted wise by a multitude, and rising in the estimation of others, but for the pure joy to which it gives rise. Contentment in obscurity is preferable to honor or fame in public, where often the station stifles the real sentiments of the heart that would otherwise find an exit; reason then tells us contentment is the foundation upon which happiness rears her superstructure, and when founded upon anything else than self-government, it can not stand permanent and secure against the winds and waves of an adverse fate. I can conceive no situation in life more torturing to the heart, or more destructive to all the noble and fine feelings of the soul, than that in which no confidence exists. Confidence is the mainspring of action, the bone and sinew of life; it guides us in all our efforts, and leads us to perseverance, to ardor in seeking wisdom, and to trustfulness in divine protection. To cultivate this faculty we must have confidence in ourselves, for wherein we lack this we are sure to fail. To call all men dishonest because we are, would be to write folly to our names, and trumpet forth our shame. To suspect all of evil intentions, is to show that we harbor evil toward others. If we pretend to have virtue why should we not practice it. To ever talk of a principle and never practice it is a shame to what manhood we possess, and tends to retard our after progress. Others have observation as well as ourselves, and if we possess virtue the consciousness of it is enough for us, let others praise it.

Life is a race in which emulation leads us, and in which virtue should be our aim. Emulation would not cause us to envy the superior success or excellencies of a brother, but it might cause us to redouble our own exertions, to direct each energy we possess to a determined purpose, in the accomplishment of which there is deviation from right or from principle. If we allow this desire to excel, to lead us into envy and strife, or to prompt us in taking unjust means for obtaining our desired object, it is impossible to escape unpunished. The consciousness of duty disregarded is the only evil that we cannot either face or escape; a sense of duty pursues us ever. It is omnipresent like the Deity. If we take to ourselves the wings of the morning, and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say the darkness shall cover us, in the darkness as in the light, our obligations are still with us.

What is heaven? Were I to define it in one word, and that to be the standard of human comprehension, I should say it is happiness, supreme happiness. Every human being, every one that possesses a soul, will at once say we seek happiness; yet in how many myriads of ways will they do so. No two view life in the same light, nor do they seek happiness in the same manner. Happiness comes

not from riches. Though we are surrounded with all the comforts that wealth can afford, and are inwardly goaded by the painful scourge of conscience, our pathway seems dark and life is dreary. They who roam from zone to zone, who encounter perilous scenes of adventure in pursuit of happiness whose lives are one search for excitement, would find it far more to their advantage were they to form new resolutions, prompted by the calls of virtue and wisdom for the conquest of themselves. How great, how morally grand would that person be, who could really, and at all times look upon wealth, power, pleasure such as the world seeks, as but worthless before the superior charms of deity. Such a course certainly brings a pleasure that far exceeds that which follows the gratification of the temporal desires. The divine Father in his infinite wisdom and goodness is pleased to bestow on virtue the reward best adapted to our natures. "What nothing earthly gives or can destroy, the soul's calm sunshine, and the heart-felt joy is virtue's prize." No exterior affections can disturb the inward peace of those whose aspirations are noble, and whose souls are keenly alive to the value of wisdom and experience; and wheresoever they go, and whatever they suffer, the same holy calm is still pervading their whole lives, and tinged with the mellow light of confidence their every act.

Then if we seek happiness we must seek it, not amid the flowery paths of pleasure, the dizzy heights of ambition, nor yet amid the glittering treasures of a Creasus; but frequently in the rugged path of duty, amid the hovels of poverty, in the permanence of self-control. Happiness dwells in the mind. The palace cannot receive it more readily than the cottage. The scepter is as impotent as the artisan's implement. It is within the reach of all, it is equally theirs, if they earn it. Know then this truth, (enough for man to know), "Virtue alone is happiness below."

MISS JENNIE M. OWEN.

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The members of the Faculty are competent, energetic, and devoted to the cause of education.

THE LOCATION OF THE COLLEGE IS CENTRAL, ACCESSIBLE, AND BEAUTIFUL.

The Session consists of two Terms of Twenty Weeks each, and an Intermediate Examination and Renewing of Classes at the end of the first term.

The Collegiate year is divided into two terms of twenty weeks each.

The first term begins on Monday, September 16, 1878, and ends January 31, 1879. The second term begins on Monday, February 3, 1879, and closes on Wednesday before the third Sunday in June, 1879. Intermediate examinations, last week of the first term, final examinations at the close of the session.

Annual Meeting of the Board of Trustees, on Tuesday before the third Sunday in June.

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Preparatory Department	: 15 00
Primary Department	: 9 00
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One-half of the above rates must be paid in advance; and similar payments must be made in advance at the beginning of every ten weeks thereafter to the end of the session.

No fees will be refunded to students leaving before the expiration of the term for which they have paid, except in cases of protracted sickness.

Boarding can be obtained in private families at from \$3.00 to \$4.00 per week.

DISCIPLINE.

The discipline is mild and firm, administered on the principle that virtue brings its own reward and vice its own shame. The highest incentives to virtuous actions are impressed by precept and example, while vice and immorality are restrained by all proper means. Students are taught rather to govern themselves than to be governed. Moral power is the principle, an appeal to the head and heart, self-government from Christian motive. Hence no student can be permitted to remain who indulges in card-playing, intemperance, profanity, neglect of studies, or any other vice or impropriety. Daily moral instruction based on the Bible, leaves but little else to be done in government.

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Experience has demonstrated conclusively that mixed schools, under proper regulations and restrictions, possess decided advantages over exclusive institutions. Young gentlemen and ladies exercise a refining, restraining, yet stimulating influence over each other, when associated in the same school and in the same class, which nothing else can supply. They vie with each other for the wreath of honor, as they labor side by side in a common cause.

THE BIBLE.

God has given man two great volumes - Nature and Revelation - suited to his physical and spiritual constitutions. These are full of facts addressed to the understanding.

From Nature, we learn the principles which minister to the wants of the body, giving food to eat and raiment to wear. From Revelation, we receive those principles by which the spirit is fed, and clothed with truth and righteousness. Any system of education, which neglects either of these volumes is incomplete. To train the intellect in physical science and neglect the moral nature, is dangerous to society; for it imparts power which, without moral principle to guide, may be destructive to the peace and happiness both of the individual and society.

TO THE FRIENDS AND PATRONS OF CHRISTIAN COLLEGE.

The prospects of Christian College are most flattering. The institution is increasing in reputation, and its influence and popularity are rapidly extending. Its friends may anticipate a career of still greater usefulness. The patrons of the school will do well to begin now to shape their business - so as to send their sons and daughters at the opening of next session. One full term, taking the classes in order, is worth more than double the time scattered over several sessions. We hope to welcome to the halls of Christian College on the third Monday in September next, a larger number of students, and to inaugurate a more successful and prosperous session than the one just closed.