

Family Reading.

THEY LEARN EVERYTHING, BUT KNOW NOTHING.

It may be said emphatically, that this is an age when children learn everything, but know nothing. This is especially true of young girls.

It is the fault of the modern academies generally to attempt to teach too much. The popular notion, that the more studies a pupil has the better must be his education, is radically wrong; and yet instructors, who know better, in order to make their schools flourishing, trundle to this idea.

By this time the attention of all my guard was directed to me. Their sparkling eyes were fixed fiercely, as if I thought, upon me, their dark visages looking more grim by the flashing fire around which they were seated; and their hands were ready to grasp a weapon that would speedily bring down vengeance upon the head of the infidel dog who should dare to blaspheme their prophet.

"Listen, I said, as I opened the New Testament at the sixth chapter of the Gospel according to St. Matthew. 'You speak of almsgiving; hear what my Koran says about giving alms; and I rendered into Arabic the first four verses: 'Take heed that ye do not your alms before men, to be seen of them, &c.' When I stopped, I looked up, and the dark countenances around me were glistening, but not with anger.

"What strange men you Englishmen are!" "How so?" I asked. "Why strange?" "You never fast," said he. "Not often," I replied, laughing; that is when we can get anything to eat."

My Arab friend laughed too, for that evening we had supped sparsely from necessity. "But," said he "it is not part of your religion? and—before I could reply—I don't think you have any religion. You don't pray; you don't give alms; you do nothing."

This was a home thrust, and my conscience felt it. I had looked upon the poor fellows around me as so bigoted in their faith, and had considered myself so completely in their power, that I had deemed it prudent to avoid every topic that might rouse their passions. In my solitary tent at mid-day, I had read the World of Life; but I had concealed with jealous care from my guards the knowledge that I carried about me "the Christian's Koran;" and when at morning and night I commended myself in prayer to God my Maker, through Christ my Saviour, I had drawn close around me the curtain of the tent and whispered low and fearfully, lest I should be overheard: "You have no religion," said the shiek; "you don't pray; you do nothing."

"God forgive me!" I thought. "The rebuke is not altogether unjust." "Now we," continued my reprover—and he went on boasting to tell what his prophet required of them, and how faithful was their obedience in matters of devotion, charity, and self-denial; and while he spoke, I lifted up my heart to God, and sought courage to bear a feeble testimony to his Word. When the shiek testified to his Word, I paused, I put my hand into my bosom, and I drew out a New Testament. "I have a religion," I said. "Would you like to hear what it teaches me on these high matters?"

"Certainly; would I tell him?" "By this time the attention of all my guard was directed to me. Their sparkling eyes were fixed fiercely, as if I thought, upon me, their dark visages looking more grim by the flashing fire around which they were seated; and their hands were ready to grasp a weapon that would speedily bring down vengeance upon the head of the infidel dog who should dare to blaspheme their prophet.

"Listen, I said, as I opened the New Testament at the sixth chapter of the Gospel according to St. Matthew. 'You speak of almsgiving; hear what my Koran says about giving alms; and I rendered into Arabic the first four verses: 'Take heed that ye do not your alms before men, to be seen of them, &c.' When I stopped, I looked up, and the dark countenances around me were glistening, but not with anger.

"Bismillah! but this is wonderful!" "Wonderful!" exclaimed one to another, stroking their beards; "wonderful!" and every harsh and forbidding feature was softened down to quiet, calm attention.

"I read on. 'Moreover, when ye fast,' &c. 'Bismillah!' exclaimed the shiek again, 'but this is wonderful!' I needed no further urging on. Verse by verse, paragraph by paragraph, I read on to the close of the chapter, interrupted by their exclamations of wonder and approbation.

"Wonderful!" said my swarthy friend, the shiek, when at length I closed the book; "but this is wonderful! And what good people you Christians ought to be!" I never continued my friend forget, and I hope I never shall forget, the lessons taught me by I had never before seen, that caution may be derived not only from the enemies of Christianity themselves being our judges—that if the professed followers of Christ were in all things what they ought to be, like-minded one toward another according to Christ Jesus, then would they "with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ; and the constrained verdict of the unbelieving world would be, 'Nay, but this is wonderful!'"—London Tract Magazine.

The Ode is transcendental performance, rather above the comprehension of our matter-of-fact masses. Compare the above with the following, by the Rev. Ralph Hoyt, which we find in the N. Y. Evening Mirror—

ODE FOR THE CRYSTAL PALACE. When the Architect Eternal, By his wisdom, power, and love, Reared the Crystal Dome superlative, Measureless his skill to prove; Earth all radiant with beauty, Fairest in the boundless frame, Summoned angel hosts to duty, Hymning psalms to his name; Glad the "Sons of God" obeyed, Hailed the World that he had made.

Now, Earth's brotherhood of nations Though the dread destroyer's wing Bodeth strife and tribulations, Undimmed arise, O ye Sons of God! Though the War-Flood's eddies spin, And the World's confusion be, Genius spurts his fell delusion, Art is mightier than he!

Great First Cause! Thy wonders showing, When the new-created Sun, Ere on hill and valley glowing, Praised the work that thou hast done, Thou! beneficent Father, Thy mercies, Thy goodness, Thy love, Aid our earnest World's Endeavor, Man's lost Eden to redeem! While our labors thus we blend, God thy Workmanship defend.

WORKMAN. The above "Workman" is "a workman that needeth not to be ashamed." A finer anthem than this can hardly be found in the annals of American poetry. The following parody on the Prize Ode ought not to be lost. It appears in the Philadelphia Bulletin.

Philadelphia, April 27th, 1854. DEAR BULLETIN.—With the proverbial jealousy of New Yorkers, an Ode which I forwarded to the Crystal Palace Committee has been rejected, while some verses strung together by some unknown rhymist have taken the prize. I ain't proud, but you will see by the accompanying poem that I ought to have taken it!

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