

open to all Denominations, no religious tests being imposed either on students or professors; nevertheless, we must claim the right of aiming to imbue literature with the spirit of religion, and of inculcating, from time to time, those principles of our common Christianity, and those moral lessons which are admitted by all who wish to shun the reproach of infidelity. Habitual recognition of God should distinguish every seat of learning, so that while the din of controversy is never heard, and party contentions are unknown, all may be taught that "the fear of the Lord is the beginning of wisdom." It has been well observed, that "it is our educated young men who will give the tone to society, and control the destiny of the generation in which they live." How desirable, nay, even necessary, it is, that the education they receive, while truly liberal in its plans and provisions, should be connected with that moral conservatism without which the advantages of knowledge itself may prove comparatively valueless!

In the Introductory Lecture to the Theological course, we discern a great mind highly cultivated, bringing vast stores of historical knowledge to the elucidation of those principles and duties which should characterize the ministry of the present times, and by which the church shall be purified and the world raised from its degradation. Many topics relating to the uses of Ecclesiastical history are discussed with admirable clearness and beauty. We regret that we can only find room for the following remarks illustrative of the proposition that "Ecclesiastical History encourages the indulgence of joyful Hope."

When we think of the divisions of Christians, and the comparatively limited progress of Christianity, we are prone to yield to despondency. A review of the past will check that feeling, and revive our hopes.

We see Christianity at first, feeble and unprotected in a worldly point of view, yet overcoming every difficulty, and procuring for itself a place in the earth, in spite of all resistance. We behold its steady advance—how it survives the wreck of the Roman Empire—how it subverts idolatry, Grecian, Roman, German, and all other European kinds—how it lives through the dismal night of mental darkness and moral corruption, and comes forth again, in its primitive purity and splendour, to bless the nations—how it gathers strength by converting to its own use and advancement the wondrous discoveries and inventions of these times—how manifestly its improving effects are discerned in all Christian lands, in its influence on civilization, social life, and government.

Then, we look abroad to heathen countries. Converts, it is admitted, are but few in proportion to the surrounding masses. But a lodgment has been effected in the head quarters of nearly all the idolatries of the world. In the translations of the Scriptures, the instruction of the young, and the general diffusion of knowledge, a broad foundation has been laid for the future building. Christian institutions have been extensively planted, and produce everywhere salutary effects. The votaries of heathenism are compelled to confess that their superstations are tottering and ready to fall. These are highly encouraging tokens.

We see Christians coming together, overleaping their partition walls, and resolving to combine for the advancement of the kingdom of the Saviour as far as they conscientiously can without compromising principles which they respectively hold dear. And we rejoice to observe that the truths which bind them together are those which have been held by godly men of all names, in all ages, and in all lands.

Those truths will doubtless be everywhere spread abroad. The time is coming when the Bible will be the book of all mankind. The gods of the earth will be famished, The tumults of war will cease, and the wail of its widows and orphans will be heard no more. Universal brotherhood will prevail. The church will be co-extensive with the world. Our blessed Lord and Saviour will be loved, honored, and obeyed in every land, and the piety, devotedness, and union of his people will present an illustrious commentary on his last prayer, and furnish rich materials for the closing chapters of the history of the church.

We heartily wish Dr. Cramp long life, and success in his arduous and responsible undertaking—and as to the College, considering it as an educational institution of great importance, we say *esto perpetua.*

BEAUTY IN MEN.

"I can tell when a woman's face is beautiful," said a friend to us the other day, "but I don't know what you call a handsome man."

We might have referred him to the popular romances of the present day, for the description of manly beauty, but having sympathy for those perfect beings with expansive brow of snowy whiteness, oblong, drooping, deep or piercing blue, black, or gray eyes, or finely chiselled features, rich wavy curls, and all the minutiae of facial perfection, we simply said we believed there was no particular standard of beauty, recognised among the ladies with reference to his sex, and we think that in so saying we were correct.

"I do not like a pretty man,

With pretty lisp and pretty walk,

With hands that pretty sport a fan

And delicate lips that prettily talk"

said a lady at our elbow, an interesting and sensible one too.

We believe as a general thing, ladies do not like what is called pretty men; their style of face is too softly feminine; there is generally no break up in the monotony of expression; no sudden gleam of joy, no flitting ray of thought; they are like a cloudless sky, which needs here a massive array of dark clouds, there a line of fleecy vapor, here a bright spot of brilliant blue, there a pale azure, a sort almost imperceptibly blending into the white pure light that sometimes silvers our Northern heavens, as with a dazzling wreath to make its beauty impressive and lingering.

Gentlemen, remember it does not need the air and face of an Adonis to please and interest us ladies. Only let us read upon the countenance the stamp of a cultivated mind, or the quick lighting up of the eye, as some generous impulse prompts to an act of kindness let us behold you at once dignified and courteous, gentle and refined to all alike, even to the erring, delicate in your attentions (especially to the ladies) unbending in your will, only when in the absolute right, gentlemanly in your address and neat in person, and we will all—those whose opinion is of any value, of course—pronounce you handsome, without a dissenting voice.

Remember that the qualities of the heart and the actions of the life stamp the features with an ineffaceable mark, either with goodness or with vileness, and cultivate those affections and habits which will write upon the tables of your countenance, that which no one reading can but love and admire.—*Boston Olive Branch.*

Learn to Think

The object of education is to teach men to think for themselves, act for themselves, and exercise their own understanding freely on all questions. Every man being responsible for his thoughts and acts, no other has a right to think for him, except in a state of infancy. A republican especially, is bound to do his own thinking, because his responsibilities are great. God gave man an understanding that he might exercise it, and if he does not exercise it, he rebels against the end of his creation. Where government is confided to the hands of the people, every man ought to be a self-thinker. More than this, every man who thinks for himself is rendered more happy as well as more independent. It gives him the habit of self reliance. It accustoms him to investigate, compare, analyse, and judge for himself. It snatches him from that mental indolence which is as fatal to the health of the mind, as physical inaction is to the body. It gives him power and energy, and proves his ability to be useful. The necessity of education is imperious. The mind must be trained to habits of thought, and when the habit is once acquired, the only difficulty will be to discipline and restrain it; and it then becomes as easy to think while the hand is at labor, as when it is at rest. Burns wrote many of his finest poems on the cart tail or the plough handle. The velocity of thought transcends that of the magnetic telegraph, and while it is the most mysterious part of our nature when active, it becomes the most pernicious and ruinous when idle, for the passions then usurp its place. We must diffuse the advantages of common schools over the whole land, and bring thought into action, that it may vanquish the passions by reason instead of ruling by fear. Civilization can no longer advance by putting one passion against another. Education must pour its beams on all, till every hand that works, can take pride in a head that thinks, and a heart that obeys the dictates of reason and virtue as the only road to happiness. How many States yet want the common school system? California has it. Has Delaware, Maryland and other States? Let every State do its duty in educating the people, and the outlay of hundreds will save millions.—*Philadelphia Ledger.*