

## GENERAL LITERATURE.

## A NATION'S TRUE GLORY.

"These are my jewels," said an illustrious lady of antiquity, pointing to her well educated children. And could every mother with the Bible in her hand and her children before her realize that, through its influence, these beauteous jewels of the brightest lustre, not merely to honour her who brought them to light, but to a all to a nation's grandeur, and to a Saviour's crown of glory, would she not prize the Bible, and prize her children more than ever! A nation's highest glory is to be attained, not by wealth and outward splendour, not by an array of military power, but by the multiplication of immortal minds, properly enlightened, and transformed into the moral image of their Maker. It is this which constitutes the glory and the honour of "the nations of them that are saved." And what spectacle can imagination paint, more sublime, than that of a great nation, all instructed from childhood in the language and spirit of the Bible; all taught to reverence and obey its Divine Author, and to love their neighbour as themselves? And can he be a good citizen, who would in any way hinder such a result?—who would not inculcate upon the young and rising millions the precepts of the sacred volume? Infinite wisdom has ordained, "Thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way." "Search the Scriptures, for in them ye think ye have eternal life." And can he be a good subject of human government who would despise or neglect this benevolent injunction of the King of kings? Infinite Intelligence has testified, "The Law of the Lord is perfect, converting the soul; the testimonies of the Lord are sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true, and righteous altogether; more to be desired are they than gold, yea, than much fine gold." These divine sentiments are corroborated by the experience and testimony of enlightened millions in both worlds. Who, then, that loves his country, his children, or his Almighty Benefactor, would not, in every step of education, inculcate those everlasting truths, which thus impart light, freedom, purity, and joy; which make good citizens both here and hereafter: and which, in the sight of Heaven, are more precious to man than mountains of gold?

Ought not all the children and youth of a nation, acknowledging the Divine authority of the Bible, to be habitually trained under such influences? What a change would soon appear on the face of society! What gladdening multitudes of noble and generous minds would be raised up to adorn every profession, and every department of life!

Then would be fully realized what Milton foresaw two hundred years ago?—"Methinks I see a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks; methinks I see her as an eagle, musing her mighty youth, and kindling her dazzled eyes at the full mid-day beam, purging and unscaling her long abused sight at the fountain itself of heavenly radiance." Then, too, would be realized what the inspired poet sang three thousand years ago:—"Happy is that people that is in such a case, yea, happy is that people whose God is the Lord." Glorious results of the Bible! Who, then, would not read, and encourage all to read, this gift of Heaven to the race of man, designed especially "for the

healing of the nations?"—*Rev. Austin Dickenson.*

## BEHAVIOUR OF YOUNG FEMALES IN COMPANY.

ONE of the chief beauties in the female character, is that modest reserve, that retiring delicacy, which avoids the public eye, and is disconcerted even at the gaze of admiration. When a girl ceases to blush, she has lost the most powerful charm of beauty. The extreme sensibility which it indicates may be considered as a weakness and incumbrance to the other sex, but in females is peculiarly engaging. Blushing is so far from necessarily attending on guilt, that it is the usual companion of innocence. That modesty which is so essential to the sex, will naturally dispose them to be silent in company, especially in a large one: people of sense and discernment will never mistake such silence for dullness. A person may take a share in conversation without uttering a syllable; the expression in the countenance shows it, and this never escapes an observing eye. Converse with men with that dignified modesty which may prevent the approach of the most distant familiarity, and consequently prevent them from feeling themselves your superiors.

Wit is the most dangerous talent that a female can possess. It must be guarded with great discretion and good nature, otherwise it will create many enemies. Wit is so flattering to vanity that they who possess it become intoxicated, and lose all self-command. Honour is a different quality. It will make your company much solicited; but be cautious how you indulge it; it is often a great enemy to delicacy; and a still greater one to dignity of character. It may sometimes gain you applause, but it will never procure you respect.

Beware of detraction, especially where your own sex are concerned. You are generally accused of being particularly addicted to this vice, perhaps unjustly; men are full as guilty of it where their interests interfere.—But as your interests more frequently clash, and as your feelings are quicker, your temptations to it are more frequent. For this reason be particularly tender of the reputation of your sex. Consider every species of indelicacy in conversation as shameful in itself, highly disgusting to modest men as well as to you. The dissoluteness of some men's education may allow them to be diverted with a kind of wit, which yet they have delicacy enough to be shocked at when it comes from the mouth of a female. Christian purity is of that delicate nature that it cannot even hear certain things without contamination. It is always in the power of women to avoid these; no man but a brute or a fool will insult a woman with conversation which he sees gives her pain; nor will he dare to do it, if she resent the indignity with becoming spirit. There is a dignity in conscious virtue which is able to awe the most abandoned of men. You will be reproached, perhaps, with an affectation of delicacy; but at any rate it is better to run the risk of being thought ridiculous than disgusting. The men will complain of your reserve; they will assure you that a more frank behaviour would make you more amiable; but they are not sincere when they tell you so. It might, on some occasions, render you more agreeable as companions, but it would make you less amiable as women—an important distinction of which many of the sex are not aware.

## PARENTAL UNFAITHFULNESS.

How strange it is that the same parent who is so intent on the preferment of his children in the world, should be so utterly listless of their

prospects, nor put forth one endeavour to obtain for them preferment in heaven—that he who would mourn over it as the forest of his family trials, should one of them be bereft of the corporeal senses; and yet should take it so easily, although none of them have a right sense of God, or a right principle of godliness—that he, who would be so sorely astounded did any of his little ones perish in a conflagration or a storm, should be so unmoved by all the fearful things that are reported of the region on the other side of death, where the fury of an incensed Lawgiver is poured upon all who have fled not to Christ as their refuge from the tempest, and they are made to lie down in the devouring fire, and to dwell with everlasting burnings—that to avert from the objects of our tenderness the calamities, or to obtain for them the good things of this present life, there shall be so much of care and of busy expedient, while not one practical measure is taken either to avert from them that calamity which is the most dreadful, or to secure for them that felicity which is the most glorious. Why there is, indeed, such obvious demonstration in all this of time being regarded as our all, and eternity being counted by us as nothing—so light an esteem in it of that God, an inheritance in whom we treat as of far less value for those who are dear to us than that they should be made richly to inherit the gifts of His providence—such a preference for ourselves, and for the fleeting generations that come after us; of the short lived creature to the Creator who endureth forever; as most striking to mark, even by the very loves and amiable sensibilities of our hearts, how profoundly immersed we are in the grossest carnality—that, after all, it is but an earthly horizon that bounds us, and an earthly platform we grovel on—that nature, even in her best and most graceful exhibitions, gives manifest tokens of her fall, proving herself an exile from Paradise even in the kindest and honestest of the sympathies which belong to her—that, retaining though she does many soft and tender affinities for those of her own kind, she has been cast down and degraded beneath the high aims and desires of immortality; and accursed even in her moods of greatest generosity, and evil in the very act of giving good gifts unto her children.

The man whose heart is set on the conversion of his children; the man whose house is their school of discipline for eternity; he it is, and we fear he only of all other parents, who lives by faith. If you love your children, and at the same time are listless about their eternity, what other explanation can be given than that you believe not what the Bible tells of eternity? You believe not of the wrath and the anguish and the tribulation that are there. Those piercing cries that hear from any one of your children would go to your very heart, and drive you frantic with the horror of its sufferings, you do not believe that there is pain there to call them forth.—You do not think of the meeting-place that you are to have with them before the judgment-seat of Christ, and of the looks of anguish and the words of reproach that they will cast upon you, for having neglected and so undone their eternity.

The awful sentence of condemnation—the signal of everlasting departure to all who know not God and obey not the Gospel—the ceaseless moanings that ever and anon shall ascend from the lake of living agony—the grim and dreary imprisonment whose barriers are closed insuperably and for ever on the hopeless outcasts of vengeance. These, ye men who wear the form of godliness, but show not the power of it in your training of your families—these are not the articles of your faith: to you they are as the imagina-