

# IRVING LITERARY GAZETTE.

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## Streams.

Ye early minstrels of the earth,  
Whose mighty voices woke  
The echoes of its infant woods  
Ere yet the tempest spoke;  
How is it that ye waken still  
The young heart's happy dreams,  
And shed your light on darkened days,  
O bright and blessed streams!

Woe for the world! She hath grown old  
And gray in toil and tears;  
But ye have kept the harmonies  
Of her unfallen years.  
Forever in our weary path  
Your ceaseless music seems  
The spirit of her perished youth,  
Ye glad and glorious streams!

Your murmurs bring the pleasant breath  
Of many a sylvan scene;  
They tell of sweet and sunny vales,  
And woodlands wildly green.  
Ye cheer the lonely heart of Age,  
Ye fill the Exile's dreams  
With hope, and home, and memory,  
Ye unforgotten streams!

Too soon the blessed springs of love  
To bitter fountains turn;  
And deserts drink the stream that flows  
From Hope's exhaustless urn;  
And faint upon the waves of life  
May fall the summer beams;  
But they linger long and bright with you,  
Ye sweet, unchanging streams!

The bards, the ancient bards, who sang  
When thought and song were new,  
O, mighty waters! did they learn  
Their minstrelsy from you?  
For still, methinks, your voices blend  
With all their glorious themes,  
That flow forever, fresh and free,  
As the eternal streams.

Well might the sainted seer of old,  
Who trod the tearless shore,  
Like manywaters, deem the voice  
The angel hosts adore;  
For still, where deep the rivers roll,  
Or far the torrent gleams,  
Our spirits hear the voice of God  
Amid the rush of streams.

## Unseen Work.

The operations of grace, like those of nature, are often imperceptible to the physical eye. An exchange says:

Not alone in Christian lands, but especially in the efforts of the Christian missionary among the heathen, there is much unseen work done, and to be done. Everywhere under the kingdom of grace there is unseen work—to be recognized at the judgment.

The humble laborer goes forth bearing precious seed, and casts it in the soil unnoticed, except, perhaps, by one or two on earth, and One in heaven. Long years roll by. The storms of temptation rage around the spot where the precious seed is deposited. The tempest of persecution seeks

to destroy it. The drought of sinful propensity labors to ruin its vitality. But in due time it springs up and bears fruit, and heaven is the richer for the sowing.

A Christian mother prays in secret over her infant son, and devotes him to the service of the Heavenly Proprietor. No eye sees her. No ear hears her pious vow. She often repeats the act, though the great world knows not of it. In the process of time her prayer is answered. It becomes evident that God has accepted her gift laid on his altar. The world is blessed by her pious act, and the judgment-day will reveal its results.

And the missionary "goes down into the deep, dark well" of heathenism. He is no more seen among his brethren. In twenty or thirty years, except by a chosen few, his name is almost forgotten. He watches over his little flocks in the wilderness almost unheard of and unknown. In preaching at his stations, in teaching the children of swarthy and wretched idolaters, and endeavoring to train them up for Christ, in creating a Christian literature, in bearing and denying himself, and having patience, and laboring and not fainting—working a work that knows neither the inspiration of excitement nor renown—he wears out his obscure life, a hidden and forgotten man; at least so far as the bustling thoroughfares and crowded and noisy marts of this world are concerned. No trumpet sounds his fame. No swaying crowd of witnesses watches his movements. No journal of this world heralds his progress. No eloquent orator set forth his achievements. And among the records of empires his name and deeds are never written. But his unseen work will be recognized at the judgment. Angels will rejoice over it. Redeemed men will strike new peans of praise, as they remember it. And it will be among the elements constituting the glory and gladness of the heavenly world forever and ever.

## The Sunday Stone.

In one of our English coal mines there is a constant foundation of limestone, caused by the trickling of water through the rocks. This water contains a great many particles of lime, which are deposited in the mine, and, as the water passes off, these become hard, and form limestone. This stone would always be white, like marble, were it not that men are working in the mine, and as the black dust rises from the coal, it mixes with the soft lime, and in that way a black stone is formed.

Now, in the night, when there is no coal-dust rising, the stone is white; then again, the next day, when the miners are at work another layer is formed, and so on alter-

nately, black and white, through the week, until Sunday comes. Then if the miners keep holy the Sabbath, a much larger layer of white stone will be formed than before.

There will be the white stone of Saturday night, and the whole of Sunday, so that every seventh day the white layer will be about three times as thick as any of the others. But if they work on the Sabbath, they see it *marked against them* in the stone. Hence the miners call it, "The Sunday Stone."

Perhaps, many who now break the Sabbath would try to spend it better if there were a "Sunday Stone" where they could see their unkept Sabbaths with their *black marks*.

But God needs no such record on earth to know how all our Sabbaths are spent. His record is kept above. All our Sabbath deeds are written there, and we shall see them at the last.

Be very careful to keep your Sabbath *pure and white*, and not allow the dust of worldliness and sin to tarnish the purity of the blessed day.

"Remember the Sabbath day to keep it holy."—*Christian Treasury*.

## Mary's Prayer.

Little Mary's mother had occasion to correct her the other night. Mary was angry, and when she said her prayers, instead of asking God to bless papa and mamma, as she was wont to do, she said, "God bless papa, and don't bless mamma."

Her mother took no notice, and Mary jumped into bed without her good-night kiss. By and by she began to breathe hard, and at length she whispered, "Mamma, are you going to live a great while?"

"I don't know," was the answer.

"Do you think you shall?"

"I cannot tell."

"Do many mothers die and leave their children?"

"A great many."

"Mamma," said Mary, with a trembling voice, "I am going to say another prayer;" and clasping her little hands, she cried, "God bless papa, and the *dearest, best* mamma any little girl ever had in the world."

That's the way, children. If you knew your mothers were going to die very shortly, you could not be half kind enough to them. But do you not know that, be they long or short-lived, there lies before you, written so plainly that he who runs may read, "Honor thy father and thy mother?"

Remember that every wrong committed against loving parents will, when they shall have passed from earth, bite like a serpent, and sting like an adder.—*Well-spring*.



# Irving Literary Gazette

OF THE WESTERN MARYLAND COLLEGE.

MISS MAGGIE A. FOWLER, Editress.

JUNE, 1868.

## Perseverance Makes Many Conquests.

This is abundantly illustrated in the lives of all who have risen from poverty to wealth, from ignorance to distinction in learning, from obscurity to honor. Perseverance, joined with integrity and prudence, is the sure guide to excellence. By its difficulties that seem at first to be insufferable are gradually but certainly overcome, and the most formidable obstacles are removed little by little. Success is rarely attained by one grand effort, but most always by the frequency and constancy of small efforts; "drop by drop the ocean may be drained; grain after grain the mountain can be leveled," so a little knowledge acquired each day swells to a vast amount." We should never attempt impracticable things; but whatever is practicable and desirable may be accomplished by patient labor and continued perseverance.

EDITRESS.

## Country Life.

In speaking of the country, we do not mean any particular one, but refer to it in a general way. It differs very much, and in many respects, from the city. It is a part of nature; for having been formed by Him who made all things, and not by man, it is naturally beautiful, and appears to be the natural abode of man. He is drawn towards it because of the beauty of its landscape—the quietness and serenity of the objects which are presented to his view.

The country affords him more pleasure than the city; and it is here that he enjoys himself more in the arduous duties of life than he does in the noise and tumult of the city. It is generally sought by man as a place of rest; yet he loves to wander over the plains, ascend the mountain tops, descend into the valleys below, and listen to the gurgling of the brook, as it passes gently on to join the mighty river. The songs of the birds overhead are music to his ear, and it awakens that joy within his bosom which he ever remembers, elevates his mind, and produces a feeling which is too lasting to be forgotten.

The appearance of the country, as I have said before, seems to me, and to many, equal, if not far superior to the city, in beauty and natural scenery. There is in the city, it is true, more of a diversity and general collection of objects, which afford us pleasure, and which in themselves are

beautiful and pleasant. The population is larger, human nature can be seen to a greater extent, and the ways and general appearance of the world may be learned by living in a large city. But this may be learned in the quiet country village or the cottage home by those who are industrious and wish to become acquainted with these various objects. The great amount of books, papers, and periodicals which are published will afford us ample means for this mode of instruction.

The advantages of life in the country over those of life in the city are numerous. It is not only a happier, but a more healthful place. See the young robust farmer, as he toils day after day at his work; yet it appears to be a pleasure to him rather than a task. The young and beautiful maid, as she glides smoothly and pleasantly along, the smile on her countenance, her cheeks glowing with health and purity, all show the beauty, pleasure, and preference for country life.

Traveling in the country is not so convenient as in the city, yet there is always some mode of traveling from place to place.

The productions of the country are of course far superior to the city, because it is in the country that agriculture is conducted. In trading, the city has the advantage on account of the numerous railroads and large wharves, but still there are many little country villages which are connected to the city by railroads, thus making it very convenient both in trading and traveling.

We see, then, by taking a survey of the consequent pleasures as well as conveniences resulting from the advantages and disadvantages of country life, that the country is the more desirable as well as the most pleasant place to live.

R. A. D.

## Young Men—The Kind Wanted.

It is said the market is overstocked with men seeking employment, and yet there is always a demand for intelligent, reliable, and energetic men to fill places of trust and position. Who are the men that are needed in this world? Young men that shall bear burdens. We have enough mullen stalks; we want oak trees! We have enough men that are willing to do anything for the sake of getting along, but what are they worth? They are bridges for men to walk over. They are tools. A young man that does not know how to say "no"—a young man that has not power to resist the cup when it is presented to him: what is he but a poor, miserable, dishonored creature? Who cares for him but some Christian mother. But a young man that knows how to say "no"—that knows how to resist evil—is he not hardening himself? Is not he making his bones tough—particularly his backbones? And it is such as he that are sought after in business.

You think that the young men of this generation are corrupt and worthless.

They are; but the blame rests on your shoulders. You are their schoolmasters. And a young man, if he would save himself from destruction, must cling to that "anchor of the soul, both sure and steadfast, which entereth into that within the veil." Nothing else can insure him safety.

L. J. E.

## Science.

Science has been the instrument by which the laws of nature have been unfolded to the human mind, and which are being continually developed day after day; exposing, as it were, the things which the Great Being had left hidden in obscurity. The investigation of science and the application of the great principles thereby revealed to the purpose of life, have done more to effect the improvement of modern society than all other causes. Contrast civilized and savage life; the mighty mansion with the rude hut; the proud vessel that rides on the mighty deep, guided through the pathless ocean by the magnetic needle and the stars, to the unstable canoe of the red men, carried from river to river on their backs. She has given a new aspect to social existence by improving the arts and multiplying the enjoyments of life. She has increased the facilities of navigation, commerce, agriculture, manufactures. She has penetrated the earth, extracting the iron ore, and converting it into rods of iron, and by the aid of fire and water, has taken the place of animal labor.

C. A.

## Order.

What is order? It is a regular method, rule or regulation of performing any work, or of rightly employing one's time in any business we may wish to transact, for if we engage in anything, no matter how trifling it may seem, we cannot succeed with satisfaction to ourselves or others unless we have laid our foundation in an orderly manner, and are not biased by disorder, confusion, or any other irregularity which is calculated to turn us aside from this plain unruffled path which will guide the feet and regulate the minds of its pursuers to perform with more facility, more durability, and more punctuality than they that observe not this rule.

He that attends to all of his business in an orderly manner, must be a thoughtful being, taking also time into consideration, for there is such a connection between the two that the one cannot be properly attended to without a deficiency of the other; for instance, a portion of that time is lost in which we intended to perform a certain piece of business, then hurry and confusion are the consequences which break that beautiful chain of discipline and throw them into a mass from which we cannot expect to reap those lasting benefits which we can and do receive by paying that attention to order which it justly demands, and which is our gain as well as duty to observe.

MABEL.



Reading.

Reading is the nourishment of the mind, for by reading we know the Creator, his works, ourselves chiefly and our fellow-creatures. But this nourishment is easily converted into poison; for instance, if we sit down at any time and take our Bibles, read them over carelessly, we commit a great sin in the sight of God, and there is a great responsibility resting upon us; again, we may take up a newspaper, read it over very carelessly, not thinking about what we are reading, and when we have completed it we may go to some person and relate it in a quite different way from what it is in the paper, and therefore we make a great disturbance, and often ruin our character.

Some people think that if they can read very rapidly they are good readers, but they are far from it, and I am afraid that if the people do not take more pains, that in course of time we will have but few good readers. W. C. E.

Fashion.

Of all the shrines which have votaries none, at the present day, is more courted than that of fashion, and yet none is more authoritative in its demands. It, in a manner, governs the conduct of all ranks, from the humblest peasant to the king on his throne. Fashion consists in different things, but chiefly in dress. Some persons go so far as to sacrifice most anything to keep up with the fashion, if they have things not in the fashion, they will throw it aside, and get what is in the fashion. It keeps a person busy to keep up with it, and it also requires a full purse. Some people say they would rather be out of the world than out of the fashion, but I think I could live very well without being in the fashion, and just as happy. CLAUDIA.

BE GENTLE.—When you cannot drive, you can always persuade. A gentle word, a kind look, a good natured smile, can work wonders and accomplish miracles. There is a secret pride in every heart that revolts at tyranny. You may order and drive an individual, but you cannot make him respect you. In the domestic circle especially, kind words and looks are most essential to connubial felicity. Children should never be spoken harshly to. It does them no good. If they commit a fault they should be corrected for it in a mild but firm manner, and the impression it makes will prove salutary.

MAN is like a watch; if evening and morning he is not wound up with prayer and circumspection, he is unprofitable and false, or serves to mislead.—*Feltham.*

MODERATION is the silken string running through the chain of all the virtues.

My Mother's Last Request.

It was a glorious spring morning, nearly forty years ago, when I was very little girl; but the scenes of that morning are as fresh and clear in my mind as though they had but recently occurred. Out of doors all nature seemed to have awakened to a new life of activity and joy, and in haste to atone for its long slumber.

In my own pleasant little house I can almost see my patient, loving mother, her eyes sparkling with joy, as she tells us of the "unspeakable love of Jesus," and committed her children to his care. We learned our lessons, put our books away, and prepared to spend our play-hour out of doors. I never cared much for play, and often spent my hours reading to mother. I had just received as a reward at Sunday-school, a little book with the quaint title, "A Full Christ for Empty Sinners." Knowing how well mother would like to hear me read it to her, I laid aside my bonnet, and sat down to read. O how she seemed to feast on its precious contents, often exclaiming, "Blessed be God for such a Saviour!"

O, that I had contentedly read the book through to her! how many bitter tears would it have saved me! But while reading, every few minutes I heard the ringing laugh of my brother, and some exclamations of delight from my sister; and so full of joy and gladness were they that reading became tiresome, and I wanted so join them in their sport. Twice I asked my mother if she wanted to hear more; and, little thinking how I felt, she said—

"Yes, dear, read it through; *it is all written for me.*"

At last I told her I could not read any more; I wanted to play. She quickly answered, "Go, my child," and pressing me closely to her, fondly kissed me. It was my last kiss. After our play, we worked among our flowers, and several times called mother out to see them, and advise us. How delighted was she with our work! We were a happy family that day; but before another sun arose, my mother had entered that world where there is "fullness of joy and pleasures forevermore," and we were motherless.

How much regret and sorrow it would have saved me, had I read the book through to her! While she was lying dead in the house, how many times I stole away alone, and with my hands on her cold face, and the book before me, begged of her to listen to me but for a few minutes more! I have never thought of it since but the tears flow; and a sadness creeps over me as I remember that my mother's last request was not complied with.—*Christian Advocate.*

"I NEVER complained of my condition but once," said an old man, "when my feet were bare, and I had no money to buy shoes; but I met a man without feet, and became contented."

Questions.

- 1st. Who was the Hebrew lawgiver?
  - 2d. When and by whom was Rome founded?
  - 3d. When did the creation take place?
  - 4th. Who was Emperor of Rome at the time Christ was born?
  - 5th. How long did it take Christ to write the Bible, and how many men had he employed?
- W. C. E.

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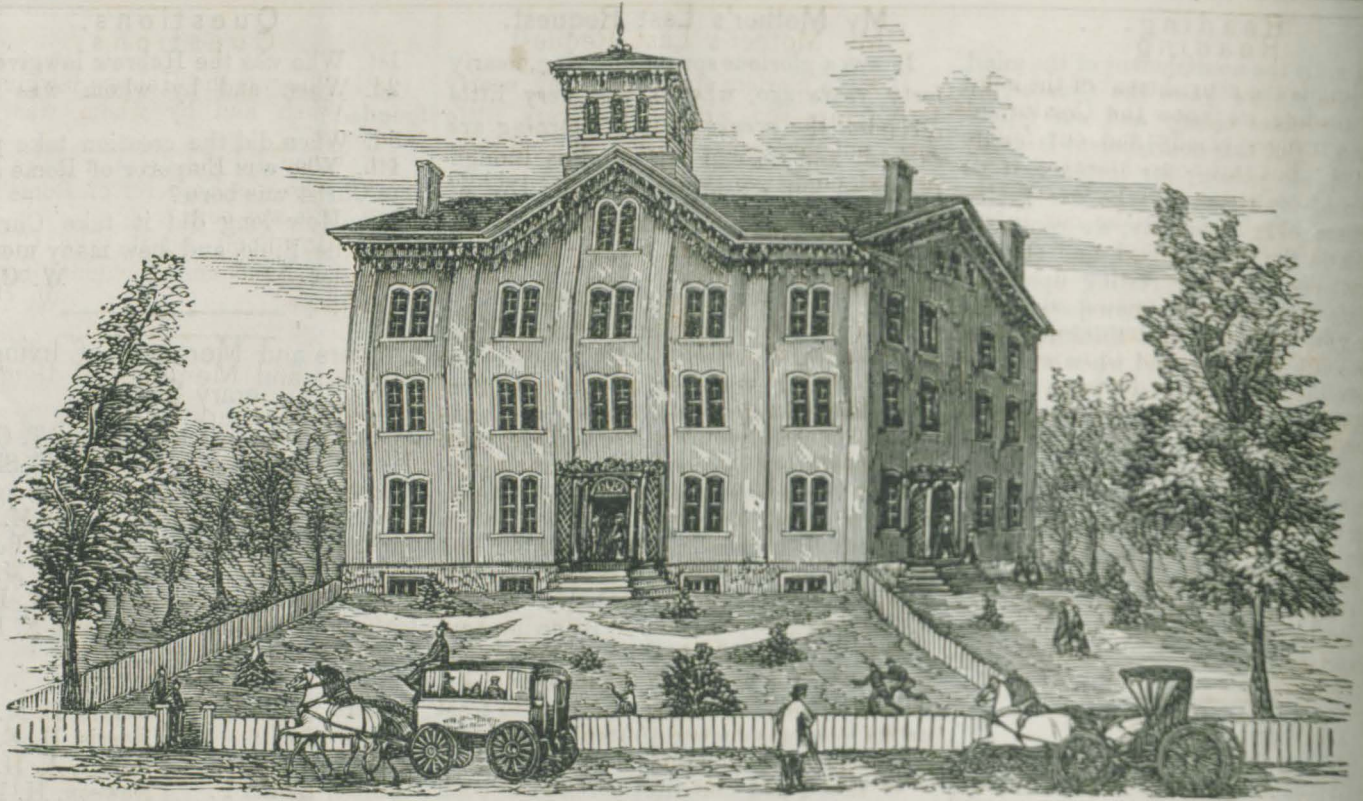
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## WESTERN MARYLAND COLLEGE.

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**ACCOMMODATIONS.**—The main centre building, the only one yet completed, of which the foregoing cut presents a view, is a spacious and well constructed edifice, containing ample room for the comfortable accommodation of one hundred boarding students. The proprietor and his family, and most of the teachers, forming an agreeable social circle, occupy apartments in the College building, and will have oversight of the students at all times. The building and grounds, embracing eight acres, are so arranged that the males are entirely separate from the females; and, although the students of both sexes will be under the same government and instruction, they will at no time be allowed to associate together, except in the presence of their teachers.

**PATRONAGE AND DIRECTION.**—The College has been placed under the special patronage and direction of the Maryland Annual Conference of the Methodist Protestant Church; but nothing will be introduced either into the course of study or discipline and management of the Institution which can be in any way objectionable to students of other religious persuasions. While every student will be required respectfully to attend the religious services forming a part of the College exercises, each will be at liberty to repair to such places of public worship on the Sabbath as parents or guardians may select.

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Westminster, Md., February 22d, 1868.