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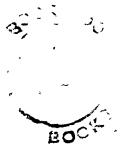
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Consolation for a Lonely Hour.

C O N S O L A T I O N

FOR

A L O N E L Y H O U R .

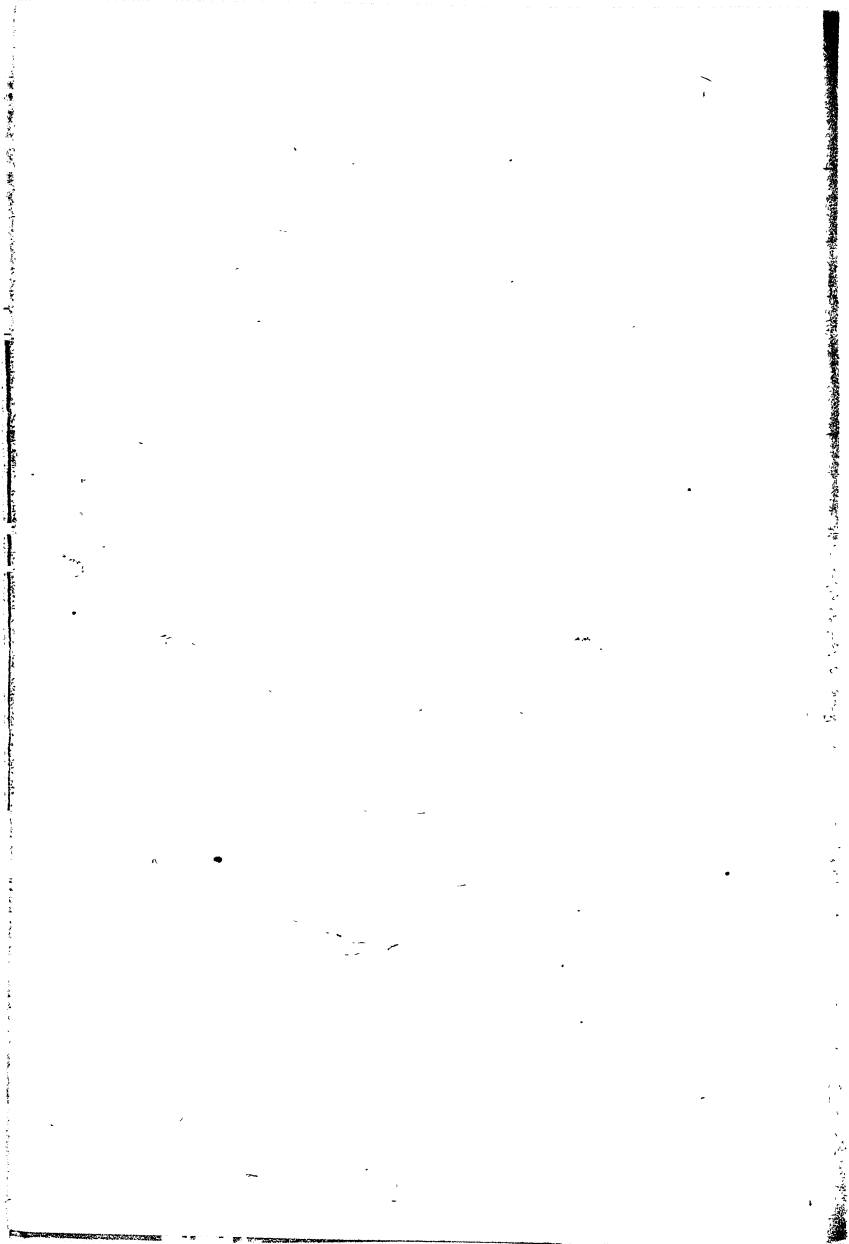


BY A W I D O W

HAMILTON:

PRINTED AT THE 'SPECTATOR' STEAM PRESS, PRINCE'S SQUARE.

—
1863.



INTRODUCTION.

THIS humble offering is a small collection of fragments gathered from a variety of sources, and presented with a mother's love to her fatherless children, as "bread cast upon the waters."

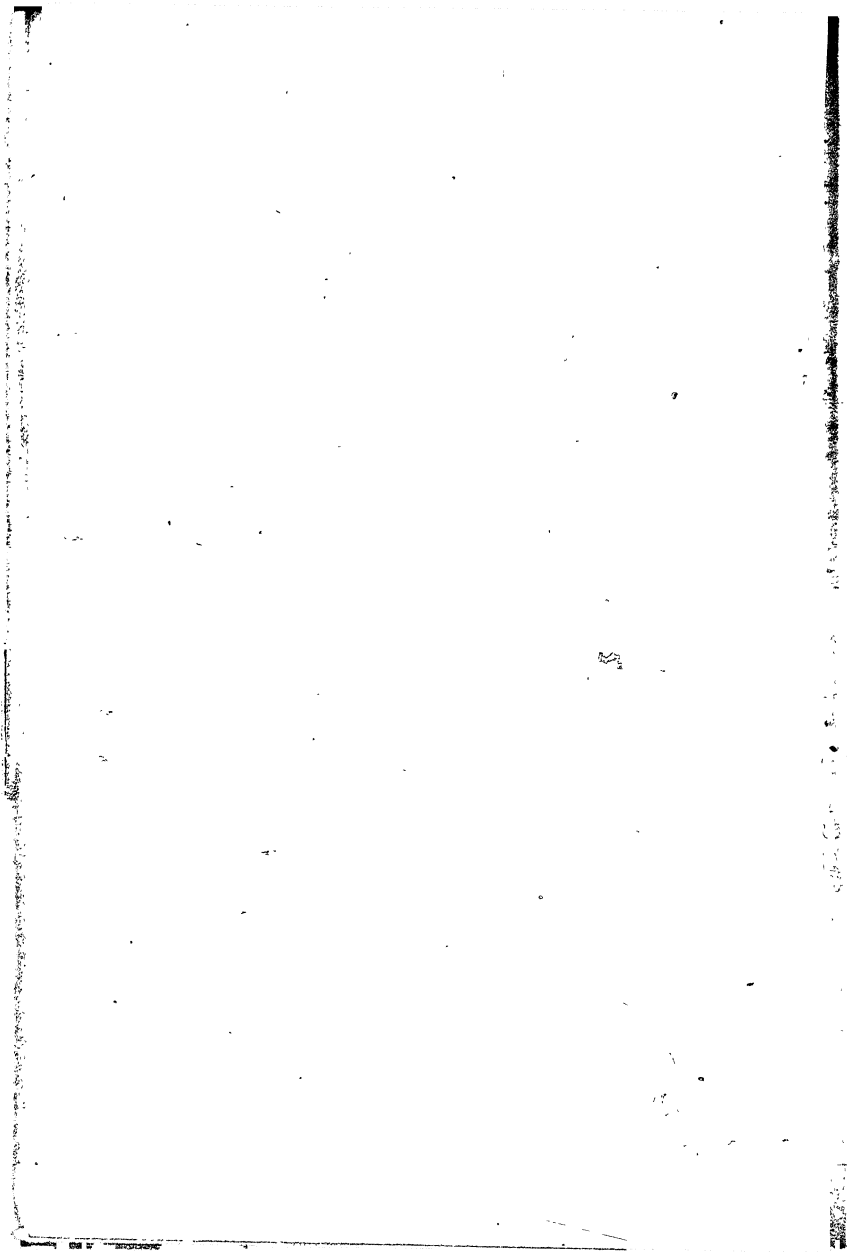


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Consolation for a Lonely Hour.

LIFE'S ENDEAVOR.

“Few, indeed there are who know
How our heart's warm currents flow,
It is what we *seek* to do,
Not what we may labor through ;
It is what we *strive* to be
That shall make our soul's degree.
Oft conflicting duties rise,
One by one, before our eyes,
And we tremble and we falter,
With our gift before the altar—
Leave some cup of joy untasted,
For a toil that *seems* all wasted.
Ah ! it is life's saddest trial
When its earnest self-denial
Still has left the good unbought
For which it so wildly sought !
But it is a discipline,
Needful for our hearts of sin ;
And our days of care and pain
Surely are not spent in vain.
Oh, it is a pleasant thought
That the soul which here has wrought
Earnestly, shall in heaven behold
All its deeds to life unfold,
And the good you *sought* to do,
God's own hands may carry through,
Yet to greet your longing eyes
In the light of Paradise !”

BROTHERLY LOVE.

“BROTHERLY love is one of the distinguishing traits of christian excellence. It is ever the best exponent of our heavenly-mindedness. Let all, then, ‘put on charity, which is the bond of perfectness.’ It is the root of every other christian virtue. Amiability, humanity, and christian compassion flow from it as naturally as the stream from the fountain, as the sparkling sunbeams from the unwasting orb of day. It promotes good order and universal fellowship, and connects humanity with piety, earth with heaven, and man with God. ‘Possessing it, it shall form the loveliness of our address, regulate the excellence of our speech,’ add to the sweetness of our disposition, control the recklessness of our passions, impart grace and dignity to our deportment, and diffuse through our entire lives the counterpart of its own gentleness and tranquility. Possessing it, we shall be formed to enjoy, as others cannot, the endearments of home, the society of friends, the wonders of nature, and the pleasures of learning, and we shall be furnished within ourselves with additional impulses of joy, and grateful incentives to praise. Possessing it, our minds shall be irradiated with its light,

our affections strengthened by its power, our spirits quickened by its energy, and our souls transported with its joy, and we brought into holier communion with each other, and diviner fellowship with God.' Then 'let brotherly love continue.' But all manifestations of outward charity must have their beginning within. Our thoughts are the prototypes of our actions; that is, they are what our actions would be were we undissembled and strictly conscientious. How important, therefore, that we strive against an evil thinking mind, and watch over the embryo ideas, 'ere they mature and take to themselves the forms of visible life.' A suspicious temper checks in the bud every kind affection, and blasts and withers every flower of generous impulse that opens to shed its fragrance in the soul." And the effects of such a spirit are overwhelmingly awful!

WORK, AND ITS REWARD.

"It does seem as if the more disinterested any work is, the less of earth it has in it, and the farther its influence reaches, the less present reward it receives. Pleasant and encouraging as it may be, we are not to wait for or mourn

the absence of present rewards. The mighty pressure of duty is upon us, and that well discharged, eternity's exceeding great reward is ours."

EDUCATION.

"THE aim of education should be to teach us rather how to think, than what to think: rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of others."

STIMULANTS.

"WHAT kind of stimulants shall we use? This, upon stimulants, may be placed among the golden sayings of Pythagoras: There are times when the pulse 'lies low' in the bosom, and beats slow in the veins; when the spirit sleeps the sleep, apparently, that knows no waking, in its house of clay; and the window-shutters are closed, and the door is hung with the invisible crape of melancholy; when we wish the golden sunshine, pitchy darkness, and very willing to 'fancy clouds, where no clouds be.' This is a state of sickness, when physic may be thrown

to the dogs, for we will have none of it. What shall raise the sleeping Lazarus? What shall make the heart beat music again, and the pulses dance to it through all the myriad thronged halls in our house of life? What shall make the sun kiss the eastern hills again for us, with all his old awakening glances, and the night overflow with moonlight music, love and flowers.

“Love itself is the great stimulant—the most intoxicating of all—and performs all these miracles; but is a miracle itself, and is not at the drug-store, whatever they say. The counterfeit is in the market; but the winged-god is not a money-changer, we assure you.

“Men have tried many things, but still they ask for stimulants. The stimulants we use, but require the use of more. Men try to drown the floating dead of their own souls in the wine-cup, but the corpses will rise. We see their faces in the bubbles.

“The intoxication of drink sets the world wishing again, and the pulses playing music, and the thoughts galloping; but the fast clock runs down sooner, and the unnatural stimulation only leaves the house it fills with wildest revelry, more silent, more sad, more deserted, more dead.

“There is only one stimulant that never fails, and yet never intoxicates—duty. Duty puts a blue sky over every man—up in his heart maybe—into which the skylark, happiness, always goes singing.”

MAKE CHURCH-GOING A HABIT.

“THERE is a tendency to neglect public worship, or to give half the day to the sanctuary, and the other half to ease or relaxation. Every Christian ought to resist this tendency, and give the whole force of his influence and example to a regular attendance on the ordinances of God’s house. His own good, the proper training of his children, and the well-being of society require it.”

USE OF WORDS IN WRITING.

“A YOUNG writer asks suggestions upon the choice of words in composition. First, master the idea; then clothe it in the simplest and most explicit language we can get. No writer should ever try to say a grand thing—great ideas find their own words—to deck little ones in grand words, is like dressing out a magpie with a peacock’s tail, or a jackdaw with eagles’ wings.”

I LIVE NOT ALONE FOR MYSELF.

“ ‘I LIVE not alone for myself,’ should be the language of every thinking, reflecting mind. It is the language of duty, guiding to the only paths of happiness on earth, and preparing the soul for unalloyed bliss throughout the measureless enduring of eternity.”

WHAT IS A CHRISTIAN'S RIGHT PLACE?

“ **MANIFESTLY**, it is the place that his Creator made him and trained him for. To mistake is a misfortune, to desert is a disgrace and a crime. The Bible answer to our questions is given in these words: ‘Having then gifts differing according to the Grace that is given us, whether prophesy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.’ The principle here laid down is that every true Christian, after a candid, honest inspection of his own physical, mental and moral qualifications,

should take the post of duty or line of labour for which his gifts best fit him. But no man—No! not one,—is to neglect the gift that is in him.

“A Christian who is keen for work will soon find his right place. If he his ‘apt to teach,’ he will soon secure his way into the Sabbath School. Another, too, has leisure and love of souls; to such an one, tract-distribution is a welcome work.

“Here again is another whose ‘gift’ is a melodious voice—that ‘most excellent thing in woman,’ and hardly less so in a man. Whoever can sing belongs to God’s great multitudinous choir. Whoever can sing and will not sing, does not deserve a seat in church or the feast of a good sermon.

“Nor are these the only gifts. We can now recall a member of our first flock who possessed no qualifications to exhort, or to teach, he had no gold to give, and no musical skill to sing the praise of his Redeemer. But he did possess a rare earnestness, and Bible-richness and soul-fervor in prayer. A blessed gift was that veteran’s power of pleading at the mercy-seat; and a fountain of blessings did it prove to the church for which he besought the heavenly baptism.

“Reader, have you found your place? Then stick to it. Work there, even though it may be in the humblest corner of the most out-of-the-way vineyard. An idle man in the church is a monster; and you cannot give a cup of Gospel-water to a beggar’s child, without receiving Christ’s smile in return for it. Wherefore, neglect not the gift that is in thee, and whatsoever thou doest for the Lord, do it heartily.”

WAITING GOD’S WILL.

“Jesus, on thy breast reclining,
I await thy holy will;
Hushed be every sad repining,
Every anxious thought be still;
Oh! how blessed,
Here to wait thy loving will!

“Helpless, I can only love Thee,
Or can suffer for Thy sake,
Yet Thy banner is above me,
In Thy arms sweet rest I take;
Oh! how blessed,
Thus to wait Thy loving will!

“Let the suffering and the falling,
Tender Shepherd, all be Thine;
Let the wanderers hear Thee calling
Let them know Thy voice divine,
And how blessed,
’Tis to wait Thy loving will.”

THE RIGHT COURSE.

“To imitate the highest examples, to do good in ways not usual in our rank of life, to make great exertions and sacrifices in the cause of religion and with a view to external happiness, to determine without delay, to reduce to practice what we applaud in theory, are modes of conduct which the ‘world’ will generally condemn as romantic, but which are founded on the highest reason.”

THE FUTURE.

“WASTE not your time in idle fears and thoughts of the future in this world. To you the future may be very short. The things you most fear, will probably never disturb you. If evils come, they will probably be such as no foresight of men can anticipate. ‘Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself in the Lord, and he shall give thee the desire of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Rest in the Lord, and wait patiently for him.’”

ON REVIVALS.

“IF we wait till a revival be perfect ere we approve of it, we will wait till the quick and the dead hear the archangel’s call! Reader, art thou an objector—an anti-revivalist? Then let me ask you, what is the state of religion in your own soul? * * * * *

Cry to God for the fire from heaven to kindle your *dead soul* into the new life, and then, assuredly, will you strive and pray for the revival of religion. There is no such thing as continuous action either in nature or grace; and they who speak against the revival of religion, speak against the ordinary ways in which God works. The same thing holds true of God in nature, as of God in grace. We have summer and winter, day and night; we have sunshine and tempest, but an uninterrupted continuance of neither; our blood flows from the heart in pulses, not in a steady stream; light and sound come to us in a steady wave, as the waves of the sea; we sleep and wake, work and rest, and it must be so. Interruptedly, and not continuously does God usually act; and the objector to religious revivals only shows his ignorance of natural and divine things.”

HINTS FOR YOUNG COUPLES.

(From "Bridal Greetings.")

"THESE counsels to the bridal pair may appear strange and ill-timed. With them it is the hour of love. They are not yet fairly out in the sea of domestic life. Their gay bark is as yet only floating, with streamers flying, on the smooth surface of the matrimonial harbour. It is well, therefore, for them to look out into the sea, whose waters they must cross ; and this is the more needful, because they have their choice between the stormy Atlantic of domestic discord and the quiet, placid Pacific of family harmony. A view of the former should have the effect of saving them from venturing on its boisterous bosom ; and may warning have the effect of experience. The best course is to unite with the pious companion, and live together in the embraces of a chaste affection, sanctified by a fervent piety. Such a life is the nearest to the life of heaven permitted to mortals."

A *happy domestic life* should be regarded as a prize worth having, even at the cost of many struggles. Nor can it be reached without high purposes and decided efforts. Still, if you *both determinè* to enjoy it, it will unquestionably be

yours. Now, what is marriage? 'Marriage is an institution of God, and cannot possibly be enjoyed except in the spirit of God, for an irreligious union is a sensual union, and sensuality is volatile.' Again, 'Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches, and heaven itself.'

An Address to the Bride and Bridegroom :

"Peace to thee, fair and gentle bride! Thou art now joined to the soul for whom thine was moulded. Blessings rest on thy head, which, in the multitude of its half sad, half joyful thoughts, inclines towards the chosen one in serious playfulness, drooping

'As a lily droops,
Faint o'er a folded rose.'

Life or death, felicity or a lasting sorrow, are in the power of marriage. Therefore, lady, for the silent tear, I would not blame you; yet, yield not thyself wholly to sadness; for though

'Thine is a path by snares and toils attended;
Yet, lady, in thy prudence I confide:
Thou art not by mere mortal aid befriended,—
Prayer is thy stay, and Providence thy guide;
And should thy coming years with ills be laden,
How safely might abide the storms of life,
If the meek virtues of the christian maiden
Shine forth as brightly in the christian wife.'

Courage, then, timid bride! God will go before you into the dreamy future.

“Peace to thee, also, young bridegroom! The ‘desire of thine eyes’ is now thine own. Deal gently with her; for she has been gently reared, and her heart is a delicate and fragile thing; easily broken. Seek a spiritual union with thy bride, that the strength of thy manhood, blending with the weakness of her woman’s nature, may impart vigour to her soul, while she repays thee by throwing gentle, refining influences over thy spirit. Thus joined to her in the spirit of true marriage,

‘Fresh as the hours may all your pleasures be,
And healthful as eternity:
Sweet as the flowers’ first breath, and chaste
As the unseen spreadings of the rose.’”

How should the young couple begin their married life?

“In a strictly religious manner, and all will be well. Let their conversation be spiritual; let the bridal chamber witness their prayers and their covenants to serve Christ together; let the social altar be erected at once, and their hearts cheerfully laid upon it, and Jesus will pronounce a nuptial benediction, which will bring them hap-

piness and prosperity through the years of after life. But

'Alas for those who love, and cannot blend in prayer!'

The young couple should consecrate their home to God the first time they occupy it. They should strictly maintain the daily practice of reading the scriptures and praying together through life. Morning and evening, from the nuptial day to the day of burial, should witness the ascending increase of gratitude, love, and prayer.

“Nor is social worship the only religious duty incumbent upon you. It is important that you also begin right in the matter of attending public worship. Covenant together to be punctual in your attendance at the house of God. Be not like wandering stars from church to church, but select your spiritual home and resort to it constantly, from a *sense of duty*. Then will your conjugal intercourse be purified; your union will be spiritual; your minds, as well as your bodies, will be one. You will have that sympathy, sensibility, patience, faith, love, necessary to the harmony of life; and you will also be enabled to anticipate with delight the re-union of your spirits after death. How consolatory is

this latter prospect to two souls joined in the purest friendship to each other!"

What should Man and Wife be careful to avoid?

"All offences of each other at *the beginning* of their conversation, since every little thing can blast an infant blossom, and a trifling disagreement about a trifling matter may destroy a life of enjoyment, like a drop of ink discoloring a vessel of water. Just as

'A pebble in the streamlet sent
Has turned the course of many a river;
A dew-drop on the balmy plant
Has warped the giant oak forever.'

Deceive not yourselves by over expecting happiness in the married 'state. For in every sphere of human life

'Pleasures are like poppies spread;
You grasp the flower, its bloom is shed
Or like the snowfall in the river—
A moment white, then melts forever;
Or like the Borealis' race,
That flits ere you can point its place;
Or like the rainbow's lovely form,
Evanishing amid the storm.'

Yes, sorrow is an heir-loom handed down from family to family, through all the generations of mankind; so that I would have you to understand that storms do obscure the skies; that

floods do overflow the vale of married life; that sorrow and joy mingle together in every bridal cup."

On Friends and Confidants.

"In your new relation to each other, you will find it necessary to form some new friendships; but it is not wise to form many *intimate* friendships. While every good christian's bosom heaves with good-will towards all, his confidence can be given to very few. To married persons, especially, *confidants* are unnecessary; they can, and ought to confide in each other.

'Let no one have thy confidence, O wife, saving thine husband.

'Have not a friend more intimate, O husband, than thy wife.

'Let a perfect confidence exist between yourselves, and your hearts will not sigh for the intruding counsels of others.

'If thou wilt be loved, render implicit confidence.

'If you wouldst not suspect, receive full confidence in turn.

'For where trust is not reciprocal, the love that trusted withereth.

‘Hide not your grief nor your gladness; be open one with the other.

‘Let bitterness be strange unto your tongues; but sympathy a dweller in your hearts.

‘Imparting halveth the evils, while it doubleth the pleasures of life.

‘But sorrows breed and thicken in the gloomy bosom of reserve.’

“And ye do well to remember:—‘That old friends of the opposite sexes for whom strong attachments have been formed are not now to be received as intimate friends.’

“The first year of married life usually decides its character for weal or woe. Therefore, the newly married should diligently cultivate the delicate plant of conjugal love, that it may grow into a thrifty tree, beneath whose pleasant shadow they may peacefully rest in after years; and with whose delicious fruit they may refresh their spirits in the great battle of life. Neglect or indifference *now* may shed a fatal influence in the future; for

‘Soon fades the rose; once past the fragrant hour,
The loiterer finds a bramble for a flower.’

Your relation of man and wife occasions a neces-

sity hitherto unfelt. You need a *home* which you may call *your own*, and in which you will be the sovereigns. The character of that home depends entirely upon yourselves. You may be rich, or you may be poor; which of these two extremes is yours matters but little, since it is in your power to create a domestic heaven in the lowest cottage; or suffer the torments of a social hell in the most princely dwelling. Whether, therefore, your sphere be that of merchant princes, or the sturdy tillers of the soil, the laborious artizans, the toilers in professional life, or of those whose only capital and skill lie in their strength of muscle and their will to labor, you should make an immutable purpose to create a *happy* home,—a home like that of Montgomery's shepherd,—

‘The fairy ring of bliss.’

And as the power to do so lies within yourselves, be resolute to call it forth. ‘The marriage contract binds each party, whenever individual gratification is concerned, to prefer the happiness of the other party to its own.’ It must be the labor of each to promote, and to *prefer* the happiness of the other. To this end the labor must be mutual. You must, above all other things, divest yourselves of selfishness, which is

the sure extinguisher of love; since 'confidence cannot dwell where selfishness is porter at the gate.'

"It is also indispensable to a blissful home, that the husband provide for the supply of his family with a liberality proportioned to his means, and to a judicious economy. He that provideth not for his own household, according to an inspired judge, is *worse than an infidel*.

"The husband must let his wife know precisely what his means are. You must then agree together to keep your expenditures *within* your income, because you are liable to a variety of casual expenses, which can only be met by having some surplus resources. Adopt this, therefore, as an imperative rule: 'We will live within our income,' though much decision, self-denial, and economical skill will be requisite to carry your resolution into practice.

"Seek your pleasures at home. Depend on your own resources for enjoyment. Books, rational conversation, and the occasional presence of a *few* select friends, to pass an evening by your fireside, will furnish unfailing resources of innocent pleasure, without resorting to the fashionable but evil custom of giving large par-

ties. And as to the senseless charge of being unfashionable, you must treat it with profound and silent contempt.

“Let me also guard you against an evil spirit that as surely destroys the peace of married life as the moth does a woollen garment. I mean the disposition to fret at, and to find fault with each other.

“Seek, then, young bride, to secure the calm bliss which, like some sweet aromatic plant, now diffuses its sweet odours through the chambers of your home, by gentleness of spirit. She is the truly happy wife,—

‘She that makes the humblest hearth,
Lovely but to me on earth.’

Nor is the young husband to neglect the same spirit. It must be his ambition so to live, if it be possible, with the chosen of his affection, that, if called to close her eyes in death, her dying lips may adopt the address of the expiring Vandois wife to her husband :—

‘I bless thee for kind looks and words
Shower’d on my path like dew ;
For all the love in those deep eyes,
A gladness ever new ;
For the *voice which ne’er to mine replied*
But in kindly tones of cheer ;
For every spring of happiness
My soul hath tasted here.’

And now young couple, give realization to the poet's doctrine : ' to bless, is to be blest.'

" Young wife, devote yourself to the happiness of your chosen lord, for, in contributing to his happiness, you will find the grand secret of domestic bliss, and awaken an overflowing spring of joy in your own bosom. The only way for you to do this effectually is, to enter into the spirit of your husband's vocation, studiously, resolutely, conform yourself to the requirements of your husband's calling. The bride of a merchant or mechanic will find this a necessary part of her duty ; but nothing can atone for its absence in the wife of a minister of Christ.

" And thou, young husband, must remember, that ' the soul of woman lives in love,' therefore, whisper words of kindness and encouragement in her ear ; show her that her efforts to adapt herself to your circumstances are appreciated, and you will probably awaken that ardent devotedness to your happiness which has so often characterized her sex.

' And should'st thou, wondering, mark a tear
Unconscious from her eyelids break,
Be pitiful and soothe the fear
That strong man's heart may ne'er partake.'

For sympathy will make impression even on the most selfish natures.

“If happiness, if genuine domestic enjoyment, is the object of the newly married, they will certainly avoid hiring help, except in the extremity of necessity, since there are few families that hire ‘help’ but find it a source of much vexation and trial. The reason, I apprehend, is this: the relation of master and servant is an effect of sin—a portion of the curse which blights our joys, and converts this world into a vale of tears; it must, therefore, be endured as a ‘necessary evil.’”

—

THAT IS THE MAN THAT MARRIED MY FIRST LOVE.

“Start not, young wife, as your husband quietly points out the man that married his first love, nor grieve that the love you guard with such jealous care was ever given to another. That other, a fair blue-eyed maiden, may have been fully worthy of his boyish love. He wished one more elevated in intellectual and social life, one in fact who was the completion of himself. So he sought you from all the world.

“And do not think they were idle words he uttered when he asked you to share life’s fortune

with him, and said frankly that he would give you an *undivided heart*. When he told you of his early love, of how wildly his heart beat at the thought of his—, of how many airy castles he had built, how all these fancies had returned to their original element,—when he told you this, and of how, after the lapse of years, he looked upon his life as it really is—a strange commingling of joys and sorrow, and asked *you* to share them with him, he was sincere. You believed him to be so. Do not doubt him now. When in after years he casually speaks of his ‘first love,’ do not let it chill your heart, but rather help him to cherish the memory of those virtues that awakened his boyish admiration and love; and, believe me, he will not love you less for so doing.

“Remember your own heart-history. Therefore, do not chide your husband, or think that he loves you the less, if he sometimes reverts to the past. Be thankful that reason guided you both, and resolve that it shall be your guide in future.”

DELICACY.

“Shame is a feeling of profanation. Friendship, love, and piety ought to be handled with a

sort of mysterious secrecy; they ought to be spoken of only in the rare moments of perfect confidence—to be mutually understood in silence. Many things are too delicate to be thought; many more, to be spoken.”

A FRAGMENT.

“To give moral subjects their true relief, you require, as in the stereoscope, to look through two glasses, that of the intellect and that of the heart.”

KIND WORDS.

“‘Heaviness in the heart of man maketh it stoop, but a good word maketh it glad,’ Prov. xii. 25. Who has not felt the truth of this proverb in ill health, or during some discouraging prospect ahead, and has not felt the heart sink like lead in the bosom? every grief or care we ever knew, rises in remembrance before us; every cheerful thing takes on a dark colouring; our world seems covered by the clouds of despondency, whose darkness falls on the spirit. But how soon the feelings change, if some sympathising friend speaks a good, kind, hearty

word in our favor. It seems like the light of the sun piercing the clouds and bringing warmth to vegetation; it chases away the haze of doubt which enveloped our minds, and makes our hearts glow with love. How lightly then we can bear the same burden that oppressed us so heavily before.

“The power of kind words to soothe the weary is almost unbounded. They subdue the stubborn and rebellious spirit easier than any amount of opposition. If we could realize their full effects on others, we might resolve never to utter any other. We are all liable to seasons of depression, when the heart stoops under its burdens, and happy are they who encounter friends who understand and apply the remedy which maketh the heart glad.”

HE CARETH FOR YOU.

“He careth for you, oh! ye weary!
With the sweat upon your brow;
He has cared for you *forever*,
And he careth for you now.
He careth for you when the shadows
Rend the sunbeam joys apart,
When time's moaning blasts are wailing
Through the chambers of your heart.

“ He careth for you, gentle maiden,
When your heart is sad and lonie ;
Yes, he careth when the friendship
Of this heartless world is flown.
He careth for you, fainting manhood,
With the dust of toilsome years
Clinging to your worn-out garments—
Moistened only by your tears.

“ He careth for you, every mortal,
None so humble, none so low,
But he would bring you to be whitened,
Where life's eternal rivers flow.
He careth for you ! cease your sighings !
Take his hand and go your way,
And he'll lead you to the glory
Of an everlasting day.”

A CHARMING PICTURE.

“ There is a subdued, silvery light on the sea to-day, and the hills across the water look like blue clouds. The air is so still, that you may hear the beating of the paddles of a steamer miles distant, unseen in the veil of mist. There has been drizzling rain at intervals through the morning ; and the road by the sea-side yesterday ankle-deep in dust, is pleasantly firm and cool ; and the trees, just beginning to be touched by the Atlantic breezes of the early days of Septem-

ber, look green as in May, in the glints of silvery light from the clouded sun. You may see many fair scenes within the compass of Britain : but yesterday morning, when the sky was sapphire blue, and the sunshine was the brightest ; when that expanse of sea shut in by noble hills, was glassy smooth, and the yellow corn-fields round, bounded by green hedges, looked so still and rich in the quiet air, not without a touch of bracing crispness : you would have said that there could hardly have been anything fairer in the world, than this bit of the homely Clyde. Such is a recollection of home.”

THE EARTHLY MEETING-PLACE OF ABSENT FRIENDS.

“ Cheer up sad heart, not yet healed from that last parting, when, had you not pressed tightly, your heart-strings might have broken ; when the long deep look and the close embrace spoke the bitter farewell, that the lips could not utter ; even now, when time, that deadens every thing, has passed, and leaden resignation tries to stop your grief with, ‘ It’s no use,’ there sometimes comes the thought that you may never meet again, and afresh comes the bitter wail, and the gush of irrepressible tears.

“Think not that my heart is hard, and that I would forbid you weep. How could I, in the remembrance of the burial-place of Bethany, where the ‘Man of Sorrows’ shed sacred tears, not only in sympathy with the mourners present, but in regret for the departed! How would I bid you forget the absent, when He, about to resume the glory which he had with the Father before the world was, ‘having loved his own which were in the world, loved them unto the end.’ Not wholly engrossed by the pains He was about to endure, nor the glory that was to follow, He thought of their hearts that might be troubled by his absence, and sought to comfort them by His promise—‘I will not leave you comfortless, but will come to you.’ The divine Jesus has a perfect sympathy with sorrow such as yours, and does *not leave you comfortless*. Where he meets with his followers on earth, *there* may they meet with each other.

‘There is a place where spirits blend,
Where friend holds fellowship with friend
Tho’ sundered far, by faith they meet
Around one common mercy-seat.’

Never are our spirits so closely knit with those we love, as when we meet them at that mercy-

seat, and in the name of the one Mediator who has promised, 'Whatsoever ye shall ask of the Father in my name He will give it you.' We ask of our common Father those blessings we mutually require. That is a union that seas cannot sever, nor distance divide: a union that foreshadows, and not feebly, that of 'the spirits of the just made perfect,' where there is no parting."

ANXIOUS DAYS.

"In days of anxiety and fear, when you do not know how it will go with you, oh look to Jesus on the cross, and learn the lesson of practical confidence in God's disposing love and wisdom, as you think that surely He who provided that precious sacrifice, will never fail to justify the hope and promise of the name the patriarch gave Him; that His name is still, Jehovah-Jireh—the Lord will provide—and that not in the mount of the Lord only, but over the wide world in the experience of all his people, *that* shall be seen."

A SCRAP FROM A DIALOGUE.

"I could not love life and this fair world as I do, if I conceded this to be universally true, he

said, (referring to a previous remark). That there comes, sometimes, a glory to the present, beside which the hues of past and future fade and are forgotten, I must and will believe. Such, it seems to me, must be the rapture of reciprocal and acknowledged affection, the joy of reunion after long separation from the beloved one, the bliss of reconciliation after estrangement. Have you ever thought how much happier we would be if we were to live only in the now we have, and never strain our eyes with searchings for the light and shades of what may be before us, or with mournful looking after what is gone?

“ Yet is this possible, asked the lady, earnestly, does not the very constitution of our natures forbid it? To me, that would be a miserable, tame, dead-level existence over which hope sheds no enchanting illusions: like this river, as we saw it three days ago, cold and sombre as the rain-clouds that hung above it. O no! give me anything but the dull, neutral tint of such a life as thousands are content to lead—people who expect nothing, fear nothing; I had almost said, *feel* nothing!

WHAT CONSTITUTES A TRUE WOMAN.

“A mind of gentleness and energy; of domestic and literary taste; of independence and submission; of truth and wisdom.”

EXTRACTS FROM ROLLIN'S BELLES LETTRES.

ON MEMORY.

“Memory is the power, as faculty, by which the soul retains the ideas and images of the objects, which have either been conceived by the mind, or impressed upon the senses. Of all the faculties of the soul, there is none more unaccountable than the memory. For, can we easily conceive how the objects, which present themselves to the eyes, or strike upon the ears and so of the other senses, and still more so of the thoughts and more intellectual notions), should leave behind them such footsteps in the brain, as to imprint there an actual image of those objects, with the power of recalling them to remembrance upon the first direction of the mind? What is then this storehouse, this spacious repository, in which so many and so different things are laid up? Of what extent

must the large field of the memory be to contain such an infinite number of perceptions and sensations of every kind, as have been so many years in collecting? * * * *

An accident or disease shall efface at once all traces impressed upon the brain; and some years after the re-establishment of health shall make them all revive.

“ But if the memory is so wonderful a faculty, both in its cause and effects, we may say also that it is of infinite use on all the occasions of life, and especially in the attainment of the sciences. It is the memory which is the guardian and trustee of all we see, of all we read, of all that our masters or our own reflections teach us. It is a domestic and natural treasury, where a man securely lays his innumerable treasures of infinite value. * * * *

It is the memory which, after having suggested to the orator, in the warmth of composition, the matter of his discourse, preserves for him all his thoughts and expressions, with the disposition of both, for whole weeks and months, and at the time he wants them, represents them to him with such fidelity and exactness, as to let nothing be lost.

“The assistance of the memory is neither less admirable nor less necessary in discourses which are made extempore, where the mind, with a surprising agility, taking a view at once of the arguments to be alleged, the thoughts and expressions, the manner of ranging them, the gesture and pronunciation; and still preceding what is actually delivered, supplies the orator with a continued and uninterrupted fund of matter, depositing the whole in a manner with the memory, and delivered it to the elocution, restores it to the orator when required, without forestalling or retarding his orders a moment.

“So wonderful and necessary a talent is at the same time a gift of nature, and the effect of labor, and is in some respects the result of both. It owes its original and birth to nature, and its perfection to art, which never produces in us the faculties which are absolutely wanting, but gives increase and strength to such as are already happily begun.

“An early application to improve the memory of children is, therefore, a matter of great moment. They have usually a very good one, and besides, in their tender years are scarce capable of any other pains; and this exercise

should be carefully and regularly continued as they grow up.

“A happy memory must have two qualities ; the one is to receive the ideas confided to it with ease and promptitude : and the other faithfully to retain them. It is a great happiness when these two qualities are naturally joined together ; but care and pains may contribute very much to bring them to perfection.

“The memory of some children is so slow and inactive, that it seems at first wholly unserviceable, and condemned to an entire sterility. But this should be no discouragement, nor should they yield to this first repugnance, which we often see conquered by patience and perseverance. Children of this disposition should have only a few lines given them at first to get by heart, but they should be made to get them very perfectly. We should endeavour too to take off from the disagreeableness of the task, by imposing upon them such matters only as may please them, as for instance, the fables of La Fontaine, and such stories as affect them.

* * * * *

Gentleness and commendation are of more efficacy than severity and reproof. In propor-

tion as we discern their progress, their daily task must be increased by degrees, and in a manner insensibly. And by this discreet conduct we shall find the sterility, or rather the natural difficulty of the memory, may be surmounted.

* * * * *

One general rule in the matter we are upon, is thoroughly to understand, and distinctly to comprehend whatever we are to learn by heart. For a clear notion certainly contributes very much to assist and facilitate the memory.

* * * * *

Verses are more easily to be retained than prose, but prose is most proper to exercise and strengthen the memory, as it is less easily learned, has more liberty, and is not tied down to regular and uniform measures.

“We ought to be far from considering the time as lost, which is spent in improving the memory; perhaps there is no time of our youth that is better employed. * * * *

There is a memory for words, and another for things. The first is what we have now been speaking of, and consists in faithfully repeating word for word what has been got by heart. The other consists, not in retaining the words, but the substance, meaning, and chain of what has

been read or heard, as of a story, a speech at the bar, or a sermon ; and this kind of memory is no less advantageous than the other, which is preparatory and introductive to it, and of more general use. * * *

“To persons who complain of not being able to retain what they read, we would advise as a remedy to this inconvenience—that they should read much slower, often repeat the same thing, and give an account of it to themselves ; and by this exercise, though troublesome and disagreeable enough at first, they would arrive, if not at the perfect remembrance of all they read, at least retain the greatest and most essential part of it. * * *

“I shall conclude this small discourse with a reflection, which perhaps might have been more properly placed at the beginning of it, as it concerns the choice and discretion to be used in the improvement of the memory. All is not equally beautiful in authors ; and though every thing, for instance, in Virgil, deserves to be learnt, yet even there we have some passages more shining and useful than others. And as we cannot charge the memory of the students in general with a whole author, good sense and reason require that we should choose out such

passages as are most proper to improve the mind, and form the heart, by the beauty of the thoughts and the nobleness of the sentiments. This choice is still more necessary in other writers, such as historians and orators, which should not be laid before them in their full length, but by extracts and parcels. The university has wisely ordained that the exercise of the memory should be sanctified through the whole course of their studies, by directing the boys to learn every day by heart some verses out of the Holy Scriptures."

THE ADVANTAGES OF A GOOD EDUCATION.

"The happiness of kingdoms and people, and especially of a christian state, depends upon the good education of youth ; whereby the minds of the rude and unskilful are civilized and fashioned and such as would otherwise be useless and of no value, qualified to discharge the several offices of the state with ability and success ; by that they are taught their inviolable duties to God, their parents and their country with the respect and obedience which they owe to kings and magistrates.

"To have a just idea of the benefits arising from the training up of youth in the knowledge

of languages, arts, history, rhetoric, philosophy, and such other sciences as are suitable to their years ; and to learn how far such studies may contribute to the glory of a kingdom, we need only take a view of the difference which learning makes not only between private men but nations.

“The Athenians possessed but a small territory in Greece, but of how large an extent was their reputation? By carrying the sciences to perfection they completed their own glory. The same school sent abroad excellent men of all kinds: great orators, famous commanders, wise legislators, and able politicians. This fruitful source diffused the like advantage over all the politer arts, though seemingly independent of it, such as music, painting, sculpture and architecture. It was hence they received their improvement, their grandeur and perfection ; and, as if they had been derived from the same root, and nourished with the same sap, they flourished all at the same time.

“Rome, who had made herself mistress of the world by her victories, became the subject of its wonder and imitation, by the excellent performances she produced in almost all kinds of

arts and sciences, and thereby she gained a new kind of superiority over the people she had subjected to her yoke, which was far more pleasing than what had been obtained by arms and conquest.

“Africa, which was once so productive of great and learned men, through the neglect of literature, is grown absolutely unfruitful, and even fallen into that barbarity of which it bears the name, without having produced one single person, in the course of so many ages, who has distinguished himself by any talent, called to mind the merit of his ancestors, or caused it to be remembered by others. Egypt in particular deserves this character, which has been considered as the source whence all the sciences have flowed.

“The reverse has happened among the people of the West and North. They were long looked upon as rude and barbarous; as having discovered no taste for works of ingenuity and wit. But as soon as learning took place among them, they sent abroad considerable proficient in all kinds of literature, and in every profession, who in point of solidity, understanding, depth and sublimity, have equalled whatever other nations have at any time produced.

“ We daily observe, that in proportion as the sciences make their progress in countries, they transform the inhabitants into new creatures ; and by inspiring them with gentle inclinations and manners, and supplying them with better forms of administration, and more human laws, they raise them from the obscurity wherein they had languished before, and engage them to throw off their natural roughness. Thus they prove evidently that the minds of men are very near the same in all parts of the world ; that all honorable distinction in regard to them is owing to the sciences ; and that according as these are cultivated or neglected, nations rise or fall, emerge out of darkness or sink again into it ; and that their fate in a manner depends upon them.

“ But, without recourse to history, let us only cast our eyes upon what ordinarily passes in nature. From thence we may learn what an infinite difference cultivation will make between two pieces of ground, which are otherwise very much alike. The one, if left to itself, remains rough, wild, and over-run with weeds and thorns, the other, laden with all sorts of grain and fruits, and set off with an agreeable variety of flowers, collects into a narrow compass whatever is most

rare, wholesome, or delightful, and by the tiller's care becomes a pleasing epitome of all the beauties of different seasons and regions. And thus it is with the mind, which always repays us with usury, the care we take to cultivate it. That is the soil, which every man who knows how nobly he is descended, and for what great ends designed, is obliged to manage to advantage; a soil that is rich and fruitful, capable of immortal productions, and alone worthy all its care. In reality the mind is nourished and strengthened by the sublime truths supplied by study. It increases and grows up in a manner with the great men, whose performances are the objects of its attention, almost as we usually fall into the practices and opinions of those with whom we converse. It strives by a noble emulation to attain to their glory, and is encouraged to hope for it from the success which they have met with. * * *

“By study we are taught to consider truths in various aspects, and different lights, we discover the copiousness of principles, and are enabled to draw from them the remotest consequences. We come into the world surrounded by a cloud of ignorance, which is increased by the false prejudices of a bad education. By study the

former is dispersed, and the latter corrected. It gives rectitude and exactness to our thoughts and reasonings, instructs us how to range in due order whatever we have to speak or write, and presents us with the highest sages of antiquity as patterns for our conduct, whom in this sense we may call, with Seneca, the masters and teachers of mankind. * * *

“Another use of study is, that it draws us off from idleness and usually fills up the vacant hours which hang so heavily on many people’s hands, and renders that leisure very agreeable, which, without the assistance of literature, is a kind of death, and, in a manner, the grave of a man alive. It enables us to pass a right judgment upon other men’s labors, to enter into society with men of understanding, to keep the best company, to have a share in the discourses of the most learned, to furnish out matter for conversation, without which we must be silent, to render it more agreeable by intermixing facts with reflections, and setting off the one by the other.

“It is true indeed, that frequently we have nothing to do either with the Greek or Roman history, philosophy or mathematics, in our com-

mon conversation, business, or even the public discourses we have to make. But even the study of these sciences, if well digested, gives a regular way of thinking, adds a solidity and exactness, with a grace also, which the learned easily perceive." * * *

CARE IN FORMING THE MANNERS.

“ Now it is virtue alone which enables a man to discharge the offices of the state with honor. It is the good dispositions of the heart that distinguish him from the rest of mankind, and by constituting his real merit, make him also a fit instrument for promoting the happiness of society. It is virtue which gives him a taste for true and solid glory, inspires him with the love of his country, and motives that serve it well; which teaches him to prefer always the public good to his own private interest, to think nothing necessary but his duty, nothing valuable but integrity and equity, nothing comfortable but the testimony of his own conscience, and the approbation of good men, nor anything shameful but what is vicious. It is virtue which makes him disinterested, and secures his liberty, which raises him above flattery, reproach, menaces and misfortunes; which prevents his

giving way to injustice, however mighty and formidable it may be; and which habituates him in all his proceedings, to have a view to the lasting and incorruptible judgment of posterity, and never to prefer before it the faint glitter of false glory, which will vanish like smoke at the end of his days.

“These then are the ends which good masters produce in their education of youth. They set but a small value upon the sciences, unless they conduct to virtue. They look upon an immense erudition as inconsiderable, if unattended with probity. It is the honest man they prefer to the learned; and by laying before their scholars the most beautiful passages of antiquity, strive less to enlarge their capacity than to make them virtuous, good children, good fathers, good friends, and good citizens. Without this in reality, of what great significance would their studies be, which, according to the expression of a wise pagan, might serve indeed to feed their ostentation, but would prove incapable of correcting. * * *

“Ever since the fall, there is discernable in the heart of man an unhappy disposition to ill, which will soon eradicate in children the few good inclinations that remain, unless parents

and masters be continually upon their guard to encourage and strengthen those faint but precious remains of our first innocence, and pluck up with indefatigable care the thorns and briars which are continually shooting up in so bad a soil.

“Youth have need of a faithful and constant monitor, an advocate who shall plead with them the cause of truth, honesty and right reason, who shall point out to them the mistakes that prevail in most of the discourses and conversations of mankind, and lay before them certain rules whereby to discern them. * *

“The taste of real glory and real greatness declines more and more amongst us every day. New raised families, intoxicated with their sudden increase of fortune, and whose extravagant expenses are insufficient to exhaust the immense treasures they have heaped up, lead us to look upon nothing as truly great but wealth, and that in abundance. So that not only poverty, but a moderate income, is considered as an insupportable shame, and all merit and honor are made to consist in the magnificence of buildings, furniture, equipage and tables.

“ How different from this bad taste are the instances we meet with in ancient history ! We there see dictators and consuls brought from the plough. How low in appearance ! Yet those hands, grown hard by labouring in the field, supported the tottering state, and saved the commonwealth. Many of their greatest men, as Aristides among the Greeks, who had the management of the public treasures of Greece for several years ; Valerius, Publicola, Menenius Agrippa, and many others among the Romans, did not leave enough to bury them when they died ; in such honor was poverty among them, and so much despised were riches. * . *

“ Scipio told Masinissa that continence was the virtue he most valued himself upon, and that young men have less to fear from an array of enemies, than from the pleasures which surround them on all sides ; and that whoever was able to lay a restraint upon his desires, and subject them to reason, had gained a more glorious victory than they had lately over Syphax. He had a right to talk thus after the example of wisdom he had given some years before, with reference to a young and beautiful princess, who was brought him among the prisoners of war. Upon information that she

was promised in marriage to a young nobleman of the country, he caused her to be kept with as much care and caution as though she were in her mother's house. * * *

“By examples like these, young people are taught to have a taste for virtue, and to place their esteem and admiration only upon *real* merit; they learn how to pass a right judgment upon mankind, not from what they outwardly appear to be, but from what they really are; to overcome popular prejudices, and not to be led away by the empty show of glaring actions, which often have no real greatness or solidity at bottom.

“They learn hence to prefer acts of bounty and liberality to such as more frequently attract the eyes and admiration of mankind; and to esteem the second Scipio Africanus no less for giving up his estate to his elder brother, upon being adopted into a wealthy family, than for his conquest of Carthage and Numantia. * * * A service generally paid to a friend in distress, has the advantage of the most victories. * * *

“It is justly observed, that nothing is more apt to inspire sentiments of virtue, and to divert from vice, than the conversation of men of

worth, as it makes an impression by degrees, and sinks deep into the heart. * * * * *

I do not think moral reflections should be largely insisted upon. If we would make an impression, our precepts should be short, lively and pointed. It is the surest way to give them entrance into the mind and fix them there. It is with these reflections, as with seed which is small in itself, but if cast into a well-prepared soil, unfolds by degrees, till at last it insensibly grows to a prodigious increase. Thus the precepts we speak of are often but a word or a short reflection, but this word and reflection, which in a moment shall seem lost and gone, will produce their effect in due time.

“We must not, therefore, expect an immediate good effect, and much less a general one. It suffices if a small number profit by it, and the republic will be much the better for it.”

THE STUDY OF RELIGION.

“What we have lately observed of the care which masters ought to take in laying before their scholars the principles and examples of virtue to be found in authors, reaches no farther than the forming of youth to honesty and pro-

bity, to the making them good citizens and good magistrates. It is indeed a great deal, and whoever is so happy as to succeed in it, does a considerable service to the public. But were he to stop here, he would have cause to fear the reproach we read in the gospel, 'What do ye more than others, do not even the heathen so?' —Matt. v. 47.

“ The heathens have indeed carried this matter to such a degree of delicacy as might make us ashamed ; and Quintilian, one of the masters of paganism, and at the same time a person of great abilities and great probity, has left us many valuable lessons in his excellent treatise of rhetoric on this important subject. One of the most beautiful and most noted passages in Quintilian, is where he handles the famous question : Which is most profitable, a private or a public education ? He determines in favor of the latter, and gives several reasons for it, which appear to be very convincing. But he declares from the beginning that if public schools were at all prejudicial to morality, how useful soever they might be for instruction in the sciences, there could be no dispute, for virtue was infinitely preferable to eloquence.

“Thus, after they have labored to instil principles of honesty and probity into youth, there is something more essential and important left behind, which is to make them—christians.

“The first qualities are highly valuable in themselves, but piety is in a manner the soul of them, and infinitely exalts their worth. Religion should be the thing aimed at in all our endeavors, and the end of all our instructions. Though it be not constantly in our mouths, it should be always in our minds, and never out of sight.

* * * “It is with this design the University has ordered, that in every class, besides their other exercises of piety, the scholars should daily repeat certain sentences taken from the Holy Scriptures, and especially from the New Testament, that their other studies might be in a manner seasoned by this divine salt. * *

“She consents they should derive a beauty and elegance of thought from pagan writers, these precious vessels they have a right to borrow of the Egyptians. But she fears lest the wine of error should be given to young persons to drink out of such poisoned cups, according to St. Augustine’s complaint, unless the voice of Jesus Christ, the sole Master of mankind, is

heard amidst the many profane voices with which the schools continually resound.

“She looks upon this pious exercise as a safe preservative, and an effectual antidote to guard and strengthen young persons upon their going abroad into the world, against the allurements of pleasure, the false principles of a corrupted age, and the contagion of ill example. * *

“The short reflections the professor makes upon the sentence they are to learn, joined to the instruction which is regularly made in each class upon every Saturday, are sufficient to give young persons a reasonable tincture of the doctrines of christianity; and if they will not learn it at that age, when can it be expected from them? For the time that follows is usually engrossed by vain amusements, trifles, and pleasures, or else employed in business. * * *

“To sum up all in a few words, reason then, after having graced the understanding of a scholar with the knowledge of all human sciences, and strengthened his heart with all the moral virtues, must at length resign him into the hands of religion, that he may learn from them how to make a right use of all that has been taught him; and be consecrated for eternity. Reason should inform him, that without the

instruction of this new master, all his labor would be but a vain amusement, as it would be confined to earth, to time, to a trifling glory and a frail happiness; that this guide alone can lead man up to his beginning, carry him back into the bosom of the Divinity, put him in possession of the sovereign good he aims at, and satisfy his immense desires with a boundless felicity. In fine, the last and most important advice reason should suggest to him, is to receive with an entire submission the sublime instructions religion will lay before him, to give up every other light to that, and to look upon it as his greatest happiness, and most indispensable duty, to make all his other acquisitions and talents subservient to its glory."

A FEW REMARKS UPON RIGHT TASTE.

"Taste, as it now falls under our consideration, that is, with reference to the reading of authors and compositions, is a clear, lively, and distinct discerning of all the beauty, truth and justness of the thoughts and expressions which compose a discourse. It distinguishes what is conformable to eloquence and propriety in every character, and suitable in different circumstances. And whilst, with a delicate and exquisite sagacity, it notes the graces, turns manners and

expressions, most likely to please, it perceives also all the defects which produce their contrary effect, and distinguishes precisely wherein those defects consist, and how far they are removed from the strict rules of art, and the real beauties of nature.

“This happy faculty, which it is more easy to conceive than define, is less the effect of genius than judgment, and a kind of natural reason wrought up to perfection by study. It serves in composition to guide and direct the understanding. It makes use of the imagination, but without submitting to it, and keeps it always in subjection. It consults nature universally, follows it step by step, and is a faithful image of it. Reserved and sparing in the midst of abundance and riches, it dispenses the beauties and graces of discourse with temper and wisdom. It never suffers itself to be dazzled with the false, how glittering a figure soever it may make. It is equally offended with too much and too little. It knows precisely where it must stop; and cuts off, without regret or mercy, whatever exceeds the beautiful and perfect. It is the want of quality which occasions the various species of bad style; as bombast, conceit and witticism, in which, as Quintilian says, the genius is void

of judgment, and suffers itself to be carried away with an appearance of beauty. Taste, simple and uniform in its principle, is varied and multiplied an infinite number of ways, yet so as under a thousand different forms, in prose or verse, in a declamatory or concise, sublime or simple, jocose or serious style, it is always the same, and carries with it a certain character of the true and natural, immediately perceived by all persons of judgment. We cannot say that the style of Terence, Phœdus, Sallust, Cæsar, Tully, Livy, Virgil and Horace, is the same, and yet they have all, if I may be allowed the expression, a certain tincture of a common spirit, which in that diversity of genius and style, makes an affinity between them, and a sensible difference also betwixt them and the other writers, who have not the stamp of the best age of antiquity upon them.

“The good taste we speak of, which is that of literature, is not limited to what we call the sciences, but extends itself imperceptibly to other arts, such as architecture, painting, sculpture and music. It is the same discerning faculty which introduces universally the same elegance, the same symmetry, and the same order in the disposition of the parts ; which in-

clines us to a noble simplicity, to natural beauties and a judicious choice of ornaments. * *

“As luxury in diet and dress is a plain indication that the manners are not under so good a regulation as they should be; so licentiousness of style, when it becomes public and general, shows evidently a depravation and corruption of the understandings of mankind.

“To remedy this evil, and reform the thoughts and expressions used in style, it will be requisite to cleanse the spring from whence they proceed. It is the mind that must be cured. When that is sound and vigorous, eloquence will be so too, but it becomes feeble and languid when the soul is enfeebled and enervated by pleasure.— In a word, it is the mind which presides and directs, and gives motion to the whole, and all the rest follows its impressions. * * *

“An author, like bees, who draw their honey from the juice they artfully gather from a variety of flowers, should convert the thoughts and beauties he finds in the ancients, into his own substance, and by the use he makes of them, and the turn he gives them, make them so much his own as to become his property; in-somuch, that though it were discovered from

whence they were taken, they might seem in a manner to have changed their nature by passing through his hands."

ON THE STUDY OF LANGUAGES.

"The understanding of languages serves for an introduction to all the sciences. We thereby come at the knowledge of a great many curious points with very little trouble, which cost the inventors of them a great deal of pains. By this means all times and countries lie open to us. We become in a manner cotemporary with all ages and inhabitants of all kingdoms, and are qualified to converse with the most learned of all antiquity, who seem to have lived and labored for us. We find in them, as it were, so many masters, whom we are allowed at all times to consult; so many friends, who are always at hand, and whose ever useful and agreeable conversation enriches the mind with an infinite variety of curious knowledge, and teaches us to make an equal advantage of the virtues and vices of mankind. Without the aid of languages, all these oracles are dumb to us, and all these treasures locked up; and for want of having the key, which only can admit us, we remain poor in the midst of all the sciences."

The next chapters on the study of the French, Latin, and Greek languages are most excellent. Then comes a chapter on poetry, which treats of its nature and origin; "by what degrees it has degenerated from its primitive purity; whether the profane poets may be allowed to be read in Christian schools, and lastly, whether the use of the names and ministrations of the pagan divinities be allowable amongst Christians." The whole of this is well described, judged and expressed; and each sentiment is rightly delivered and should be read with attention, but I am only able to make one or two extracts:—

"St. Basil, that learned bishop who was one of the great lights of the Greek Church, lays down this principle:—That as we have the happiness of being christians, and under that denomination are destined to eternal life, our esteem and enquiries should be confined to such subjects as conduce to that end. And he owns that, properly speaking, only the holy scriptures can be our guide. But then he adds that, till maturity of age enables us thoroughly to study and perfectly understand them, we may employ ourselves in the reading of other authors, which are not altogether foreign to them; as men are

usually prepared for real combats by previous exercise.

“The maxims diffused through the profane writers, either by their agreement, or even by their difference, may dispose us for those of the scripture. The soul may justly be compared to a tree, which not only bears fruit, but has leaves too, which serve it for an ornament. The fruit of the soul is truth; and profane learning is as leaves which serve to cover that fruit and adorn it. Daniel was learned in all the arts and sciences of the Chaldeans, and thereby showed that the study of them was not unworthy the children of God and the prophets, otherwise he would as religiously have abstained from them as he did from the meat that was brought him from the king’s table. And Moses, long before him, was skilled in all the learning and wisdom of the Egyptians.

“St. Basil shows us in particular how the reading of poets may be useful for the regulation of manners. He takes notice that those beautiful verses of Hesiod, which are so well known and esteemed, where he represents the road of vice as strewed with flowers, full of allurements, and open to all the world; and on the other

hand, the road of virtue as rough, difficult and rocky, are a beautiful lesson to youth, from whence they may learn not to be discouraged or repulsed by the pains and difficulties which usually attend the pursuit of virtue. He then speaks of Homer, and says that a learned man, who perfectly understood the meaning of the poet, had convinced him that he abounded in excellent maxims, and that his poems were to be looked upon as a continual panegyric upon virtue. And he proceeds to quote several beautiful passages from him.

“As then the bees draw their honey from flowers, which seem proper only to entertain the sight and smell, thus we may find nourishment for our souls in those profane books, where others seek only for pleasure and delight. But, adds the father, going on with the comparison, as the bees do not dwell upon every sort of flowers, and even from those they fix upon, they extract only what is necessary for the composition of their precious liquid, so let us strive to follow their example; and as in gathering roses, we take care to avoid the thorns, let us be careful to gather only from the profane writers what may be useful to us, without touching upon anything pernicious.”

Next subject.—“The instructions to be given youth concerning poetry, regard either the versification, or the manner of reading and understanding the poets, or the knowledge of the rules, and nature of the different sorts of poems.”

Then follow the articles on these points, which are very good and explicit; after which is a chapter on the reading of Homer, which is considered an important work for boys, and “which Alexander the Great looked upon as the most curious and valuable production of human wit.”

OF RHETORIC.

“Though nature and genius are the principal foundations of eloquence, and sometimes suffice alone for success in it, we cannot, however deny, but that precepts and art may be of great service to an orator, whether he uses them as guides to supply him with certain rules for distinguishing the good from the bad, or for improving and bringing to perfection the advantages received from nature.

“These precepts, founded on the principles of good sense and right reason, are only the judicious observations of learned men on the discourses of the best orators, which were afterwards reduced into form, and united under certain heads; whence it was said that eloquence

was not the offspring of art, but art of eloquence.

“From hence it is easy to conceive, that rhetoric without the study of good authors, is lifeless and barren, and that, examples in this, as in all other things, are infinitely more efficacious than precepts; and indeed the rhetorician seems only to point out the path at a distance which youths are to follow, whilst the orator takes them by the hand and leads them into it.

“As the end then proposed in the class of rhetoric, is to teach them to apply the rules, and imitate the models or examples set before them; all the care of masters with regard to eloquence, is reduced to these three heads:—Precepts, the Studying of Authors, and Composition.”

OF THE PRECEPTS OF RHETORIC.

“The best way to learn rhetoric, would be to imbibe it at the fountain head, I mean, from Aristotle, Dionysius Halicarnassus, Longinus, Cicero and Quintilian. * *

“What is most important in rhetoric, does not consist so much in the precepts, as in the reflections that attend them and show their use. A man may know the number of the several

parts of an oration, that of the types and figures, and the definitions very exactly, and yet be never the better qualified for composition. These things are indeed useful, and even necessary to a certain degree, but do not suffice, being only as it were the body or shell of rhetoric. If the observations which give a reason for, and show the effect of every precept, are not added, it is a body without a soul; but some examples will explain my meaning.

“ One rule of the exordium is, that the orator should speak very moderately of himself, in order to conciliate the judges in his favor, that he should not display his eloquence too much, and, if possible, even render that of his opponent suspected. This is a good and very necessary precept; but Quintilian’s reflections upon it are much more valuable. ‘ It is natural for us,’ says he, ‘ to be prejudiced in favor of the weakest, and a religious judge hears very willingly a pleader or advocate, when he thinks him incapable of imposing upon his justice, and that he has no reason to distrust him. Hence proceeded the care of the ancients to conceal their eloquence, in which they differ very widely from the orators of our age, who use their utmost efforts to display theirs.’ Again he says :

“‘It is never commendable in any man to boast of himself; but an orator, of all people, appears with the worst grace, when his eloquence makes him vain.’ * * *

“Brevity is generally laid down as one of the necessary qualities of narration, and is made to consist in saying no more than is necessary, Quintilian sets this precept in a clearer light, ‘Although I observed, that brevity consists in saying no more than is necessary, I do not however pretend that the orator should confine himself to the bare stating the fact; for though the narration be short, it would not want its graces, without which it would be void of art, and disgusting. For pleasure deceives and amuses, and whatever gives delight seems of short duration; as a smooth and pleasant road, though of a considerable length, fatigues less than one that is short but steep or disagreeable.

“It is plain such reflections may be of great service towards giving us a just taste of eloquence, and may even form and improve the style; but jejune and over-refined precepts only cramp the genius, and deprive orations of their nobler parts, their vigor and beauty. * * *

OF COMPOSITION.

“It is particularly in Rhetoric that young people endeavor to display their genius by some composition of their own, and that the greatest care is taken to form them in this study, which is not only the most difficult, but the most important, and as it were the end and scope of all the rest. To succeed in it, they ought to have collected from the good authors in the other classes through which they have passed, a great number of terms and phrases of that tongue in which they propose to write, so that when an occasion offers for expressing any thoughts in just and proper language, they may have recourse to their memory, which, like a rich treasury, may supply them with all the expressions they have occasion to use.”

OF THEMES.

(Just a word here and there on this subject, all important as it is, and well defined.)

“The subject of themes for composition is a kind of plan described by the master to his scholars in order to point out what they are to say upon a subject given.

“This plan may be laid down to the scholars either by word of mouth, by proposing a subject

to be immediately discussed, and assisting them to invent, to range, and express thoughts, or in writing, by dictating on some subject, the matter for composition, which must be digested, must supply thoughts, prescribe their order, and requires little more than to be amplified and coloured. * *

“The matter for composition given by the master, whether in Latin or the vulgar tongue, must be well studied and laid down; for on this the success of the scholars depends. We must, as Quintilian observes, remove all difficulties for them in the beginning: and give them themes proportionate to their capacities, which should almost be done to their hands. After they have been thus exercised for some time, nothing will then remain, but to point out the path, as it were, to them; and to give them a slight sketch of what they are to say, in order to accustom them by degrees, to go alone and without assistance. It will afterwards be proper to leave them entirely to their own genius. * *

“Something like this is observable in birds: whilst their young ones are tender and weak, the parent brings them food; but when they gather more strength, she accustoms them to go

out of the nest, and teaches them to fly by fluttering round them ; and at last, having made trial of their strength, she makes them take wing, and leaves them to themselves.

“ Among the duties of rhetoric professor, the manner of correcting the compositions of scholars is one of the most important and most difficult.

“ Quintilian’s reflections on this are extremely judicious, and may be very useful to masters. They may learn from hence to avoid an essential defect in their profession ; I mean the correcting the compositions of youth with too great severity and exactness.

“ Frigidity in masters is as dangerous, especially for children, as a dry and a scorching soil for tender plants. Nothing checks and damps the genius of children more, than a master who is over severe, and too difficult to be pleased ; for then they are dejected, despair of success, and at last conceive an aversion for study ; and what is as prejudicial on these occasions, while they are in perpetual fear, they dare not attempt even to do well.

“ Let a master then take particular care to make himself agreeable to youth, especially in their tender years, in order to soften, by his en-

gaging behaviour, whatever may seem harsh in correcting; let him sometimes applaud one passage, find another tolerably well; change this, and give his reasons for it; and amend that, by adding something of his own: which is the method he should follow. * *

“Quintilian had treated of two kinds of narration, the one dry and unadorned; the other too luxuriant, too florid and embellished. ‘Both,’ says he, ‘are faulty; but the first especially, as it denotes sterility, which is worse than the other proceeding from too fertile agencies. For we must neither require nor expect a perfect discourse from a child; but I should conceive great hopes of a fruitful genius, a genius that can produce without assistance, and make noble attempts though it should sometimes take too great liberties. * * * Cicero says, ‘I would have a young man give his genius its full scope, and discover its fertility.’

“Emulation is one of the great advantages of an university or school education, and Quintilian does not fail to lay it down as a most powerful reason for preferring a public to a private education. ‘A child,’ says he, ‘can learn nothing at home, except what he is taught; but at school

he learns what is taught others. He will daily see his master approve of one thing, correct another, blaming the idleness of this boy, applauding the diligence of that. Every thing will be of use to him. The love of fame will inspire him with emulation; he will be ashamed to be excelled by his equals, and even pant to surpass the most forward. This animates youth, and though ambition is a vice, we may, however, draw some good from it, and make it useful.' ”

Article Two, is “an essay on the method of forming youth for composition, either by word of mouth or by writing.” Then come examples, such as “The relation of Canius’ adventure, cited in number six of the first article, where the plain or simple kind is treated; and the combat of the Horatii and Curiatii, given in article two, of section eleven, which relates to the thoughts, and may serve as examples for narrations.”

“Of the reading and explaining of authors, I have already observed, in treating of the various duties of a professor of rhetoric, with regard to eloquence, that this part was one of the most essential, and may, in one sense, be said to include all the rest. It is indeed, in the explanation of

authors that the master applies the precepts, and teaches youth to make use of them in composing.

“The rules which relate to the explaining of authors, are, no doubt, necessary in a certain degree to all the classes ; but they belong to that part of rhetoric more particularly, because the judgment of youth is then more mature, and consequently more capable of improving from those rules. * * *

“The proper duty of a rhetorician is to show them the disposition of an oration, and the beauties, and even faults which may occur in it.”

The following passage is from Quintilian, and “may be considered as an excellent epitome of the precepts of rhetoric, and of the duties of masters in explaining authors. ‘He observes in what manner the exordium conciliates the powers and goodwill of the auditors, points out the perspicuity and brevity, the air of sincerity, the design which may sometimes be concealed, and the artifice of a narration ; for the secret of this art is scarce known, except to such as profess it ; afterwards he shews the order and exactness of the division ; how the orator finds out by the force of genius, a great number of methods and

arguments, which he crowds upon each other ; now he is more vehement and sublime, then soft and insinuating ; with what force and violence he animates his invectives ; what wit and beauty appear in his railery ; in fine, how he wins the hearts of his hearers, and actuates them as he thinks fit ; from hence proceeding to elocution, he makes them observe the propriety, the elegance and nobleness of expressions ; on what occasion amplification is laudable ; and what its opposite virtue is ; the beauty of the metaphors and other figures ; what a flowing and harmonious, and at the same time a manly and nervous style is.'

“ Authors should not be read superficially, or in a hurry, if we propose to improve by them. We should often review the same passages, especially the most beautiful ; read them again with attention, compare them with one another, by thoroughly examining their sense and beauties ; and make them so familiar to us as to have them almost by heart. The surest way of improving by this study of authors, which is to be considered as the food of the understanding, is to digest it at leisure, and thereby convert it, as it were, into the substance of ones own thoughts.

“To obtain that end, we must not value ourselves upon reading a great number of authors, but such only as are of most value. We may say of too great reading, what Seneca observes of a prodigious library, that instead of enriching and forming the mind, it often only disorders and confounds it. It is much better to fix upon a small number of choice authors, and to study these thoroughly, than to amuse ourselves superficially, and hurry over a multitude of books.”

OF ELOQUENCE.

“As there are three principal qualifications requisite in an orator, to instruct, to please and to move the passions; so there are three kinds of eloquence which produce these effects, generally called the simple, the sublime, and the mixed.

“The first is more particularly adapted to narration and proof. Its principal character consists in perspicuity, simplicity, and exactness. It is not an enemy to ornaments; but then it admits of none except such as are plain and simple, rejecting those which argue affectation and varnish. It is not a lively shining beauty that enhances its merit, but a soft, a modest

grace, sometimes attended with an air of negligence, which still exalts its value. Simplicity of thought, purity of diction, with an inexpressible elegance, which affects more sensibly than it seems to do, are its sole ornaments. We do not find in it any of those elaborate figures which too plainly discover art; and seem to proclaim the orator's endeavour to please. In a word, the same observation may be made on this species of writing, as on those simple, but elegant entertainments, where all the dishes are of an exquisite taste, but nothing admitted that is either too much forced, or too poignant, in sauces, seasoning and preparation."

"There is another species of writing quite different from the former; great, rich, grave and noble; it is called the sublime; it employs whatever in eloquence is most elevated, has the greatest force, and is most capable of moving the affections; such as noble thoughts, rich expressions, bold figures, and lively passions. It is this art of eloquence that governed all things in old Athens and Rome, and determined absolutely in the public councils and measures. It is this that transports and seizes admiration and applause. It is this that thunders and lightens, and like a rapid stream, carries away, and bears down all before it.

“In fine, there is a third species of eloquence which seems to be placed, as it were, between the other two. It has more force and copiousness than the first, but is less sublime than the second; it admits of all the embellishments of art, the beauty of figures, the splendor of metaphors, the lustre of thoughts, the grace of digressions, and the harmony of numbers and cadence. It nevertheless flows gently, like a beautiful river, whose water is clear and pure, and is overshadowed on each side with verdant forests.

“Of these three kinds of writing, the first, which is the simple, is not the easiest, though it seems to be so.”—This, in the next place, is proved.

Article Two states—“The sublime is that which constitutes the grand, real eloquence. M. de la Motte defines it thus:—‘I believe the sublime is nothing but the true and the new, united in a grand idea, and expressed with elegance and brevity.’” * * * *

Article Three, of the mediate kind, says:—“There is a third which holds, as it were, the mean, and may be called the embellished and florid kind, because in this, eloquence displays her greatest splendour and beauty. It, there-

fore, remains for us to make some reflections on this kind of style, which may assist youth in discerning between true and solid ornaments, and those that have nothing but false glitter and empty show."

Ornaments in eloquence are next brought under our notice :

Article Four comments on the three kinds of eloquence.

Sec. II.—What must chiefly be observed in reading and explaining authors ?

These observations are reduced "to seven or eight heads, viz: reasoning and the proofs; the thoughts; the choice of words, the manner of placing them; the figures; certain oratorical precautions, and the passions." To these remarks are added "examples from the best authors, which will both illustrate the precepts, and teach the art of composition." These articles all deserve strict attention and much study.

RESIGNATION.

“Weeping may endure for a night, but joy cometh in the morning.’ ‘God shall wipe away all tears.’ ‘Whom the Lord loveth, He chasteneth.’

“Brother, sister, you who are suffering that which words cannot describe, be of good cheer; clouds and tempests shall not beset thy path forever. The heavens are growing bright at the approach of earth’s rightful king. Look up! He shall come to *you*, ‘without sin unto salvation.’”

—
HEART, BE STILL.

“In the darkness of thy woe,
Bow thee silently and low;
Come to thee whate’er God will,
Be thou still.

“Be thou still,
Vainly all thy words are spoken,
Till the word of God hath broken
Life’s dark mysteries, good or ill,
Be thou still.

“Rest thou still;
’Tis thy Father’s work of grace,
Wait thou yet before His face,
He thy sure deliverance will,
Keep thou still.

“Lord, my God,
By Thy grace, oh! may I be,
All submissive silently,
To the chastening of Thy rod,
Lord, my God.

“Shepherd King!
From Thy fullness grant to me
Still, yet fearless, faith in Thee,
Till from night the day shall spring,
Shepherd King.”

IT MAY BE.

Before another tear its trace
Upon these cheeks shall leave,
I may be in that happy clime,
Where souls have ceased to grieve.

And e're I breathe another strain
Of poesy or of song,
Perchance I'll mingle in the strains
Of heaven's exultant throng.

Perchance, e'er rolls around again
The hour of evening rest,
This weary head shall pillowed be
Upon a Saviour's breast.

It may be, may it not, my Lord,
The next loved friend I see
Will be some dear one gone before,
To heaven, and rest, and Thee?

It may be e're I quench my thirst
From out an earthly well,
From new wine I shall drink in heaven,
It may be—who can tell?

Oh, sweet yet solemn thought, that thou
Mayest be so near me, Death!
That 'tween me and the world of souls
There may be just one breath.

Oh! let the summons find me not
Amidst unhallowed mirth,
Nor drunk with fame, nor drunk with joys,
Nor drunk with cares of earth.

With wandering feet, or idle hands,
Or earth-detracted heart,
Oh, may it find me not, nor cause
With guilty fear to start.

But let me in the narrow way
A saintly pilgrim be ;
With meek, uplifted eyes, my God,
Waiting the call from Thee."

ADVANTAGES OF DEVOTION.

"The devotional spirit, united to good sense and a cheerful temper, gives that steadiness to virtue, which it always wants when produced and supported by good natural dispositions only. It corrects and humanizes those constitutional vices, which it is not able entirely to subdue ; and though it often fails to render men perfectly virtuous, it preserves them from becoming utterly abandoned. It has, besides, the most favorable influence on all the passive virtues ; it gives a softness and sensibility to the heart, and a mildness and gentleness too ; but above all, it produces an universal charity and love to mankind, however different in station, country or religion. There is a sublime, yet tender melancholy, almost the universal attendant on genius, which is too apt to degenerate into gloom and disgust with the world. Devotion is admirably calculated to soothe this disposition, by insensibly leading the mind, while it seems to indulge

it, to those prospects which calm every murmur of discontent, and diffuse a cheerfulness over the darkest hours of human life. Persons in the pride of high health and spirits, who are keen in the pursuits of pleasure, interest, or ambition, have either no ideas on this subject, or treat it as the enthusiasm of a weak mind. But this really shows great narrowness of understanding; a very little reflection and acquaintance with nature might teach them on how precarious a foundation their boasted independence on religion is built, the thousand nameless accidents that may destroy it; and that though for some years they should escape these, yet that time must impair the greatest vigor of health and spirits, and deprive them of all those objects for which, at present, they think life only worth enjoying. It should seem, therefore, very necessary to secure some permanent object, some real support to the mind, to cheer the soul, when all others shall have lost their influence."

LOVE FOR THE DEAD.

"The grave is the ordeal of true affection. It is there the divine passion of the soul manifests its superiority to the instinctive impulse of mere animal attachment. The latter must be continually refreshed and kept alive by the presence of its object; but the love that is sealed in the soul can live on long remembrance. The mere inclinations of sense languish and

decline with the charms which excited them, and turn with disgust from the dismal precincts of the tomb; but it is thence that truly spiritual affection rises purified from every sensual desire, and returns like a holy flame, to illumine and sanctify the heart of the survivor. The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal, every other affliction to forget; but this wound we consider it as a duty to keep open; this affliction we cherish and brood over in solitude. Where is the mother who would willingly forget the infant that perished like a blossom from her arms, though every recollection is a pang? Where is the child that would forget the most tender of parents, though to remember be but to lament? Who, even in the hour of agony, would forget the friend over whom he mourns? Who, even when the tomb is closing upon the remains of her he most loved, when he feels his heart as it were crushed in the closing of its portals, would accept of the consolation that must be brought by forgetfulness? No, the love which survives the tomb is one of the noblest attributes of the soul. If it has its woes it has likewise its delights; and, when the overwhelming burst of grief is calmed into the gentle tear of recollection, when the sudden anguish and the convulsive agony over the present ruins of all that we most loved is softened away with pensive meditation on all that it was in the days of its loveliness, who would root out such a sorrow

from the heart? Though it may sometimes throw a passing cloud over the brightest hours of gaiety; or spread a deeper sadness over the hours of gloom; yet, who would exchange it even for the song of pleasure, or the burst of revelry? No, there is a voice from the tomb sweeter than song. There is a remembrance of the dead to which we turn even from the charms of the living. Oh, the grave! the grave! it buries every error, covers every defect, extinguishes every resentment! From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave even of an enemy, and not feel a compunctious throb, that he ever should have warred with the poor handful of earth that lies mouldering before him!

“Ay, go to the grave of buried love, and there meditate! there settle the account with thy conscience for every past endearment unregarded of that departed being who can never, never, never return to be soothed by thy contrition! If thou art a child, and hast ever added a sorrow to the soul, or a furrow to the silvered brow of an affectionate parent; if thou art a husband, and hast ever caused the fond bosom that ventured its happiness in thy arms, to doubt one moment of thy kindness or thy truth; if thou art a friend, and hast ever wronged in thought, word, or deed, the spirit that generously confided in thee; if thou art a lover, and hast ever given one unmerited

pang to that true heart which now lies cold and still beneath thy feet; then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory and knocking dolefully at thy soul; then be sure thou wilt be down sorrowing and repentant on the grave, and utter the unheard groan, and pour the unavailing tear; more deep, more bitter, because unheard and unavailing.

“Then weave thy chaplet of flowers, and strew the beauties of nature about the grave; console thy broken spirit, if thou canst, with these tender yet futile tributes of regret; but take warning by the bitterness of this thy contrite affliction over the dead, and henceforth be more faithful and affectionate in the discharge of thy duties to the living.”

OCCASIONAL REFLECTIONS.

We might mention a great many subjects which might afford us opportunities of occasional meditations, but as we must be brief, we will merely allude to the benefit from thence to be derived, which is, that occasional reflections gradually bring the soul to a frame, or temper, which may be called heavenly-mindedness, by which she may acquire a disposition to make pious reflections upon every occasion, often without designing it; but such must be accustomed to this

way of thinking, and they must do it of their own accord, which habit may be acquired by practice, and when this habit is once acquired, and the soul hath acquired a disposition to make spiritual uses of earthly things, the advantage and delight of such a frame of mind will be extraordinary; it being a satisfaction to an ingenious person to be able to make the world both his library and oratory, and to find pleasure and delight which way soever he turns his eyes, every object presenting good thoughts to his mind, which may be gathered with innocency as well as pleasure, and with as little prejudice to the subject that affords it them, as honey is from flowers. If we would but pursue this method, it must needs prevent that dullness or drowsiness which blemishes our devotion; and we might out of every thing strike some spark of celestial fire that would kindle, feed or revive it. And, if half the idle time that must cost us tears or blushes, were thus employed, ministers need not so long insist on the uses of their doctrines, the world being a pulpit, and every creature a preacher, and every accident affording instruction, reproof or exhortation; each burial would put us in mind of our mortality; and each marriage-feast of that of the Lamb; each cross would increase our desire to be with Christ, and each mercy would move our obedience to so good a Master. The happiness of others would move us to serve Him who gave it, and their misery make us thankful that we were free from it; their sins make us ashamed of

the same, and their virtues would excite our emulation; and when once we can look upon the things of this world, as men do upon water gilded with the sunbeams, not for the sake of the water itself, but as it represents a more glorious object; and when a pious soul can once spiritualize whatever objects he meets with, that habit may be the most effectual means to make that saying good: "That all things work together for good to them that seek God." A devout occasional meditation from never so mean a theme, being like Jacob's ladder, whose "foot leaned on the earth and the top reached up to heaven."

—GENESIS, xxviii, 12.

A FRAGMENT.

"If we do not suffer ourselves to be transported with prosperity, neither shall we be reduced by adversity. Our souls will be proof against the dangers of both these states: and having explored our strength, we shall be sure of it; for in the midst of felicity, we shall have tried how we can bear misfortune."

FOR WHAT SHOULD WE TRAVEL?

"In order to learn the languages, the laws, and customs, and understand the government and interest of other nations, to acquire an urbanity and confidence

of behaviour, and fit the mind more easily for conversation and discourse; to take us out of the company of our aunts and grandmothers, and from the tracks of nursery mistakes; and by showing us new objects, or old ones in new lights, to reform our judgments, by tasting perpetually the varieties of nature, to know what is good; by observing the address and arts of men, to conceive what is sincere; and by seeing the difference of so many various humours and manners, to look into ourselves and form our own."

ONE OR TWO ATTRIBUTES OF A GREAT MIND.

"One of the virtues of a great mind is, constancy in afflictions, which is so noble a quality that it gains esteem when exercised by malefactors; for though their actions are inexcusable, yet their manner of suffering for them must be commended. Calmness of mind in the midst of storms looks so handsomely, that neither crimes nor their punishments can hide it, nor hinder the person from being pitied and applauded. And that the Christian religion contributes to this quality and part of greatness of mind, will appear from what it contributes to patience and constancy, under outward calamities, by precepts, examples and arguments.

"Humility is a virtue, which at the first sight seems different from greatness of mind; it adds to their

number, and, though not so bright as some of them, yet it adds loveliness to the rest. Nor will it seem a wonder, if we consider, that if wealth, honor, and other blessings exalt a man's condition, to be humble amidst such advantages, agues a mind elevated above the presents of fortune, and great enough to undervalue what others admire; and which some men, accounted great, make the objects of their ambition and pride when they have obtained them. And if the person be famous for great virtues and actions, his humility showeth a noble idea of virtue, and valuing himself not upon such ordinary attainments, still pursues a greater degree of heroic excellency."

THY WAY, NOT MINE.

"Thy way, not mine, O Lord,
However dark it be!
Lead me by Thine own hand,
Choose *out* the path for me.

"Smooth let it be or rough,
It will be still the best,
Winding or straight, it matters not,
It leads me to Thy rest.

"I dare not choose my lot:
I would not, if I might;
Choose Thou for me, my God,
So shall I walk aright.

" The kingdom that I seek
Is Thine : so let the way
That leads to it be Thine,
Else I must surely stray.

" Take Thou my cup, and it
With joy or sorrow fill,
As best to Thee may seem ;
Choose Thou my good and ill.

" Choose Thou for me my friends,
My sickness or my health ;
Choose Thou my cares for me,
My poverty or wealth.

" Not mine, not mine the choice,
In things, or great, or small ;
Be Thou my guide, my strength,
My wisdom, and my all.

LINKS.

" Are there not voices, strangely sweet,
And tones of music strangely dear :
So lovingly the soul they greet,
So kindly steal they on the ear.

" We know not why they strike so deep,
We cannot tell the secret spring
Within us, which they wake from sleep,
Nor how such thoughts their notes can bring.

" We ask not why nor how they thrill
So keenly through the inmost soul ;
And why when ceased, we listen still,
As though they yet upon us stole.

" We feel the sweetness of the voice ;
We love the richness of the tone :
It makes us sorrow or rejoice,
Compelling us its power to own.

" Are there not words, too, strangely sweet,
Thoughts, musings, memories, strangely dear?
So lovingly the soul they greet,
So gently steal they on the ear.

" Common the words may be and weak,
The passing stranger own them not:
To other ears in vain they speak,
Unknown, unrelished, or forgot.

" Rich in old thoughts, these words appear,
Part of our being's mighty whole;
Linked with our life's strange story here,
Knit to each feeling of our soul.

" Linked with the scenes of days gone past,
With all life's earnest hopes and fears;
Linked with the smiles that did not last,
The joys and griefs of faded years.

" Linked with old dreams once dreamt in youth,
When dreams were gladder, truer things;
When each night's vision of bright truth,
Lent to each buoyant day its wings.

" Linked with the whisper of the trees,
When summer eves were fair and still:
Set to the music of the breeze,
Or murmur of the twilight rill.

" Linked with some scene of sacred calm,
Of holy places, holy days;
Linked with the prayer, the hymn, the psalm,
The multitude's glad voice of praise.

" Linked with the names of holy men,
Martyr, or saint, or brother dear:
Some parted, ne'er to meet again,
Some still our fellow-pilgrims here.

" Linked with that name of names, the name
Of Him who bought us with His blood;
Who bore for us the wrath and shame,
The Virgin's Son, the Christ of God."

