

Miscellaneous.

THE BIBLE.—How comes it that this little volume, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system than all other books put together? Whence comes it that this book has achieved such marvellous changes in the opinions and habits of mankind—has banished idol worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—erected for families that blessed thing, a Christian home, and crowned its other triumphs by causing benevolent institutions to spring up as with the wand of enchantment? What sort of a book is this, that even the winds and the waves of human prejudice and passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of human amelioration have been tried and failed; many codes of jurisprudence have arisen, and run their course, and expired. Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the waters. But this book is still going about doing good—leavening society with its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death? Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?—*Literary Characteristics of the Holy Scriptures, by Dr. McCulloch, Greenock.*

EARLY RISING.—Dean Swift says he never knew a man rise to eminence who lay in bed of a morning; and Dr. Franklin says, he who rises late may trot all day but never overtake his business.

SECRET OF LIVING ALWAYS EASY.—An Italian Bishop having struggled through great difficulties without complaining, and met with much opposition in the discharge of his episcopal functions, without ever betraying the least impatience, an intimate friend of his, who highly admired those virtues, which he conceived it impossible to imitate, one day asked the prelate if he could tell him the secret of being always easy. "Yes," replied the old man, "I can teach you my secret, and will do so very readily. It consists in nothing more than in making great use of my eyes." His friend begged him to explain. "Most willingly," said the bishop. "In whatever state I am, I first of all look up to heaven, and remember that my principal business here is to get there: I then look down upon the earth, and call to mind the space I shall shortly occupy in it: I then look abroad into the world, and observe what multitudes there are who in all respects have more cause to be unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or complain."—*Practical Life.*

PATRIOTISM.—The very Heathens could teach us by the light of nature, that we are not born for ourselves only, but partly for ourselves, partly for our country. Ulysses preferred the smoke of Ithaca, his native soil, before all those pleasant regions that he had seen. Whether it be by the instinct of nature, as beasts love their dens, birds their nests; or by civil institution, as having the same laws, the same ceremonies, the same temples, the same markets, the same tribunals. It was the prayer of the elders for Boaz, that "he might do worthily in Ephrath, and be famous in Bethlehem," that is, in his native country. It was Esther's resolution for her countrymen, "If I perish, I perish" for my country. And Nehemiah, though he was cup-bearer to a great king, yet his affections are still the same to his country: "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are burned with fire." Abraham that was so ready to sacrifice his only son upon a mere command, yet when God requireth him to leave his native country, he presseth it home to him with many reasons and promises. Brutus commanded his own sons to be slain before his eyes for conspiring against their country. When Samson, without any weapon in his hand, set upon a lion as though it had been a kid, the reason has been intimated in the verse precedent, for the safeguard of his *father and his mother*. There cannot be a juster war

than for the defence of our country. It was Tully's wish, that every one in Rome had it written upon his forehead how he stood affected towards the commonwealth.—*Archbishop Bramhall.*

TEMPERANCE.—Our physical well-being—our moral worth—our political tranquility, all depend upon the control of our appetites and passions, which the ancients designed by the cardinal virtue of temperance.—*Burke.*

DILIGENCE.—Diligence is connected with happiness. Overcome the habit of looking forward at any other thing as your rest and enjoyment. Do not, in severe study, solace yourself with the prospect of relaxation, and easier occupation. But learn to be at home, to be in your element, in whatever now occupies you. Do not look over its verge, if it be your proper business, for something more agreeable; but be wholly in it, and feel your pleasure in it. To keep the mind easy, it will be a great point to be satisfied with what you are at present employed in, as what ought to be now occupying you—that it is expedient and dutiful. This will make you easy, and you will learn to prefer duty to enjoyment. Do not think upon enjoyment, and you will always have it.—*Addison.*

THE GREATEST MAN.—The greatest man is he who chooses the right with invincible resolutions; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menaces and frowns; whose reliance on truth, on virtue, on God, is most unflinching.—*Channing.*

ADVANTAGES OF STRENGTH.—It should be an important object in education to give children a considerable degree of bodily strength. It is not merely of high utility for the laborious occupations in which most persons must pass their lives; it is often a great support to moral dispositions. We should excite good impulses in children, and also give them the utmost strength of mind and body to carry them out. A child ought to be able to withstand injustice attempted by superior strength. Nothing demoralizes both parties more than the tyranny exercised over younger children by elder ones at school. Many good impulses are crushed in a child's heart when he has not physical courage to support them. If we make a child as strong as his age and constitution permit, he will have courage to face greater strength. A boy of this kind, resisting firmly the first assumption of an elder tyrant, may receive some hard treatment in one encounter, but he will have achieved his deliverance. His courage will secure respect. The tyrant will not again excite the same troublesome and dangerous resistance. This is certainly not intended to encourage battles at school; far from it. But, until a high degree of moral education is realized, the best security of general peace among children of different ages is to give each a strength and spirit which no one will like to provoke. It will farther give each a confidence in his powers, and a self-respect, without which none of his hardy virtues can flourish.—*Abbot.*

VALUE OF EXERTION.—It is a happy reflection for a great mind, that scarcely any obstacle to the attainment of a particular acquisition is insurmountable. If a man be determined to be learned—if he be determined to amass a fortune, he may do so; if to attain a competent knowledge of art or science, it is attainable. This very important principle is founded upon the grand nature of the human intellect, which, by the sublime process of intense operation, can overcome apparent difficulties, however formidable. This proposition, although bold, is not an idle speculation; it is accounted for by the laws of nature; it is exemplified in the transactions of every day. Individuals have often, by the mere exercise of attention, accomplished undertakings, which they have at the outset feared to be far above their reach. They have only to thank their industry for the subsequent accomplishment of the object. Let all men who are convinced of this apply it in practice to themselves, and the sum of human happiness will be considerably increased.—*Practical Life.*

WHY THE STATE SHOULD EDUCATE.—Without intelligence wealth is often a curse instead of a blessing to the possessor. But the diffusion of knowledge will ultimately save three or four or perhaps ten times as much as it costs, by the moral effects upon the habits and customs of society.

COMMON SCHOOLS.—Fairy lights which, whenever kindled, attract around them the good and beautiful things of the earth.—*Sentiment from the Chair at the late Annual New England Dinner, New York, January, 1849.*