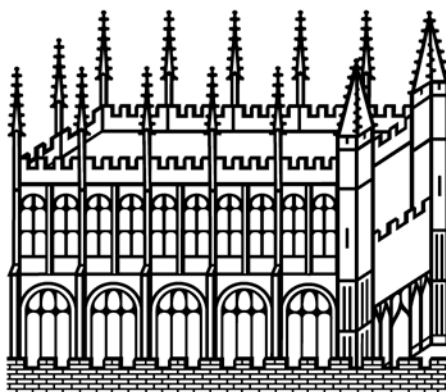




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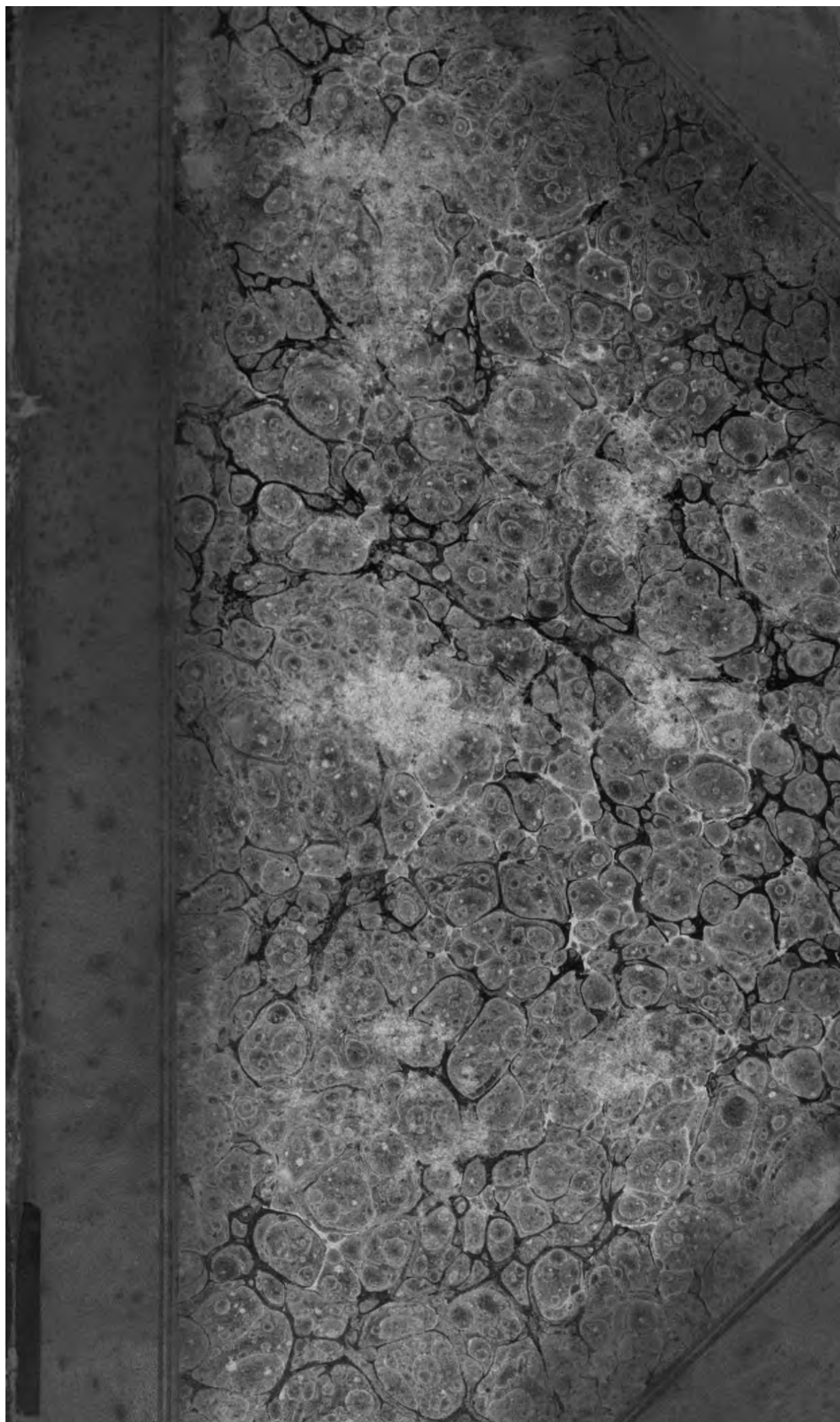
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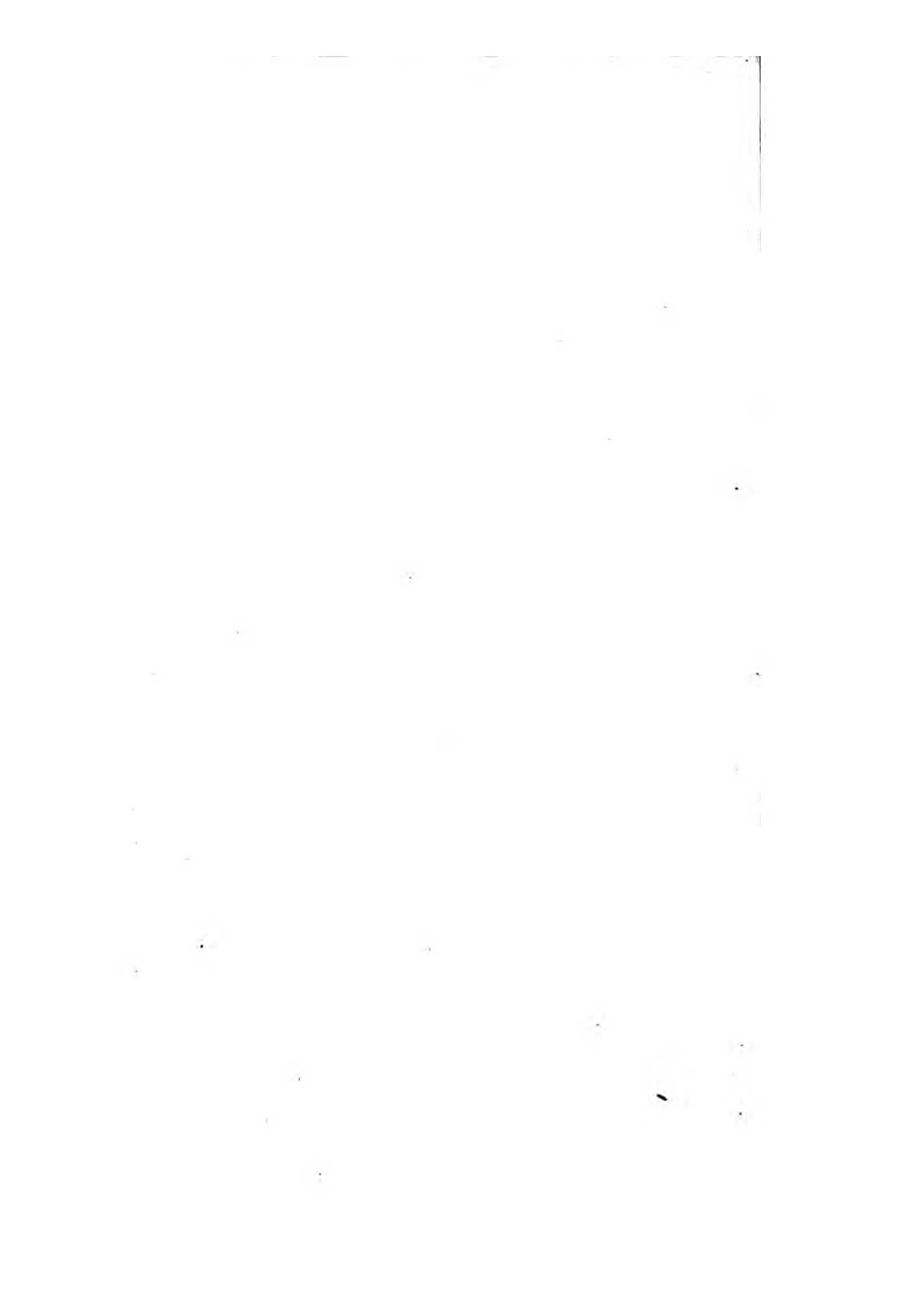
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THE

Sh. 1831.

DICTATE BOOK;

BEING

LESSONS

ON LIFE, MEN, AND MANNERS.

COMPILED BY THE

REV. GEORGE HALL, M.A.

*Vicar of Tenbury, Worcestershire, and Rector of Rochford,
Herefordshire: and Domestic Chaplain to the Right
Honourable Lord Brougham and Vaux.*

“THE PROPER STUDY OF MANKIND IS MAN.”

LONDON:

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J. AND C. ADLARD, PRINTERS,
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PREFACE.

ONE of the improvements, in the mode of education, that of late years has been adopted in many schools, both for boys and girls, is that of the teacher dictating some short moral essay or passage to one or more of the classes, while they write it down on paper or slate. It is then corrected by the teacher, and afterwards, in the scholar's neatest and best manner, copied into what is called his Dictate Book.

The plan has these advantages: it calls forth quickness in comprehension and writing; it exercises the scholar in orthography, punctuation, and composition; it improves him in penmanship more efficiently than by any other method; it instils some practical information, or moral truth, into the mind.

The want of a book adapted for this purpose induced the editor to undertake the present publication: his aim was to form a compendium of useful and practical information on life, men, and manners. The best passages of the best authors hereon, are gathered for the service: where point and concentration were wanted to give effect, or where enlargement and finish were required to render any of the essays complete, these the editor has endeavoured to give. As some of the subjects may be thought too long for dictates, to save the teacher the trouble of abridgment, passages are marked within parenthesis, which

may be omitted without injuring the sense: but, in selection and abridgment, as tastes and opinions differ, every teacher can exercise his own judgment.

Besides compiling a Dictate Book for schools, the editor flatters himself he has, at the same time, compiled an eligible Reading Book for them also. Here lessons on men and morals are laid down; here the knowledge gained by the experience of former and present travellers on the road of life is communicated; here the path is pointed out that alone will lead to comfort and reputation in this world, and happiness in the next. On such subjects as these, most parents, it might be supposed, would wish their children to be instructed.

But it is not simply for youth that this compendium may be useful; the editor hopes that those more advanced in life will find in it both profit and pleasure. As the feelings and passions of mankind are the same in all ages, the writers of former periods that have attempted to delineate their workings, have, one or other of them, so hit their bearings, and exposed their tendency, that the writers of the present day can bring forth nothing new. At the same time, if what is old and antiquated can be dressed up more briefly and brightly than formerly, and adapted to the modern taste, a useful service is rendered the public. "An æra," says the author of *Lacon*, "is fast approaching, when no writer will be read by the great majority, save and except those who can effect that for bales of manuscript, that the hydrostatic screw performs for bales of cotton, by condensing that matter into a period that before occupied a page."

Convinced of the truth of this remark, the editor has endeavoured to anticipate the æra, and applied his talent in compressing, for the convenience, among others, of that valuable class of the community, who, as the author above quoted says, "have other things to do as well as to read, and who, when they snatch a few hours from their occupation, to devote to literary pursuits, must necessarily prefer that author who gives them the most knowledge, and takes from them the least time."

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THE DICTATE BOOK.

IMPORTANCE OF EARLY YEARS.

YOUTH may be called the seed-time, not only for life, but also for eternity. The qualifications acquired in that period, and the attention or negligence which then become habitual, generally determine our station in life, or at least enable us to fill it with honour and propriety, or render us unequal to it. The good or bad habits then formed are extremely tenacious; the evil passions then indulged, domineer through life, or can only be restrained with much difficulty and many efforts, seconded by the grace of God; and the disposition of the heart then formed commonly determines a man's general character, and of consequence fixes at last his immutable and eternal fate. Consider, then, the employment of this important period as the highest trust which shall ever be committed to you. Whatever impulse you now give to your desires and passions, the direction is likely to continue; it will form the channel in which your future life is to run, and very probably determine its everlasting issue.

RIDDOCH, &c.

PARENTAL AFFECTION.

PARENTAL affection is one of the most powerful instincts in human nature. At the time of our infancy, every bodily ailment, every helpless cry, awakened at once the solicitude and apprehensions of our parents; yet their cares and labours for us then were inconsiderable, in comparison to those which they afterwards exerted in the education of our minds, and in the direction of our conduct. And as life advances, the cares of our parents increase with it: as they have toiled for us from our earliest years, so do they continue to toil, that we may be well and honourably established in the world; all their powers and their interest are employed for our advantage. And remember that all these things are done by a parent from pure disinterested affection; they have in them no reflex views of self-interest; for the sake of his children, and for their sake alone, are these cares supported, and their labours undergone; the parent asks but to see his offspring happy, and he is rewarded.

SANDFORD'S *Sermons*.

WORLDLY PLEASURES TRANSITORY.

OUR life never proceeds long in a uniform train: it is continually varied by unexpected events. The seeds of alteration are every where sown; and the sunshine of prosperity commonly accelerates their growth. But, supposing the accidents of life to leave us untouched, human bliss must still be transitory; for man changes of himself. No course of enjoyment can delight us long. What amused our youth, loses its charm in mature age: as years advance, our powers are blunted, and our pleasurable feelings decline. The silent lapse of time is ever carrying somewhat from us, till at length

the period comes when all must be swept away. Within this hand-breadth of life is all our enterprise bounded. We crowd it with toils and cares, with contention and strife. We project great designs, entertain high hopes, and then leave our plans unfinished, and sink into oblivion.

BLAIR.

ON DISCRETION.

OF all the qualities in the mind of man, none is more useful than discretion. It is this, indeed, which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Cunning is the mimic of discretion, and sometimes passes on weak men in the same manner as vivacity does for wit, and gravity for wisdom. Discretion points out the noblest ends to us, and pursues the most proper and laudable methods of attaining them; it is the perfection of reason, and is only found in men of strong sense and good understandings: whereas cunning is only an accomplishment of little, mean, ungenerous minds. The discreet man carries his thoughts to the end of every action, and considers the most distant as well as the most immediate effects of it; his schemes are large and glorious, and his conduct suitable to one who knows his true interest, and how to pursue it by proper methods.

ADDISON.

IMPORTANCE OF STORING THE MIND WITH
USEFUL KNOWLEDGE.

THERE is not a greater inlet to misery and vices of all kinds, than the not knowing how to pass our vacant

hours. They who have not been brought up to some manual employment or profession, nor acquired a relish for reading, or other rational amusements, have no resource left to pass away their time, but in pursuing their pleasures: and it may be taken for granted, that nothing can be long entertaining but what is in some measure beneficial, because nothing else will bear a calm and sedate review. When the former part of our life has been nothing but vanity, the latter end of it can be nothing but vexation. We must be miserable without some employment to fix, or some amusement to dissipate, our thoughts. We may pursue this or that new pleasure; we may be fond for awhile of a new acquisition; but when the graces of novelty are worn off, and the briskness of our first desire is over, the transition is very quick and sudden, from an eager fondness, to a cool indifference. The human mind is always in restless agitation, and craving something new; and, when possessed, is still unsatisfied, and keen for new acquirements.

SEED, &c.

RESIST THE BEGINNINGS OF PASSION.

OPPOSE early the beginnings of passion; avoid particularly all such objects as are apt to excite passions which you know to predominate within you. As soon as you find the tempest rising, have recourse to every proper method, either of allaying its violence, or of escaping to a calmer shore. Hasten to call up emotions of an opposite nature. Study to conquer one passion, by means of some other which is of less dangerous tendency. Never account any thing small or trivial, which is in hazard of introducing disorder into your heart. Never make light of any desire which you feel gaining such progress as to threaten entire dominion. Blandishing it will appear at the first: as a gentle

and innocent emotion, it may steal into the heart; but, as it advances, it is likely to pierce you through with many sorrows. What you indulged as a favorite amusement, will shortly become a serious business, and in the end may prove the bane of your life, and the destruction of your happiness.

BLAIR.

EMINENT MEN SUBJECT TO OBLOQUY.

THE best and greatest men in all ages have been subject to obloquy. If you, therefore, have merit enough to draw attention, you must expect to meet with the same treatment. The unprincipled and the uncharitable always were, and always will be, disaffected to that worth in others, which powerfully, though silently, shames their own want of it. The ignorant also, and the ill-informed, may, by the contagion or the instigation of malignity, be often incited to think and speak of you very unkindly. Let not, however, this disturb you; disdain their ill-natured nibbling, and steadily pursue the path of honour and reputation, and show your superiority. If you have merit, the worthy and intelligent, who know you, will approve; and they are the people whose approbation is praise.

[If those who do not know you chance at any time to adopt a different opinion, can you be surprised, or should you be mortified? Is it wonderful that men are frequently mistaken concerning persons, as well as things? or, whilst your own hearts do not condemn you, and such as are acquainted with your real characters add their suffrage, ought you to be unhappy at its being denied by those who withhold it, only because they are not equally informed?]

A character that has not been tried in the furnace of slander, is either doubtful or obscure. A decided and splendid reputation will naturally excite the greatest

jealousy in those whom it eclipses, while names of inferior lustre or ambiguous desert will often be suffered to remain undisturbed.

Editor, &c.

THE NECESSARY QUALITIES IN A FRIEND.

THE necessary qualities in a friend, are an amiable and affectionate disposition, a kind and generous heart, a mild and forgiving temper, and an engaging condescension in manners. A kind, good-hearted, and good-mannered affection, is therefore the first requisite to every expectation of a friendly nature; and, without their combination, no real and virtuous friendship can long subsist. Friendship is the exchange of affection; but he that has none to give, will receive none in return; yet few will find themselves disappointed in the returns of love, who seek it in a proper manner. Not many hearts are to be found, which will not open to him who touches them with a kind and gentle finger; and it may be almost said of men, as of God, who is the parent of love,—he that seeks shall find.

Wealth, power, and rank may render a man conspicuous in the world, but they are not sufficient to gain a friend, nor to secure affection; even liberality, however profuse, cannot accomplish this end, without the accompaniment of grace, good humour, and pleasantness.

G. WALKER.

THE EFFECTS OF OUR DEEDS ABIDE WITH US.

In your progress through life, you ought ever to keep in mind, that, whatever you now sow, hereafter you shall reap. Your works will always remain with you.

All worldly acquisitions will leave you on the brink of the grave; wealth, and power, and beauty, will drop from you, with the body to which they were attached: but your works, whether good or bad, will abide with you in another world. In this view, nothing which you do, or which you neglect, can be to you a matter of indifference. It is intimately connected with futurity, and has an influence, more immediate or more remote, on your everlasting welfare. It is the bud which bears in its bosom either the wholesome, or the poisonous fruit, which future events will cherish to maturity, for the life or the death of your souls. Be persuaded, then, to recollect, whether you engage in more solemn or more ordinary occupations of life, that your present action may, in itself, or by its consequences, involve the decision of your everlasting fate.

FINLAYSON'S *Sermons*.

THE DRAMA OF LIFE.

By the unalterable law of nature, all things here hasten to an end. An irresistible rapidity hurries every thing to the abyss of eternity; to that awful abyss, to which all things go, and from which nothing returns. The great drama of life is perpetually going on: age succeeds to age, and generation to generation. We now supply the places of our fathers; and after a little time, in our turn, must also resign them to a new generation. In the morning of our day, we set out on our journey for eternity; thither we are all fast tending, and day and night we travel on without intermission. There is no standing still on this road. To this great rendezvous of the sons of Adam, we are continually drawing nearer and nearer. Our life is for ever on the wing, although we mark not its flight. Our motion down the stream of time is so smooth and silent, that, though we are for ever moving, we perceive

it not, till we arrive at the ocean of eternity. Even now Death is doing his work. At this very moment of time, multitudes are stretched on that bed from which they shall rise no more. The blood is ceasing to flow, the breath is going out, and the spirit taking its departure for the world unknown.

LOGAN.

PROPRIETY.

PROPRIETY is to a woman what action is to an orator : it is the first, the second, the third requisite. A woman may be knowing, active, witty, and amusing; but without propriety, she cannot be amiable. It does not depend on any one perfection, but it is the result of general excellence. It shows itself by a regular, orderly, undeviating course, and never starts from its sober orbit into any splendid eccentricities; for it would be ashamed of such praise as it might extort, by any aberrations from its proper path. When a man of sense comes to marry, it is a companion whom he wants, and not an artist. It is not merely a creature who can paint and play, and dress and dance; it is a being who can comfort and counsel him; one who can reason and reflect, and feel, and judge, and act, and discourse and discriminate; one who can assist him in his affairs, lighten his cares, sooth his sorrows, purify his joys, strengthen his principles, and educate his children.

MISS H. MORE.

AFFECTION IN KINDRED SOULS.

AMONG the wonderful harmonies of nature, it is worthy of particular remark, with what perspicuity kindred souls will discover, and with what joy recognise each

other, the moment they come together, as though they had been acquainted and attached in some pre-existent state, and only waited for an opportunity of renewing in this world their former intercourse.

Every countenance expresses, or is thought to express, a character peculiar to itself, and that which corresponds most with our particular taste in the way of features, temper, behaviour, understanding, necessarily and spontaneously attracts and engages our love and esteem. There is a mystic power in kindred souls that draws them together, even at first sight. They feel a unison in their hearts that kindles affection. With mind only can mind unite. That which is present to our eyes attracts us merely as an image of that which they cannot perceive. Our senses may be said to tie the knot; but, strictly speaking, the knot is formed in the soul. Our senses are properly the vehicles of our affection, but to that affection they still act in subordination.

Love at first sight has, however, often drawn after it the most pernicious consequences, from being deceived in the qualities the heart fondly fancied it saw. A prepossession so hastily formed, is no mark of a sound and sober intellect: that affection will, generally speaking, be found the most solid and lasting, which grows, by insensible gradations, out of long acquaintance, and frequent fellowship of minds.

FORDYCE *and Ed.*

THE SWIFTNESS OF TIME.

ALL the appearances of nature conspire to remind us of the lapse of time and the flux of life. The day and night succeed each other; the rotation of seasons diversifies the year; the sun rises, attains the meridian, declines, and sets; and the moon every night changes its form.

The day has been considered as an image of the year, and a year as the representation of life. The morning answers to the spring, and the spring to childhood and youth. The noon corresponds to the summer, and the summer to the strength of manhood. The evening is an emblem of autumn, and autumn of declining life. The night, with its silence and darkness, shows the winter, in which all the powers of vegetation are benumbed; and the winter points out the time when life shall cease, with its hopes and pleasures. Yet it is certain that these admonitions of nature, however forcible, however importunate, are too often vain; and that many who mark with accuracy the course of time, appear to have little sensibility of the decline of life.

They engage as eagerly in worldly schemes, as if they were always to continue here. They enter with an ardour into worldly projects, as if they were only beginning life. Their anxiety for riches often increases in proportion as their time for enjoying them lessens. The world withdraws from them, but they cannot make up their minds to withdraw from it. They postpone their preparation for heaven, and while they are forming their purpose, their day rolls on, and the night cometh when no man can work.

JOHNSON *and* Ed.

ON CONTENTION.

If we wish to pass easily through life, let us accustom ourselves to reflect on the small moment of those things which are the usual incentives to violence and contention. In the ruffled and angry hour, we view every appearance through a false medium; but after passion or pride has subsided, we look in vain for the mighty mischiefs we dreaded. But though the cause of contention has dwindled away, its consequences

remain. We have alienated a friend; we have embittered an enemy; we have sown the seeds of future suspicion, malevolence, or disgust. Learn then to suspend your violence for a moment, when causes of discord occur. Anticipate that period of coolness, which of itself will soon arrive. Allow yourselves to think how little you have any prospect of gaining by fierce contention, but how much of the true happiness of life you are certain of throwing away. Easily, and from the smallest chink, the bitter waters of strife are let forth; but their course cannot be foreseen; and he seldom fails of suffering most from their poisonous effect, who first allowed them to flow.

BLAIR.

THE ART OF HAPPINESS.

[EVERY man who reflects on his own situation, will find that it has its pleasures and its pains: unmixed happiness or misery not being the lot of this life, but reserved for a future state. But as some men feel sorrow where others feel none, he will not be found to be the happiest man who has the fewest sorrows, but he whose joys overbalance his sorrows in the greatest degree.]

In our pursuit after happiness we should cultivate every faculty of the soul which may prove a source of innocent delight; and endeavour, as far as possible, to keep the mind open to a sense of pleasure. When sorrows are sought for, it is not difficult to find them. A dissatisfied disposition poisons every enjoyment, and adds numberless imaginary evils to those which must inevitably be met with in the path of life.

A good temper is one of the principal ingredients of happiness. This, it will be said, is the work of nature, and must be born with us; and so in a good measure it is: yet sometimes it may be acquired by

art, and always improved by culture. Almost every object that attracts our notice has its bright and its dark side. He that habituates himself to look at the displeasing side will sour his disposition, and consequently impair his happiness; while he who constantly beholds it on the bright side, insensibly meliorates his temper, and in consequence of it, improves his own happiness, and the happiness of all about him.

EDITOR, &c.

PERSEVERANCE IN PURSUITS.

FEW things are impracticable in themselves. It is oftener from want of application, than want of means, that men fail of success. Very few are prevented becoming respectable, if not eminent, in their several stations, by unwearied and keen application; nor are there any possessed of such transcendent genius as to render exertion and diligence unnecessary. Perseverance will overcome obstacles, however formidable. How many people does one observe in the world, who, with very moderate parts, and very little knowledge, push themselves pretty far, singly, by being sanguine, enterprising, and persevering! They will take no denial; difficulties do not discourage them; repulsed twice or thrice, they rally, they charge again, and nine times in ten prevail at last. By the same means, men that have parts and knowledge will, of course, much sooner, and more certainly, attain the same ends. They have a fund to be sanguine upon, and good forces to rally. They have grounds for succeeding, if they have but perseverance.

[In business (talents supposed) nothing is more effectual or successful than a good, though concealed opinion of one's self, a firm resolution, and an unwearied perseverance. None but madmen attempt impossibilities, and whatever is possible is one way or another

to be brought about. If one method fails, try another, and suit your methods to the characters you have to do with.]

CHESTERFIELD *and Ed.*

REFLECTIONS ON THE JOURNEY OF LIFE.

MAN sets out in the morning of his day, high in hope and elated with joy. The most important objects to him are the companions of his journey. They set out together in the career of life, and after many mutual endearments, walk hand in hand through the paths of childhood and of youth. After a little progress, when we look back on our former years, how many of our acquaintance do we find who began the journey of life along with us, and promised to themselves long life and happy days, cut off in the midst of their career, and fallen at our side! The friends whom we knew, and valued, and loved; our companions in the path of life; the partners of our tender hours, with whom we took sweet counsel, have passed to the land of forgetfulness, and have no more connexion with the living world. Silent is the tongue to whose language of friendship and affection we have listened with so much delight. Beamless is the eye which once looked serenity, and sweetness, and love. The face that was to us as the face of an angel, is mangled and deformed; the heart that glowed with the purest fire, and beat with the best affections, is now become a clod of the valley.

LOGAN.

WISDOM AND VIRTUE ARE DURABLE POSSESSIONS.

WISDOM and virtue, the noble fruits of a good education, are the only secure and immortal possessions.

These can neither be affected by accidents, nor taken away by force, nor blasted by malice, nor withered by time, nor impaired by age. We carry them with us through all the changes to which mortality is exposed; and, after they have made us happy in this life, they pass along with us through the valley of death, and constitute our happiness for ever. That you may procure these blessings, the means of their acquisition must not be neglected. Wisdom can only be attained by the exertion of your intellectual powers, by the lessons of intelligent tutors, by the instructions and conduct of worthy parents, by the perusal of the Scriptures, by attendance on public worship, and by copying the example of Jesus, who increased in wisdom and stature, and in favor with God and man.

EVANS.

FALSE ESTIMATE OF RICHES.

ONE general error in life is overrating the power of riches. Some fondly imagine that no happiness can be wanting, and no misery can be felt, by the man who has an abundance of the good things of this life; and in consequence of this fond imagination, many are tempted to endeavour to acquire these things at any rate, break through all restraints, and despise the laws of God, the rights of men, the dictates and power of conscience, when these oppose their eager pursuits. Whereas, if they would seriously consider how little the power of wealth is, in many of the most interesting concerns of our nature, how precarious the hold they can have of it, how short its duration, and how unavailing and useless it proves in the end, they would hardly be induced to forfeit peace of conscience, to weaken their hopes with respect to futurity, or bring guilt on their souls, and hazard their eternal damnation, for

an enjoyment so transitory in its nature, so unable to prevent misery, or confer happiness.

RIDDOCH.

CHARACTER OF CHRIST.

NEVER was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable, as that of Christ. [There is a peculiar contrast in it between an awful dignity and majesty, and the most engaging loveliness, tenderness, and softness.] He now converses with prophets, lawgivers, and angels; and the next instant he meekly endures the dullness of his disciples, and the blasphemies and rage of the multitude. He now calls himself greater than Solomon; one who can command legions of angels; the giver of life to whomsoever he will; the son of God who shall sit on his glorious throne to judge the world. At other times we see him embracing young children, calling his disciples not servants but friends and brethren, and comforting them with an exuberant and parental affection. Let us pause an instant, and fill our minds with the idea of one who knew all things heavenly and earthly: searched and laid open the inmost recesses of the heart; [rectified every prejudice, and removed every mistake of a moral and religious kind;] by a word exercised a sovereignty over all nature; penetrated the hidden events of futurity; gave promises of admission into a happy immortality; had the keys of life and death; claimed an union with the Father,—and yet was pious, mild, gentle, humble, affable, social, benevolent, friendly, affectionate.

ARCHBISHOP NEWCOMBE.

IMPORTANCE OF GOVERNING THE TEMPER.

NOTWITHSTANDING the many complaints of the calamities of human life, it is certain that more constant uneasiness arises from ill-temper than from ill-fortune. In vain has Providence bestowed every external blessing, if care has not been taken by ourselves, to smooth the asperities of the temper. Bad temper embitters every sweet in life, and converts home into a place of torment.

It may perhaps be admitted that some, by the original frame of their mind, are more favorably inclined than others towards good temper and good dispositions. But this affords no justification to those who neglect to oppose the corruptions to which they are prone. Let no man imagine that the human heart is a soil altogether unsusceptible of culture; or that the worst temper may not be reformed by attention and discipline.

[Human virtue consists in cherishing and cultivating every good inclination, and in checking and subduing every propensity to evil. If you had been born with a bad temper, it might have been made a good one, at least with regard to its outward effects, by education, reason, and principle; and though you may be so happy as to have a good one while young, do not suppose it will always continue so, if you neglect to maintain a proper command over it. Power, sickness, disappointments, or worldly cares, may corrupt and embitter the finest disposition, if they are not counteracted by reason and religion.]

KNOX and Ed.

FRIENDSHIP.

FEW people are capable of friendship, and still fewer have all the qualifications one would choose in a friend: the fundamental point is a virtuous disposition; but, to that should be added, a good understanding, solid judgment, sweetness of temper, steadiness of

mind, freedom of behaviour, and sincerity of heart. Seldom as these are to be found united, never make a bosom friend of one greatly deficient in either. Be slow in contracting friendship, and invariably constant in maintaining it. Expect not many friends, but think yourself happy, if, through life, you meet with one or two who deserve that name, and have all the requisites for so valuable a relation.

The choicest gift of heaven to man, in this sublunary world, is the counsel and attachment of a real friend. One who, amidst all the changes of time and fortune, remains uniform, steady, and consistent: our faithful associate in the journey of life, rejoicing with us in prosperity, and weeping with us in adversity. Such a friend enables us to enjoy all the pleasures and consolations which sympathy and kindness can bestow.

Without a friend, the world is but a wilderness; but, with a true friend, no state of life can be absolutely unhappy.

Mrs. PENNINGTON *and Ed.*

THE ART OF PLEASING.

THE desire of being pleased is universal; the desire of pleasing should be so too.

[It is included in that great and fundamental principle of morality, of doing to others what we wish they should do to us. There are, indeed, some moral duties of a much higher nature, but none of a more amiable, and it evidently deserves to be placed at the head of the minor virtues.]

The manner of conferring favors or benefits is, as to pleasing, almost as important as the matter itself. Take care, then, never to throw away the obligations, which perhaps you may have it in your power to confer upon others, by an air of insolent protection, or by a cold and comfortless manner, which stifles them in their birth. Humanity inclines, religion requires, and

our moral duties oblige us, as far as we are able, to relieve the distresses and miseries of our fellow-creatures: but this is not all, for a true heartfelt benevolence and tenderness will prompt us to contribute what we can to their ease, their amusement, and their pleasure, as far as innocently we may. Let us then not only scatter benefits, but even strew flowers, for our fellow-travellers in the rugged ways of this wretched world.

CHESTERFIELD.

THE DUTIES OF SCHOLARS.

QUINTILIAN includes almost all the duty of scholars in this one piece of advice which he gives them: "To love those who teach them, as they love the sciences which they learn of their instructors, and to look upon their teachers as fathers, from whom they derive not the life of the body, but that instruction which is in a manner the life of the soul." Gratitude to those who have laboured in our education, is the characteristic of an honest man, and the tribute of a good heart. The exactness and severity of our teachers, may displease, sometimes, at an age when we are not in a condition to judge of the obligations we owe them; but when years have ripened our understanding and judgment, we discern that their admonitions, reprimands, and a severe exactness in restraining the passions of an imprudent and inconsiderate age, are the very things which should make us esteem and love them.

[Docility and obedience, besides being the duty of scholars, are also pleasing qualities in youth: zeal for study, and a thirst after knowledge, must also distinguish those who think of making a figure in the world; for nothing great can ever be accomplished in life without much diligence and exertion; to these must be joined the acquirement of virtuous habits and dispositions.]

ROLLIN *and Ed.*

POLITENESS.

You must have often observed, that nothing is so strong a recommendation, on a slight acquaintance, as politeness; nor does it lose its value by time or intimacy, when preserved, as it ought to be, in the nearest connexions and strictest friendships.

[To be perfectly polite, one must have great presence of mind, with a delicate and quick sense of propriety; or, in other words, one should be able to form an instantaneous judgment of what is fittest to be said or done on every occasion as it offers.]

In general, propriety of behaviour must be the fruit of instruction, of observation, and reasoning; and it is to be cultivated and improved, like any other branch of knowledge or virtue. Particular modes and ceremonies of behaviour vary in different places. These can only be learned by observation on the manners of those who are best skilled in them, and by keeping what is called good company. But the principles of politeness are the same in all places. Wherever there are human beings, it must be impolitic to hurt the temper or pain the feelings of those you converse with. By raising people up, instead of mortifying and depressing them, we make ourselves so many friends, in place of enemies.

MRS. CHAPONE *and Ed.*

HOW TO ENDURE AFFLICTION.

As you, like all the rest of mankind, in their passage through this world, will, some time or other, in a greater or less degree, have to endure trouble or affliction, and stand in need of comfort, I will here give you my best advice how to meet it, and endeavour to prepare you against it is your turn to suffer. When, then,

you are grieving under some calamity in life, never give way to fretfulness or despondency, but support your spirits with the thought that this will not last long, and with the hopes that better and happier days will come: and I will assure you, let your trouble be what it will, that, when a few years have passed over your head, your present sorrow will, in a great measure, if not altogether, have subsided, and perhaps you will look back with surprise at the distress you were then in. Time heals all wounds of the heart, and annihilates the acutest sufferings. Always then, when in trouble, live in hopes that, like Job, you may see as happy days again as you have ever yet seen.

Editor.

DISTRIBUTION OF TIME.

TIME you ought to consider as a sacred trust committed to you by God, of which you are now the depositaries, and are to render account at the last. That portion of it which he has allotted you, is intended partly for the concerns of this world, partly for those of the next. Let each of these occupy, in the distribution of your time, that space which properly belongs to it. Let not the hours of hospitality and pleasure interfere with the discharge of your necessary affairs; and let not what you call necessary affairs encroach upon the time which is due to devotion. To every thing there is a season, and a time for every purpose under the heaven. If you delay till to-morrow what ought to be done to-day, you overcharge the morrow with a burden which belongs not to it. He who is orderly in the distribution of his time, takes the proper method of avoiding hurry and confusion. He lives much in little space; more in a few years than others do in many. He looks back on the past, and provides for the future. He catches and arrests the hours as

they fly; they are marked down for useful purposes, and their memory remains.

BLAIR.

RELIGIOUS ORDINANCES.

ON the sabbath, be regular in your attendance at the house of God. God has been so condescending as to represent his ordinances as so many places of interview for his people, where they may meet with him, or, in the Scripture phrase, DRAW NEAR to him, appear before him, and carry on a spiritual intercourse with him. Hence it is that those who love him have a pleasure in his ordinances, and delight to pray, to hear, to meditate, to commemorate the death of Christ, and to draw near to the throne of grace in all the ways in which it is accessible. These appear to them not only duties, but privileges, exalted and delightful privileges, which sweeten their pilgrimage through this wilderness, and sometimes transform it into a paradise.

[If, for the sake of worldly pleasure, we neglect the instrumental duties of religion, we are lovers of pleasure more than lovers of God. By neglecting the means of acquiring knowledge, no man expects to become wise; by neglecting the means of acquiring wealth, no man expects to be rich; and in this world of dangers, by neglecting the means of preserving health, no man can hope that he will ensure it long; neither can it be hoped, in this world of snares and temptations, that we shall preserve our virtue long, if we neglect the instrumental guards with which religion has surrounded it.]

They who cannot enjoy the company of their Creator for an hour or two, remote from all other company, show that they have no love for him, that their affections are alienated from him, and that, in a spiritual sense, they are dead.

REV. S. DAVIES *and Ed.*

MERIT, WHY SO OFTEN DEFAMED.

THERE are many passions and tempers of mind which naturally dispose us to depress and vilify the merit of one rising in the esteem of mankind. All those who made their entrance into the world with the same advantages, and were once looked on as his equals, are apt to think the fame of his merits a reflection on their own indeseerts, and will therefore take care to reproach him with the scandal of some past action, or derogate from the worth of the present, that they may still keep him on a level with themselves. The like kind of consideration often stirs up the envy of such as were once his superiors, who think it a detraction from their merit to see another get ground upon them, and overtake them in the pursuits of glory, and will therefore endeavour to sink his reputation, that they may the better preserve their own. Those who were once his equals, envy and defame him, because they now see him their superior; and those who were once his superiors, because they look upon him as their equal.

ADDISON.

LEVITY, FRIVOLITY, AND FIDELITY.

IN your intercourse in the world, avoid levity and humour: they are rarely esteemed who amuse themselves by causing others to laugh. Attend to others, rather than excite attention to yourself. Listen to the discourses of those around you, without betraying any absence of mind. Whatever you have to say, should be either new, or the subject improved. The world is full of frivolous people, who are eternally lavishing their silly chit-chat, without uttering any thing which can engage a rational mind. Whenever we speak, we should either please or instruct. Approve, but rarely

admire: surprise and admiration is the language of the ignorant and inexperienced. Never interlard your discourse with an air of art and cunning. An upright conduct, and a reputation founded on probity and honour, will gain more confidence and esteem, and at length more advantages, in point of fortune, than by any indirect means. Nothing will render you so worthy of trust in matters of importance, or raise you above others, so much as strict fidelity.

MRS. DE LAMBERT.

DUTY OF A FATHER.

CONSIDER thou, who art a parent, the importance of thy trust: the being thou hast produced, it is thy duty to support. Upon thee, also, it dependeth whether the child of thy bosom shall be a blessing or a curse to thyself; a useful or a worthless member of the community. Prepare him with early instruction, and season his mind with the maxims of truth. Watch the bent of his inclination; set him right in his youth; and let no evil habit gain strength with his years. The soil is thine own, let it not want cultivation; the seed which thou sowest, that also shalt thou reap. Teach him obedience, and he shall bless thee; teach him modesty, and he shall not be ashamed. [Teach him gratitude, and he shall receive benefits; teach him charity, and he shall gain love. Teach him temperance, and he shall have health; teach him prudence, and fortune shall attend him. Teach him justice, and he shall be honoured by the world; teach him sincerity, and his own heart shall not reproach him.] Teach him diligence, and his wealth shall increase; teach him benevolence, and his mind shall be exalted. Teach him science, and his life shall be useful; teach him religion, and his death shall be happy.

DODSLEY.

DOMESTIC FELICITY.

THE prime pleasures of human life are derived from domestic felicity. Behold a happy pair, whom affection first brought together, and whose attachment receives from length of years perpetual augmentations. Their little family rises around them in beautiful succession. With enlightened understandings and regulated tempers, they quit the parental roof, and enter on the bustling theatre of life with all the advantages of a good education and sound principles. Apprised of the difficulties which attend a pious and virtuous course, they will pursue with moderation their worldly interests. Guided by the admonitions which they have received, they will soon ensure respectability, and become a blessing to the circle of their connexions. Their parents, gratified by the sight, will find their toils rewarded, and, going down the declivity of life, cheerfully make room for their children, destined by Providence to succeed them. But, in such a family, great must be the interchange of the kind affections; [tender will be the concern for each other's welfare, ardent the aspirations after each other's felicity. Joy and sorrow will affect, in an equal degree, all the members.]

EVANS.

A GOOD MAN RELIES ON GOD FOR CONSOLATION
IN HIS DISTRESS.

A GOOD man acts with a vigour, and suffers with a patience more than human, when he believes himself countenanced by the Almighty. Injured or oppressed by the world, he looks up to a Judge who will vindicate his cause; he appeals to a Witness who knows his integrity; he commits himself to a Friend who will

never forsake him. When tired with the vexations of life, devotion opens to him its quiet retreat, where the tumults of the world are hushed, and its cares are lost in happy oblivion; where the wicked cease from troubling, and the weary are at rest. There his mind regains its serenity, the agitation of passion is calmed, and a softening balm is infused into the wounds of the spirit. Disclosing to an invisible Friend those secret griefs which he has no encouragement to make known to the world, his heart is lightened: he does not feel himself solitary or forsaken: he believes God to be present with him, and the Holy Ghost to be the inspirer of his consolations.

BLAIR.

OUR ACTIONS ABIDE WITH US.

THE only things in which we can be said to have any property, are *our actions*. Our thoughts may be bad, yet produce no poison; they may be good, yet produce no fruit. Our riches may be taken from us by misfortune, our reputation by malice, our spirits by calamity, our health by disease, our friends by death. But our *actions* must follow us beyond the grave: with respect to them *alone*, we cannot say that we shall carry nothing with us when we die, neither that we shall go naked out of the world. Our actions must clothe us with an immortality loathsome or glorious. These are the only *title-deeds* of which we cannot be disinherited; they will have their full weight in the balance of eternity, when every thing else is as nothing; and their value will be confirmed and established by those two sure and sateless destroyers of all *other* earthly things, Time and Death.

REV. C. C. COLTON.

THE DANGERS OF BAD COMPANY.

THE great power and force of custom forms a strong argument against keeping bad company. However seriously disposed we may be, and however shocked at the first approaches of vice, this shocking appearance goes off upon an intimacy with it. [Custom will soon render the most disgusting thing familiar: and this is, indeed, a kind provision of nature, to render labour and toil, and danger, which are the lot of man, more easy to him. But habit, which is intended for our good, may, like other kind appointments of nature, be converted into a mischief.] The well-disposed youth entering first into bad company, is shocked at what he hears and what he sees. The good principles which he had imbibed, ring in his ears an alarming lesson against the wickedness of his companions. But, alas! this sensibility is but of a day's continuance: the next jovial meeting makes the horrid picture of yesterday more easily endured. Virtue is soon thought a severe rule; the gospel an inconvenient restraint; a few pangs of conscience now and then interrupt his pleasures, and whisper to him that he once had better thoughts; but even these by degrees die away, and he who at first was shocked even at the appearance of vice, is formed by custom into a profligate leader of vicious pleasures, perhaps into an abandoned tempter to vice. So carefully should we oppose the first approaches of sin! so vigilant should we be against so insidious an enemy!

GILPIN.

TRUE HONOUR.

THERE is a true and a false notion of honour in the world. The sense of true honour is of so fine and de-

licate a nature, that it is only to be met with in minds which are naturally noble, or in such as have been cultivated by great examples, or a refined education. True honour, though it be a different principle from religion, is that which produces the same effects. What some men are prompted to by conscience, duty, or religion, which are only different names for the same thing, others are prompted to by honour. The lines of action, though drawn from different parts, terminate in the same point. Religion embraces virtue, as it is enjoined by the laws of God; honour, as it is graceful and ornamental to human nature. The religious man fears, the man of honour scorns, to do an ill action. The latter considers vice as something that is beneath him; the other, as something that is offensive to the Divine Being: the one, as what is unbecoming; the other, as what is forbidden. Though there were no God to see and punish vice, the man of honour would not commit it, because it is of so mean, so base, and so vile a nature.

“GUARDIAN.”

MISTAKEN NOTIONS OF HONOUR.

MEN that have mistaken notions of honour are not guided by the laws of God, but by some unnatural laws constituted by men occupied in the pursuit of pleasure. According to their notions of honour, a man may sell his country, murder his friend, pick the pocket of his fellow-sharper, and employ his whole life in seducing others to vice and perdition, and yet be accounted a man of honour. They think it more honourable to revenge than to forgive an injury; they will not hesitate to tell a lie, but would put any man to death that accuses them of it: they are more careful to guard their reputation by their courage than by their virtue. [True fortitude is, indeed, so becoming in

human nature, that he who wants it scarce deserves the name of a man; but in the world we find several who so much abuse this notion, that they place the whole idea of honour in a kind of brutal courage.] Be convinced that no foolish nor fashionable laws of man's forming can alter or abrogate the laws of God, and make that inoffensive which he forbids or condemns. Whatever wealth and dignities you may arrive at in the world, you cannot reach the temple of honour by any other way than that of virtue.

“GUARDIAN” *and Ed.*

CHEERFULNESS PREFERRED TO MIRTH.

CHEERFULNESS is always to be preferred to mirth: the latter may be considered as an act, the former as an habit, of the mind. Mirth is short and transient, cheerfulness fixed and permanent. Those are often raised into the greatest transports of mirth who are subject to the greatest depressions of melancholy: on the contrary, cheerfulness, though it does not give the mind such an exquisite gladness, prevents us from falling into any depths of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment: cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

Cheerfulness is of a serious and composed nature, equally remote from austerity on one hand, and levity on the other. The man who is possessed of this excellent frame of mind, is not only easy in his thoughts, but a perfect master of all the powers and faculties of his soul: [his imagination is always clear, and his judgment undisturbed; his temper is even and unruffled, whether in action or in solitude: he comes with a relish to all those goods which nature has provided for him,] tastes all the pleasures of the creation

which are poured about him, and does not feel the full weight of those accidental evils which may befall him.

ADDISON.

BAD TEMPER DESTRUCTIVE OF TRANQUILLITY.

HE who would possess a tranquil state, must, above all things, cultivate calmness and gentleness of disposition. He ought especially to cultivate it in that society, whether domestic or social, with which he has most frequent intercourse. We all know that there are thousands who, in public and in formal companies, appear to be all gentleness and sweetness, but who, at home, and among their nearest relations, give vent, with freedom, to the most harsh and peevish dispositions. Such persons are not likely to enjoy much real comfort: for it is in the daily and familiar intercourse of life that temper chiefly exerts its power, either for promoting or for disturbing the tranquillity of our days. On occasions when men come closest together, if, instead of meeting in smooth contact, they rub and grate on one another, the feelings produced on both sides are of the most offensive and displeasing kind. Nothing can be assumed as a more certain axiom, than that he who allows either inordinate passions or a cross temper to govern him, must, though he should possess all that flourishing fortune can bestow, be a stranger to tranquillity.

BLAIR.

THE POWER OF HABIT A USEFUL PRINCIPLE IN MAN.

WHATEVER action, either good or bad, has been done once, is done a second time with more ease, and with a better liking; and a frequent repetition heightens the

ease and pleasure of the performance without limit. It is owing to this principle that every faculty of the understanding, and every sentiment of the heart, is capable of being improved by exercise. [It is the leading principle in the whole system of the human constitution, modifying both the physical qualities and the moral and intellectual endowments of the mind. We experience the use of it in every calling and condition of life.] By this the sinews of the labourer are hardened for toil; by this the hand of the mechanic acquires its dexterity; to this we owe the amazing progress of the human mind in the politer arts and the abstruser sciences. By this man makes progress in virtue, and advances towards a heavenly character; by this he sinks himself in vice and depravity, one step leads rapidly on to another, till at length all religious restraint is lost: the conscience is hardened, and the individual becomes, like a vessel of wrath, fitted for destruction. Such is the power of habit, either when directed to good or bad ends.

HORSLEY.

A VIRTUOUS LIFE MUST BEGIN IN YOUTH.

THE only sure way to make any proficiency in a virtuous life, is to set out in it betimes. It is then, when our inclinations are trained up in the way that they should lead us, that custom soon makes the best habits the most agreeable: the ways of wisdom become the ways of pleasantness, and every step we advance, they grow more easy and more delightful. But, on the contrary, when vicious headstrong appetites are to be reclaimed, and inveterate habits to be corrected, what security can we give ourselves, that we shall have either inclination, resolution, or power, to stop and turn back, and recover the right way, from which we have so long and so widely wandered, and enter upon a new

life, when perhaps our strength now faileth us, and we know not how near we may be to our journey's end? It is much easier to keep in the right road, when we are in it, than to regain it when we have once departed from it.

TOTTIE.

A DESCRIPTION OF THE MEEK MAN.

WITH respect to his general behaviour, the meek man looks upon all his neighbours with a candid eye. The two great maxims on which he proceeds are, not to give offence, and not to take offence. He enters not with the keenness of passion into the contentions of violent men: he keeps aloof from the contagion of party madness, and feels not the little passions which agitate little minds. He wishes, and he studies, to allay the angry passions of the contending; to moderate the fierceness of the implacable; to reconcile his neighbours one to another: and, as far as lies in his power, to make all mankind one great family of friends. He is good, gentle, and long suffering; yet he acts with firmness and spirit, and will not descend one step from the dignity of his character, nor sacrifice the dictates of his own conscience to any consideration whatever. But these points of obstinacy, which the world are apt so call points of honour, he will freely and cheerfully give up for the good of society; for he loves to live in peace with all mankind: he overlooks the prejudices of the weak, and is willing to forgive the errors of the foolish.

LOGAN.

A DESCRIPTION OF THE INQUISITIVE AND CENSORIOUS.

THE inquisitive and censorious wish to discover something that will bring down their neighbour's character, circumstances, or reputation, to the level of their own, or that will flatter them with an opinion of their own superiority. A secret malignity lies at the bottom of their inquiries. It may be concealed by an affected show of candour and impartiality: it may even be veiled with the appearance of a friendly concern for the interests of others, and with affected apologies for their failings; but the hidden rancour is easily discovered. While, therefore, persons of this description trouble the peace of society, they at the same time poison their own minds with malignant passions. Their disposition is entirely the reverse of that amiable spirit of charity, on which our religion lays so great a stress. "Charity covereth the multitude of sins;" but this prying and meddling spirit seeks to discover and divulge them. [Charity "thinketh no evil;" but this temper inclines us always to suspect the worst. Charity "rejoiceth not in iniquity:" this temper triumphs in the discovery of errors and failings.] Charity, like the sun, brightens every object on which it shines: a censorious disposition casts every character into the darkest shade it will bear.

BLAIR.

TIME ALTERS OUR IDEAS AND FEELINGS.

TIME blunts the angry and discordant passions. Scarce any man is so hard of heart as to feel himself an enemy over the grave of his foe; and the remembrance of contests, however just, with those who are now no more, comes across an ingenuous mind with a sort of self-accusation. The progress of time, though

it may not have swept our adversaries from the earth, will probably have placed both them and us in circumstances such as to allay, if not to extinguish, our resentment. Prosperity to us, or misfortunes to them, may have smoothed our anger into quiet, or softened it to pity. The lessons of Time may have taught us what Wisdom or Prudence once preached to us in vain, that the object of our contention was not worth the struggle of the contest; that we mistook the value of the prize, or did injustice to the motives of our competitors: or perhaps we have altered those sentiments on which we were formerly so warm, and forsaken those tenets we were once so positive to maintain. The hand of Time, imperceptible in its touch, steals the colour from our opinions; and, like those who look on faded pictures, we wonder at having formerly been struck with their force.

HENRY MACKENZIE.

MAN IS BORN TO DIE.

THE life of man is generally comprised within three-score years and ten, and none can flatter themselves with the hope that they shall go far beyond it. We know that, from Adam to this hour, generation after generation have been removed. [In all that period, and amongst all that innumerable multitude, not one instance has occurred of immortality granted to any man upon earth; not one example can be found to encourage the hopes of continuing always here.] All have disappeared, and gone to that place which their works in the days of their flesh have deserved, and a just-judging God has assigned them. From our very birth we begin to go the way of all flesh; our cradles rock us nearer to our graves, and childhood and youth, and manhood and old age, are only different stages in the same common road to eternity. Heaven may

shorten or lengthen out the journey as it pleaseth, but all go to one place: there is no turning aside out of the highway, no standing still, no returning back in that progress, but on we must all go, as all others have done before us, to our dissolution, to judgment, and a future state of happiness or misery.

RIDDOCH.

ECONOMY.

ECONOMY is so important a part of character, that it ranks next to the first duties of life. It is, moreover, an art, as well as a virtue. The first and greatest point is to lay out your general plan of living in a just proportion to your fortune and rank: if these two will not coincide, the last must certainly give way; for, if you have right principles, you cannot fail of being wretched under the sense of the injustice as well as danger of spending beyond your income, and your distress will be continually increasing. No mortifications which you can suffer from retrenching in your appearance, can be comparable to this unhappiness. They who will live above their present circumstances, are in great danger of living, in a little time, much beneath them. If you would enjoy the real comforts of affluence, you should lay your plan considerably within your income; not for the pleasure of amassing, (though, when there is a growing family, it is an absolute duty to lay by something every year,) but to provide for contingencies, and to have the power of indulging your choice in the disposal of the overplus: and remember that regularity of payments and accounts is essential to economy.

MRS. CHAPONE.

PRODIGALITY, LITTLE SATISFACTION IN.

AMONG the gay and the profligate, there is often the vociferation of merriment, but very seldom the tranquillity of cheerfulness: they inflame their imaginations to a kind of momentary jollity, by the help of wine and riot, and consider it as the first business of the night to stupify recollection, and lay that reason asleep which disturbs their gaiety, and calls upon them to retreat from ruin. But this drowning of care and reflection is only of short continuance, and must be expiated by a long series of misery and regret. Reason and conscience will not always sleep, neither will any fortune long hold out against continued prodigality. In a short time the creditor grows impatient, the last acre is sold, the passions and appetites still continue their tyranny with incessant calls for their usual gratifications, and the remainder of life passes away in vain repentance or impotent desire.

They who are only beginning the course of vicious pleasure, and who yet sin within prescribed bounds, may reckon with certainty on the evils and miseries here described awaiting them, if they continue in their present habits and course of life. Habits are extremely tenacious, and when men have once entered on an irregular course, there is no knowing where they will stop.

JOHNSON *and Ed.*

THE EXCELLENCE OF THE HUMAN MIND.

BEHOLD that feeble creature man, by his superior intelligence, subduing animals of strength and activity far surpassing his own, and employing their powers in his service: [see him controlling the vegetative powers of the earth, directing its fertility, and changing the bar-

ren wilderness and impenetrable forest into a fruitful field:] see him overleaping the boundaries of country, and guiding his bark through the trackless waves of boundless unfathomable ocean: see him not satisfied with the ample disclosures of nature, subjecting her to experiment, and forcing her to reveal her secrets: see him collecting, from a survey of the history of man, the accumulated wisdom of past ages, and applying it to the improvement and comfort of the ages to come: see him, not confining his researches to the plants he treads on, and the animals around him, but following the stars in their courses, ascertaining their motions and revolutions, and demonstrating at once the immensity of the works of God, and the simplicity of the laws by which they are regulated. Behold him in a different aspect, with thoughts, desires, and affections, that address themselves to objects beyond the sphere of created existence, and with inward feelings of being a responsible and immortal creature.

REV. H. GREY.

THE MIND IS PROPERLY THE MAN.

ASSEMBLE all the evils which poverty, disease, or violence can inflict, and their stings will be found by far less pungent than those which guilty passions dart into the heart. Amidst the ordinary calamities of the world, the mind can exert its powers, and suggest relief: and the mind is properly the man; the sufferer and his sufferings can be distinguished. But those disorders of passion, by seizing directly on the mind, attack human nature in its strong hold, and cut off its last resource: they penetrate to the very seat of sensation, and convert all the powers of thought into instruments of torture. The happiness of every man depends more upon the state of his own mind, than upon any one external circumstance; nay, more than upon all exter-

nal things put together. Inordinate passions are the great disturbers of life; and, unless we possess a good conscience and a well-governed mind, discontent will blast every enjoyment, and the highest prosperity will prove only disguised misery. Fix, then, this conclusion in your mind, that the destruction of your virtue is the destruction of your peace.

BLAIR.

IDEAS OF THE MIND ON A DEATH-BED.

LET all remember that the closing scene of death must, sooner or later, be realized. Your friends shall stand round YOUR dying bed, in the heart-sinking stillness of anxious suspense, gazing, through tears of affectionate anguish, on your changing countenance, and watching for that breath that shall part them from you for ever. What lesson does a death-bed teach of the vanity and unsatisfactoriness of even the best, and highest, and most truly honourable of earthly distinctions. [Every thing is THEN felt to be worthless that does not tell, and tell satisfactorily, of good hope for eternity; that does not show to the trembling heart a forgiving God, and a safe and divinely-authorized way to heaven.] When the soul is lingering on the verge of an everlasting world, and wholly occupied about the views which are before it, it is not earthly science, nor earthly possessions, that can then impart satisfaction and confidence, or afford any solid ground on which to fasten the hopes of the parting spirit. As you have to die, and you know not how soon, watch and prepare for it. Leave not a subject so infinitely momentous to be investigated and determined on a death-bed: you may then have neither time nor ability granted you for such a purpose. Besides, it is leaving the concerns of a never-ending existence to the mercies of an uncertain moment.

REV. RALPH WARDLAW.

HOME.

It is chiefly on account of their domestic situation, that we can pronounce men happy or miserable. Here the pleasures are enjoyed which sweeten life; here the pains are felt which embitter our days. No uneasiness abroad will sit heavy on a man, when the pleasing reflection rises in his mind, that he has happiness at home: no enjoyment from without will give real and lasting satisfaction, when he knows that he has misery in his own house.

[If home be rendered pleasing, it will not wantonly be long deserted; absence will be irksome. But if home be disagreeable, no wonder if some of the family be anxious for an exchange, even at the hazard of their characters, virtue, and happiness.]

Of all places in the world, home is the spot for repose and enjoyment; wherever man may roam, as a stranger, still, in his mind, he thinks no place like home. However distant, and however occupied, home still clings to the memory, and is dear to the recollection. Whatever splendor or gaiety man may meet with abroad, they are only empty phantoms in comparison with the pleasures of home. How welcome is home to the weary traveller. Whether home be at a palace or a cottage, the opinion through all ranks is the same, there is no place like home. [Here man can unbend his mind: here art and ceremony do not beset him: here he can meet with those that will sympathize with him in his sorrows, and console him in his sufferings. How sweet is home when affection warms every heart, when domestic love beams in every face, when every one endeavours to please, and be pleased!]

Editor, &c.

VICISSITUDES OF LIFE.

To what a variety of changes are we exposed in the present life! There is nothing abiding. Mutability seems to be written upon every object. Almost every thing is passing away before our eyes, or assuming a different appearance. If we look at ourselves, we are not what we were: what changes within a few years in our health, our residence, our condition, our minds, our powers! If we look into families, what vicissitudes in a short space! Do we inquire for the master, he is gone! Do we look for the children, they are scattered! The habitation that once resounded with the innocent mirth of a numerous family, is now the place of mournful silence, or become the abode of a new race of inhabitants. What have we witnessed also in our own connexions! One is removed to a distant land, another is gone down to the grave, a third has become a stranger. As we have changed perhaps in our circumstances, others have changed in their affections. Every succeeding year brings some change, either to ourselves, to our family, or to some of our friends.

[Nothing in this world is certain and abiding. Here we have no continuing city; we are only travellers to another country, and it is there all our hopes and joys rest: no change nor alterations there take place; there we have a friend that will never leave us, nor forsake us; he is the same yesterday, to-day, and for ever.]

Buck.

THE EFFICACY OF RELIGIOUS COMFORT.

It is certain, that when the heart bleeds from some wound of recent misfortune, nothing is of equal efficacy with religious comfort. It is of power to

enlighten the darkest hour, and to assuage the severest wo, by the belief of divine favor, and the prospect of a blessed immortality. In such hopes the mind expiates with joy; and, when bereaved of its earthly friends, solaces itself with the thoughts of one Friend who will never forsake it. Refined reasonings and philosophical arguments may entertain the mind when it is at ease; may perhaps contribute to soothe it when slightly touched with sorrow; but when it is torn with any sore distress, they are cold and feeble, compared with a direct promise from the word of God. This is an anchor to the soul both sure and stedfast. This has given consolation and refuge to many a virtuous heart, at a time when the most cogent reasonings would have proved utterly unavailing.

BLAIR.

PRIDE AND HUMILITY.

THERE is not any vice that assumes a greater variety of shapes than pride, or that walks the world in more disguises. The artifices which men employ to acquire importance, and attract admiration, are usually more or less refined, according to their different degrees of understanding. But the nicest management of this sort seldom passes undiscovered; the persons on whom it is attempted having for the most part, within themselves, too sure a test by which to examine and detect it in their neighbours. When detected, it meets with no quarter; and thus pride is doomed to defeat her own end, to miss the fame she seeks, and to incur the disgrace she dreads.

Humility, on the other hand, when attended by good sense and good conduct, has nothing to fear from the self-love of the by-standers; she disarms prejudice in all but the malignant, and conciliates from the candid singular regard.

The same humility which thus preserves a man from rancour and animosity, will also prevent, on his part, those little rivalships, ungenerous suspicions, and pitiful terrors, by which pride is continually harassed on every article relative to fortune, condition, appearance, or what may be called the figure of life. [He feels no emulation but what is virtuous and noble; he will neither degrade his dignity, nor vex his mind in contending for superiority with the pert pretender on trifles. He knows his own merit, and sets a right value upon it; but he will not challenge consideration, nor court respect. He rests upon himself, and seeks not foreign aid, nor adventitious circumstances to set himself-off. He rejoices in the reputation of all such as he believes deserve it; and instead of wishing to disparage their virtues, to aggravate their failings, or give the worst turn to their doubtful actions, he takes a real pleasure in commending them with warmth and liberality, in pleading their excuse when they are unjustly attacked, and placing their characters in the most favorable light when attempts are made to darken them. He cannot be of the opinion of those who think, that whatever honour they add to any, is just so much subtracted from themselves. He, for his share, often loses sight of his own good qualities, in the complacency with which he contemplates those of others.]

FORDYCE *and Ed.*

A DESCRIPTION OF THE GOOD-NATURED.

GOOD-NATURE, or what is often considered as such, is the most selfish of all the virtues: [it is nine times out of ten mere indolence of disposition.] A good-natured man is, generally speaking, one who does not like to be put out of his way; and as long as he can

help it, that is, till the provocation comes home to himself, he will not.

[He does not create fictitious uneasiness out of the distresses of others; he does not fret and fume, and make himself uncomfortable about things he cannot mend, and that nowise concern him, even if he could.] Knavery and injustice in the abstract are things that by no means ruffle his temper, or alter the serenity of his countenance, unless he is to be the sufferer by them. A good-natured man is utterly unfit for any situation or office in life that requires integrity, fortitude, or generosity; he possesses neither principle nor independence; he would betray his friend, sooner than share disgrace or danger with him. He will not forego the smallest gratification to save the whole world. He avoids the feeling of pain in himself, and shuts his eyes to the sufferings of others. He will assent to a falsehood with a leer of complacency, and applaud any atrocity that comes recommended in the garb of authority. He is a slave to the will of others, a coward to their prejudices, a tool of their vices.

HAZLITT.

A DESCRIPTION OF THE SPLENETIC.

THE splenetic have as many vexations and causes of complaint as there are in the world. They are general righters of wrongs, and redressers of grievances. They have an unfortunate attachment to a set of abstract phrases, such as LIBERTY, TRUTH, JUSTICE, HUMANITY, HONOUR, which are continually abused by knaves, and misunderstood by fools, and they can hardly contain themselves for spleen. They have something to keep them in perpetual hot water. No sooner is one question set at rest, than another rises up to perplex them. They wear themselves to the bone in the affairs of other people, to whom they can do no

manner of service, to the neglect of their own business and pleasure. They tease themselves to death about the morality of the Turks, or the politics of the French. They have a fellow-feeling with all that has been done, said, or thought, in the world. They check the defamer, and expose the baseness and falsehood of his scandals. They hate a lie as much as wrong, for truth is the foundation of all justice. Truth is the first thing in their thoughts, then mankind, then their country, last themselves.

HAZLITT.

THE POWER OF PARENTAL AFFECTION.

IF a man has any well-wishers, any benefactors on earth to whom he is bound by indissoluble ties of gratitude, his parents are the persons. Recollect, young man, what they have done for thee: ill had been thy lot, had not their care of thee begun before thou couldst remember, or know any thing. There was a time when thou couldst only ask by wailing but then their hearts were touched with thy distress; they relieved and watched thy wants before thou knewst thine own necessities or their kindness; they clothed thee, thou knewst not that thou wast naked; thou askedst not for bread, but they fed thee; and ever since, in short, it has been the very principal endeavour, employment, and study of their lives, to do service to thee. And remember, all this is out of pure unfeigned affection. [Other friends mostly expect their civilities to be repaid, and their kind offices returned with interest, but parents have no thoughts like these. They seek not thine, but thee. Their regard is real and hearty, and undesigning. They have no reflex views upon themselves, no oblique glances towards their own interest.] If, by all their endeavours, they can obtain their child's welfare, they

arrive at the full accomplishment of their wishes. Consider within yourselves, how painful must be their disappointment, if, after all this care and anxiety, they should foresee and forebode, from your conduct, infamy and ruin.

OGDEN.

PARENTAL SORROW.

A SEVERER affliction can hardly befall a man upon earth, than that of being the father of a profligate child. The disappointment of his hopes, the workings of his paternal spirit, the painful forebodings of his anxious soul, fill up to him a cup of bitterness, every drop of which is the very quintessence of gall and wormwood. [If he could either reclaim the thoughtless profligate by his authority, or abandon him with indifference to his perverse disposition, and the consequences of his folly, a parent might some way or other set his mind at rest. But] unhappily for parents, their love is of that kind which "many waters cannot quench;" and real indifference can hardly take place in their hearts. How wretched is their situation? they cannot reclaim the giddy prodigals; they cannot resign them to ruin and infamy: what can they do? They exhort, they reprove, they entreat, they employ all the tenderness and all the authority of parents, and perhaps at the same time their advice is laughed at as the dotage of old age, and their reproofs despised as the dictates of severity. At length their spirits break, their hopes fail, and they sink with sorrow to the grave, leaving their abandoned offspring on the broad road to ruin and misery.

RIDDOCH.

ON GAMING.

GAMING, of all vices, is the greatest enemy of happiness: its inseparable attendants are envy, deceit, profuseness, impiety, and a whole train of diabolical associates. The love of gaming is nothing more than the love of other people's money. It is not the avarice of a miser; it is the avarice of a thief, a robber, or rather the cowardly avarice of a pick-pocket. [Of all baits made use of by the grand enemy of mankind to tempt us from our duty, and make us unhappy hereafter, gaming seems the most dangerous, and the best calculated to answer his diabolical ends. The gamester's happiness (like the devil's) depends on the misery of others; and like Satan, too, he smiles on those who, in his heart, he devotes to destruction.]

The life of a gamester is a life of uncertainty, consequently of unhappiness; he can never properly call any thing his own, not being assured of its possession one moment longer than till his next sitting down to the gaming-table.

Gaming is a ruinous and incurable vice, it draws men into a thousand scrapes, and leaves them penniless. There is not a more melancholy object than a gentleman of sense thus infatuated. He makes himself and family miserable; and if he die a martyr to his profession (as is frequently the case,) he is doubly ruined. He adds his soul to every other loss, and by the horrid act of suicide, renounces earth, to forfeit heaven.

Editor, &c.

RUINOUS AND PAINFUL EFFECTS OF DISSIPATED
CONDUCT.

WHEN the gay and the dissipated are suffering under the chastening hand of Providence, which sooner or

later is sure to arrest them, what mortifying and disquieting views of themselves will arise? They see their youth thrown away in dishonourable or trivial pursuits; those valuable opportunities which they once enjoyed, of coming forward with distinction in the world, now irretrievably lost; their characters tarnished and sunk in the public eye; and the fortune, perhaps, which they had inherited from their ancestors, wasted among idle companions. They behold around them the countenances of their friends, angry and displeased. To the grave and the respectable, they dare not look up. They, with whom they once started in the race of life as their equals, have now got far before them; they are obliged to respect them as their superiors, and with shame to view themselves left behind, disgraced, and dishonoured. Can any situation be more humbling and mortifying than this? when a man beholds his character, his health, his interest, sinking in the world, and is sensible that with his own hands, and by his own blind and ill-judged conduct, he has brought this ruin on himself.

BLAIR.

ON VULGARITY.

AN awkward address, ungraceful attitudes and actions, and a certain left-handedness, loudly proclaim low education and low company; for it is impossible to suppose that a man can have frequented good company, without having caught something at least of their air and motions. The very accoutrements of a man of fashion are grievous incumbrances to a vulgar man. [His clothes fit him so ill, and constrain him so much, that he seems rather their prisoner than their proprietor. He presents himself in company like a criminal in a court of justice; his very air condemns him, and people of fashion will no more connect

themselves with the one, than people of character will with the other.] A vulgar man is captious and jealous; eager and impetuous about trifles: he suspects himself to be slighted; thinks every thing that is said, meant at him. Whereas a man of fashion does not suppose himself to be either the sole or principal object of the thoughts, looks, or words of the company; and never suspects that he is either slighted or laughed at, unless he is conscious that he deserves it. As he is above trifles he is never vehement and eager about them, and, wherever they are concerned, rather acquiesces than wrangles.

CHESTERFIELD.

ON GOOD-BREEDING.

Good-breeding has been justly defined to be the result of much good sense, some good-nature, and a little self-denial. Good manners are to particular societies what good morals are to society in general, their cement and their security. The immoral man who invades another's property is justly hanged for it; and the ill-bred man who, by his ill-manners, invades and disturbs the quiet and comforts of private life, is by common consent as justly banished society. Mutual complaisances, attentions, and sacrifices of little conveniences, are an implied compact among the well-bred. It is asserted, that next to the consciousness of doing a good action, that of doing a civil one is the most pleasing. Very few, scarcely any, are wanting in the respect which they should show to those whom they acknowledge to be infinitely their superiors. It is the manner of showing that respect which is different. [The man of fashion, and of the world, expresses it in its fullest extent, but naturally, easily, and without concern: whereas a man who is not used to keep good

company, expresses it awkwardly; one sees that he is not used to it, and that it costs him a great deal.]

CHESTERFIELD.

ON A TASTE FOR READING.

A TASTE for reading is a most desirable acquisition; it is this probably that makes the distinction of character which is so observable in society. Books are the depositories of every thing that is most honourable to man. He that loves reading has every thing within his reach: he has but to desire, and he may possess himself of every species of wisdom to judge, and power to reform. Books gratify and excite our curiosity in innumerable ways: they force us to reflect: they present direct ideas of various kinds, and they suggest indirect ones. In a well-written book we are presented with the maturest reflections, or the happiest flights, of the wise and the learned. It is impossible that we can be much accustomed to such companions without deriving some advantage from them. The person that has acquired a taste for reading will never feel at a loss how to fill up his time, or ever want company to divert the tedium of life. His days will pass innocently, calmly, and pleurably. Mental pleasures never cloy: unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment.

GODWIN, &c.

ON THE ART OF WRITING.

As the art of writing is purely mechanical, and perfected by practice only, any person that has the use of his hands and eyes may learn to write whatever hand he pleases. It is agreed by men that have had experience in the world, that a plain upright hand,

resembling the italic printed character, is preferable to the ridiculous flourishes and slopes of writing-masters; and this opinion is founded on a very simple reason, *it is more legible*. Plain writing, clear of flourishes, and upright, is certainly the most proper for every station of life, and will remain intelligible longer than any other. It may be learned with less time and trouble, and may be written more expeditiously, and may be read more easily. Imitate such a handwriting as you would wish to be yours, and after a little practice you will soon succeed; minutely attend, and you cannot fail. To be a bad or slovenly writer is an indication of a stupid or negligent character. When you write, bear constantly in mind that some one is to *read* and to *understand* what you write; and that nobody pays so much attention to a slovenly, as to a neat plain piece of writing.

Dr. KNOX, Dr. GREGORY, Dr. BEATTIE, Lord
CHESTERFIELD, Mr. YORKE, COBBETT, &c.

ON ENVY.

Envy does merit, as its shade, pursue;
And like the shadow, proves the substance true.

It is a folly for an eminent man to think of escaping censure, and a weakness to be affected by it. All the illustrious persons of every age in the world have passed through this fiery persecution. There is no security against calumny but in obscurity; it is a kind of concomitant to greatness, and follows merit as truly as the shadow follows the substance. The Scriptures denounce woe upon those of whom all men speak well. Such characters cannot be more than negatively good, and they are generally much below the common standard of merit, and are not good enough for envy to attack. A man that hath no merit in himself

ever envieth merit in others; for men's minds will either feed upon their own good, or upon other's evil; and who wanteth the one will prey upon the other; and whoso is out of hope to attain another's merit will seek to come at it even hand, by endeavouring to depress another's character and fame. Envy is an infernal phrensy that cannot bear the good of others. The *praise* of the envious is far less creditable than their *censure*; they praise only that which they can surpass, but that which surpasses them they censure. [He who uniformly aims at moral rectitude in his conduct, who suffers no popular praise or vulgar opinion to elate or to mislead him, and who is undepressed by the censures of interested or incompetent judges, will command the esteem and love of those whose suffrages alone are fame, and will be honoured and revered by posterity.]

ADDISON, *Editor*, &c.

A DESCRIPTION OF THE MAN OF CANDOUR.

THE man of candour makes allowance for the mixture of evil with good, which is to be found in every human character. He expects none to be faultless, and he is unwilling to believe that there is any without some commendable quality. In the midst of many defects, he can discover a virtue. Under the influence of personal resentment, he can be just to the merit of an enemy. He never lends an open ear to those defamatory reports and dark suggestions which, among the tribes of the censorious, circulate with so much rapidity, and meet with such ready acceptance. He is not hasty to judge, and he requires full evidence before he will condemn. As long as an action can be ascribed to different motives, he holds it as no mark of sagacity to impute it always to the worst. When there is just ground for doubt, he keeps his judgment

undecided, but always leans to the charitable side. When he "beholds the mote in his brother's eye," he remembers "the beam in his own." He commiserates human frailty, and judges of others according to the principles by which he would think it reasonable that they should judge of him.

BLAIR.

MAN THE CREATURE OF CIRCUMSTANCES.

[THOSE who search thoroughly into human nature will find it very difficult to determine the value of their fellow-creatures, and that men's characters are not lightly to be judged by the world. Good and evil are intermingled with all characters, more or less.]

In the investigation of character, it will often be found that the bad still retain some remains of goodness; and that men whose minds are the most eminent in some matters, are often under the influence of the most irregular and degrading passions. On the other hand, a good man may likewise have certain weaknesses adhering to him, which he is never able entirely to get rid of; he may, from imprudence, from want of intellectual vigilance, occasionally commit considerable faults; he may sometimes be overcome by temptations to sin, carried away by the force of his natural propensity or of his temperament, without being vicious.

Man is much the creature of circumstances. In the course of a man's life circumstances may arise which may lead, or rather force him to act in a manner quite contrary to his previous general mode of thinking and acting. There is no saying how the man of the firmest principles may act, when he is sore pressed by the force of circumstances. Many that blame the conduct of others would probably act not less blamably, if they were exposed to the same temptations and circumstances as those they blame: no man even knows

himself, until he is tried by circumstances, much less can others know him.

[Our judgments are rash, when from a single action, or some few actions, of a man, we conclude upon his whole moral character, which properly consists in the predominant affections of his mind,—in his ordinary habits of thought and action. Moses, the meekest man, spake unadvisedly with his lips. David, the man after God's own heart, committed adultery and murder. Job, the most patient man, cursed the day wherein he was born. Peter, on whom Christ built his church, denied with an oath that he knew Christ.]

PLATTS and Ed.

FEELINGS EXCITED AT THE DEATH OF OUR ENEMIES.

WHEN we see the remains of him that was our enemy about to be laid in the grave, how inconsiderable do then appear those broils and animosities that once existed between us. The awful moment that now terminates them, makes us feel their vanity. If there be a spark of humanity left in the breast, the remembrance of our common fate then awakens it. Is there a man who, if he were admitted to stand by the death-bed of his bitterest enemy, and beheld him enduring that conflict which human nature must suffer at the last, would not be inclined to stretch forth the hand of friendship, to utter the voice of forgiveness, and to wish for perfect reconciliation with him before he left the world? Who is there that, when he beholds the remains of his adversary deposited in the dust, feels not, in that moment, some relentings at the remembrance of those past animosities which mutually embittered their life? Let then the anticipation of such sentiments serve now to correct the inveteracy of pre-

judice, to cool the heat of anger, to allay the fierceness of resentment.

BLAIR.

ON CLEANLINESS.

CLEANLINESS bears analogy to purity of mind, and naturally inspires refined sentiments and passions. We find from experience that, through the prevalence of custom, the most vicious actions lose their horror by being made familiar to us. On the contrary, those who live in the neighbourhood of good examples fly from the first appearance of what is shocking. In the same manner are our ideas affected. Our senses, which are the inlets of all the images conveyed to the mind, can only transmit the impressions of such things as usually surround them. So that pure and unsullied thoughts are naturally suggested to the mind by those objects that perpetually encompass us, when they are beautiful and elegant in their kind.

The different nations of the world are as much distinguished by their cleanliness as by their arts and sciences. The more they are advanced in civilization, the more they consult this part of politeness, insomuch that no one unadorned with this virtue can go into respectable company without giving a manifest offence.

[Cleanliness may be said to be the foster-mother of affection. Beauty commonly produces love, but cleanliness preserves it. An indifferent face and person kept in perpetual neatness hath, in the world's eye, generally the preference to a pretty slattern. Age itself is not unamiable, while it is preserved clean and unsullied: like a piece of metal constantly kept smooth and bright, we look on it with more pleasure than on a new vessel that is cankered with rust.

We should be virtuous for our own happiness, though nobody were to know it, in the same manner

as we should be clean for our own comfort, though nobody were to see us; for whilst cleanliness renders us agreeable to others, it is also a comfort to ourselves, and an excellent preservative of health.]

ADDISON *and Ed.*

NOTHING GREAT ACCOMPLISHED WITHOUT INDUSTRY.

IDLENESS shuts the door against improvement of every kind, whether of mind, body, or fortune. The law of our nature, the condition under which we were placed from our birth, is, that nothing good or great is to be acquired without toil and industry. A price is appointed by Providence to be paid for every thing, and the price of improvement is labour. Industry may, indeed, be sometimes disappointed. The race may not be always to the swift, nor the battle to the strong: but at the same time it is certain that, in the ordinary course of things, without strength the battle cannot be gained, without swiftness the race cannot be run with success. If we consult either the improvement of the mind or the health of the body, it is well known that exercise is the great instrument of promoting both. Sloth enfeebles equally the bodily and the mental powers. [As in the animal system it engenders disease, so on the faculties of the soul it brings a fatal rust, which corrodes and wastes them, which in a short time reduces the brightest genius to the same level with the meanest understanding.]

BLAIR.

YOUTH.

IN the period of infancy, the appetites and senses are developed. By the frequent repetition of agreeable

impressions, certain objects become pleasing and familiar to the young spectator. He distinguishes his parents, brothers, and sisters; is uneasy when they are absent, and delighted to see them again. These emotions soon constitute a moral attachment, which reciprocal endearments heighten. The amusements of childhood, and the active pursuits of youth, add every day some new link to the great chain of social love. [Connections are multiplied, common interests established, mutual dependencies created; and the principles of sympathy, friendship, generosity, and benevolence, acquire vigour by exertion, and energy by being uncontrolled.] The powers of the understanding and imagination now expand themselves; curiosity is awakened, and directed to other objects besides those of sense; emulation rouses; the thirst of knowledge stimulates; and the taste for beauty, in all her varied forms, allures the mind to study and contemplation. At this season, how important that a right direction be given to the habits and pursuits of the mind, while nature is as yet pliant and soft, and will take the impression that is given!

PERCIVAL *and Ed.*

MANHOOD.

IN assuming the character of manhood juvenile levities must be left off. A more composed and manly behaviour is now expected. Let those who are entering on business and active life bethink themselves, that all is now at stake. Their character and honour, their future fortune and success in the world, depend in a great measure on the steps they take, when first they appear on the stage of active life. The world then looks to them with an observing eye. It studies their behaviour; and interprets all their motions as pre-

sages of the line of future conduct which they mean to hold.

You then who are entering on this critical period, be circumspect in your conduct, and blast not the hopes which your friends are willing to conceive of you. Turn your minds to the steady and vigorous discharge of the part you are called to act. If you give way to indolence or dissipation, infamy and ruin will soon overtake you. And though it be praiseworthy to attempt to increase your wealth by fair and honourable means, yet in all your transactions be careful to maintain your integrity and honour. If these be forfeited, wealth or station will have few charms left. They will not be able to protect you long from sinking into contempt in the eye of an observing world. Even to your own eye, you will at last appear base and wretched.

BLAIR.

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OLD AGE.

OLD age is a stage of the human course, which every one hopes to reach; and therefore the consideration of it interests us all. It begins its advances with disqualifying men for the business and pleasures of life; and while it withdraws their accustomed supports, it imposes at the same time, the additional burden of growing infirmities. Year after year steals somewhat away from their store of comfort, deprives them of some of their ancient friends, blunts some of their powers of sensation, or incapacitates them for some function of life. As it advances, the generous affections abate in their vigour and warmth; and anxiety, suspicion, fearfulness, and the love of money, by insensible degrees, too often take possession of the mind. Such are generally the weaknesses of declining nature; which, though wisdom condemns, she forbids us not to pity.

[To lessen the evils, and increase the comforts

of age in either sex, the surest means are to be found in the cultivation and improvement of the mind in youth; to have something, as it were, in bank, on which the mind may subsist when the sources of external supply are cut off. In proportion to the excellence of those objects over which the mind has formerly ranged, the review of age will be delightful or dreary, will call up elegant or gross, comfortable or distressing, elevating or humiliating, remembrances.]

MACKENZIE, &c.

THE PLEASURE OF REFLECTING ON A WELL-SPENT LIFE.

WHEN the fire and spirit of youth are decayed, when sober age retires from the noise and bustle of a busy world, and loves to spend in peace the tranquil sabbath of life, what joy will it afford to be able to look back with pleasure on the actions of other years! Worn out and weary of his pilgrimage, the traveller now entertains himself by recalling the times that are past, and recollecting the scenes of his early days. In particular he now loves to recall the period of childhood and of youth, when he wandered up and down, a stranger to care and sorrow, and passed his days in innocence. Often does the fond idea recur; often the pleasant period return. It will add much to the pleasures of the reflection, if you have it in your power to recall to mind that your early days were not only innocent but useful, and devoted to the service of your Creator. [To look back on a life, no season of which was spent in vain; to number up the days, the months, and the years spent in the service of God, will be inward rapture only to be felt. This will cause the evening of life to smile, and make your departure like the setting sun.]

LOGAN.

THE TERRORS OF DEATH.

It is, indeed, awful and alarming to nature, to think of that time when the hour of our departure from the world shall arrive; when this animal frame shall be dissolved, and the mysterious bond between soul and body shall be broken. To die, to part with all we esteem, to have no more a name among the living, to pass into the dominions of the dead, to become a putrid carcass, to have the worm for a companion and a sister, are awful and mortifying thoughts, from which the mind of man is apt to recoil.

But, as the grave is the gate which opens into eternity, more awful still is the scene which arises to the contemplation, when the curtain between both worlds shall be drawn back, and the soul, naked and disembodied, appear in the presence of its Creator and Judge, awaiting its eternal doom. That it shall be well with the righteous, and ill with the wicked, are ideas which conscience forces upon all. Mankind can neither avoid considering themselves as accountable creatures, nor avoid viewing death as the season when their account is to be given. [The contemplation of this period fills the minds even of the virtuous with fear and dread: they shrink at the remembrance of their errors and frailties; a sense of guilt oppresses their spirits; they feel to want consolation; they look around for protection. In this extremity, Christianity offers its aid, and the Gospel unfolds to the distressed soul the atonement of Christ on the cross for the sins of men, and his intercession now at the right hand of God.]

Editor, &c.

THE DEATH OF THE WICKED AND RIGHTEOUS
CONTRASTED.

DEATH is the universal doom of all the sons of men: it is alike the fate of the righteous and the wicked. Peter and Paul are dead, as well as Judas. But, though there be no difference in this respect, there is a wide difference in another; and that is, the death of the wicked is quite another thing, or comes under quite a different notion from the death of the righteous. The righteous in death enjoy, more or less, the consolations of an approving conscience, the sweets of the love of God, and the kind supports of an Almighty Saviour's hand. But the wicked die as criminals by the hand of justice: their guilt is unpardoned, and this gives death its sting; they have no Almighty Friend in death; Jesus, who alone can relieve them, is their enemy; they have no reviving sensations of divine love, but guilty reflections and shocking prospects. [Death dismisses the righteous from all their sins and sorrows, and conveys them into a state of perfect and everlasting holiness and happiness: but the death of the wicked cuts them off from all enjoyments, from all the means and hopes of salvation, and fixes them in an unchangeable everlasting state of misery and woe; death to them is the gate of hell, the door of their infernal prison, and a sad farewell to all happiness.] Take warning, then, and remember, if your life be wicked, your death will be woful.

DAVIES *and Ed.*

THE SOUL OF MAN WILL REMAIN UNHURT AT THE
DISSOLUTION OF THE WORLD.

A DAY will come when the sun shall arise for the last time, to perform his concluding circuit round the

world; when "the heavens shall pass away with a great noise, and the elements melt with fervent heat." But, though the whole animal creation may perish, and the whole frame of nature fall into ruins, yet the soul of man will remain unhurt in the midst of this general desolation. Superior to matter, and independent of all the changes of material things, the soul retains its state unimpaired; it is stamped for immortality, and is capable of flourishing in undecaying youth and vigour. Very different, indeed, the condition of human spirits is to be, according as their different qualities have marked and prepared them for different future mansions. But for futurity they are all destined; existence still is theirs. The capacity of permanent felicity they all possess; and, if they enjoy it not, it is owing to themselves. [Man in this world is in a state of probation for an eternity of happiness or misery: if he merits not the one, the other must be his doom.]

BLAIR.

OF CONDUCT IN COMPANY.

IN your company with the world, be an observer more than a speaker. Do not suffer yourself to contract a fondness for hearing your own voice. [Silence is often the touchstone of wisdom; loquacity always the fire-brand of folly.] No one will have a good opinion of the sense of him who is always talking: [yet you are not required to be dumb in society. Enter rationally, and with a becoming diffidence, into conversation, and persevere in it as long as you find it agreeable to others, and whilst truth and sense enable you to support it.] Do not lay yourself open to your company: let them search out your character; they will then acquire a more just knowledge of it, and one in the end far more beneficial to you. Whatever may be your merits, they will make a much better impression on the

world, if they are discovered by it, than if you expose them unsought. Be content with appearing a common character, and one of the general class. If you deserve a higher rank, you will infallibly be elevated to it: but if you aim at distinction for wit or erudition by talking, and strive to monopolize the attention of others, you will render yourself despised, and will soon be shunned. Usurp no more conversation than you judge to be agreeable to your company; afford them their opportunities.

HUSSEY'S *Letters to a Brother*.

ADVANTAGES OF GOOD ELOCUTION.

A GRACEFUL manner of speaking, and a genteel and pleasing address, are most advantageous accomplishments. Men are oftener led by their ears, than by their understandings. The way to the heart is through the senses: please their eyes and their ears, and the work is half done. A man's fortune is frequently decided for ever by his first address. If it be pleasing, people are hurried involuntarily into a persuasion that he has merit, which possibly he has not: as, on the other hand, if it be ungraceful, they are immediately prejudiced against him, and unwilling to allow him the merit which, it may be, he has. If you will persuade, you must first please; and if you will please, you must tune your voice to harmony, you must articulate every syllable distinctly, your emphases and cadences must be strongly and properly marked, and the whole together must be graceful and engaging. All the learning you have, or ever can have, is not worth one groat without a good enunciation and a pleasing address: it may be a comfort and an amusement to you in your closet, but can be of no use to you in the world.

CHESTERFIELD.

A BECOMING CONFIDENCE.

EXPERIENCE shows that nothing appears a more necessary qualification, either to secure a man's own, to advance or make his fortune, or to recommend him to the friendship or esteem of others, than a becoming confidence. More undertakings fail for want of spirit, than for want of sense. Confidence gives a fool the advantage over a wise man. It is a passport to almost every situation in life: a bold countenance, and a confident manner, impose upon the great as well as the little vulgar. All the fine accomplishments of knowledge and wit never preferred the hundredth part of people in the world, as this one qualification of a decent assurance, or a handsome confidence. This gives a volubility to the tongue, which, by the assurance of the speaker, often passes for good sense and reason on tolerable judges. This makes a man an advocate in his own cause, and to push it with that intrepidity and promise of success that makes persons of the highest stations submit to its force and energy. The aspiring, pushing man, by a sort of ascendant or superiority of nature, rises above all opposers: every thing pays homage to him, and so he becomes, indeed, the framer of his own fortune. This quality is so fascinating with the generality of men, that it often palms upon them a man of very indifferent parts for a prodigy. Whereas, for want of this, many a man of sense, through an habitual and dastard shamefacedness, lies unnoticed and unregarded.

Anon., and Ed.

AN INDEPENDENT SPIRIT.

AN independent spirit is generally the most successful in the world; for he who relies on his own exertions,

and puts but little confidence in hopes of assistance from others, will have the means of success, in a great measure, in his own power. But he whose hopes depend upon the promises or the actions of others, will see his prospects delayed or disappointed by continual clouds, and will waste his life in a state of wavering uncertainty; and, when age advances upon him, he will awake from his delusive dependence, only to find his hopes annihilated, and his time irrecoverably mispent. An independent spirit attracts the admiration of the world; and whatever the world admires, it invariably supports, and there is no one to whom it will so readily and implicitly devote itself, as to him who confides in the resources of his own mind, and depends on the result of his own exertions. On him Fortune is a servile attendant; she fawns on him, and solicits and supplicates him to accept her favors.

HUSSEY's *Letters to a Brother*.

YOUTH THE PERIOD FOR IMPROVEMENT.

REFLECT that time pursues his flight on rapid wings, and that the hours of youth, like the waters of an impetuous stream, roll on, never to return. You must be sensible that the portion of life appropriated to your education, is not, if duly considered, a season for pleasure and pastime alone. Your reason must tell you that it is, or ought to be, the period of preparation for future life, the season for qualifying yourselves for the parts you are to act hereafter. In manhood, we bear the fruit which has in youth been planted. If we have sauntered away our youth, we must expect to be ignorant men. If indolence and inattention have taken an early possession of us, they will probably increase as we advance in life, and make us a burden to ourselves, and useless to society. If, again, we suffer ourselves to be misled by vicious inclinations, they will daily get

new strength, and end in dissolute lives. But if we cultivate our minds in youth, attain habits of attention and industry, of virtue and sobriety, we shall find ourselves well prepared to act our future parts in life; and what above all things ought to be our care, by gaining this command over ourselves, we shall be more able, as we get forward in the world, to resist every new temptation as soon as it appears.

KETT, &c.

EMULATION AND ENVY.

If thy soul thirsteth for honour, if thy ear hath any pleasure in the voice of praise, exalt thy aim to something that is praiseworthy. Endeavour to be first in thy calling, whatever it may be; neither let any one go before thee in well-doing: nevertheless, do not envy the merits of another, but improve thine own talents. Scorn also to depress thy competitor by dishonest or unworthy methods: strive to raise thyself above him only by excelling him; so shall thy contest for superiority be crowned with honour, if not with success. By a virtuous emulation, the spirit of man is exalted within him: he panteth after fame, and rejoiceth as a racer to run his course. But the heart of the envious man is gall and bitterness; his tongue spitteth venom; the success of his neighbour breaketh his rest. [He sitteth in his cell repining, and the good that happeneth to another is to him an evil. Hatred and malice feed upon his heart, and there is no rest in him. He feeleth in his own breast no love of goodness, and therefore believeth his neighbour is like unto himself.] He endeavours to deprecate those who excel him, and putteth an evil interpretation on all their doings. He lieth on the watch, and meditates mischief; but the detestation of man pursueth him, he is crushed as a spider in his own web.

DODSLEY:

ON THE TRUE HONOUR OF MAN.

IN order to discern where man's true honour lies, we must not look to those splendid actions and abilities which excite high admiration, but to the whole of what forms a man; we must look to the mind and the soul. Courage and prowess, military renown, signal victories and conquests, may render the name of a man famous, without rendering his character truly honourable: but a distinction is to be made between fame and true honour. The former is a loud and noisy applause; the latter a more silent and internal homage. The man of honour is distinguished by the dignity of his mind: he is superior to selfish interest and corruption; he is governed by the principles of uniform rectitude and integrity; he acts his part in society with firmness and constancy; faithful to his friends, generous to his enemies, and warm with compassion to the unfortunate; self-denying to little private interests and pleasures, but zealous for public interest and happiness; magnanimous, without being proud; humble, without being mean; [just, without being harsh; simple in his manners, but manly in his feelings; on whose word you can entirely rely, whose countenance never deceives you, whose professions of kindness are the effusions of his heart.] Such is the mind which forms the distinction and eminence of man.

BLAIR.

EFFECTS PRODUCED BY THE GOSPEL.

WHEN we compare the state of Christian countries with that of the most celebrated nations in the heathen world, we are struck with the difference between them, and astonished at the effects which the Gospel has produced on laws, institutions, usages, and manners,

By refining the moral taste of the people, it has paved the way for many salutary changes on the whole of their condition. [It has smoothed the face of war: it has reared, on firmer foundations, hospitals for the sick, and receptacles for the poor, and schools for the ignorant. It has improved, beyond conception, the condition of domestic life, by raising the female sex to their due place as partners of man in the road to immortality.] Through its day of rest, it conveys to the labourer refreshment and spiritual wisdom. To the afflicted, it imparts patience and fortitude, by the hope of that heaven for which the trials of life are destined to prepare him. In point both of intellectual and moral culture, the Christian world rises far above all the other portions of this globe; and its inhabitants, wherever they go, behold the slaves of superstition regarding them with reverence, overawed by the superiority of their attainments, and bending before them as beings of a higher order.

FINLAYSON.

REMARKABLE PROGRESS OF CHRISTIANITY.

[CHRISTIANITY founds her claim to general reception upon doctrines most abasing to human pride, and facts calculated rather to repel than to invite human credulity. Jesus of Nazareth, the author of Christianity, appeared in the world without pomp or splendor, fell a victim to his enemies, and expired as a malefactor, under the infamy of the cross.] Nothing more repugnant to their preconceived notions was ever proclaimed in the ears of men, than the doctrines of Jesus; yet, notwithstanding all these unfavorable circumstances, did his religion make its way through the world. Against the superstition of the multitude,—against the interest, influence, and craft of their priesthood,—against the ridicule of wits, the reasoning of sages, the

policy of cabinets, and the prowess of armies,—against the axe, the cross, and the stake, she extended her conquests from Jordan to the Thames. She gathered her laurels alike upon the snows of Scythia, the green fields of Europe, and the sands of Africa. The altars of impiety crumbled before her march, the glimmer of the schools disappeared in her light. Her victories were not less benign than decisive: they were victories over all that pollutes, degrades, and ruins man, in behalf of all that purifies, exalts, and saves him. They subdued his understanding to truth, his habits to rectitude, and his heart to happiness.

DR. MASON.

THE PHYSICIAN OF THE BROKEN HEART.

THERE IS undoubtedly much misery existing in the world, and it is useless to disguise the mournful fact. [But of all the sufferings which are incident to man, in his progress through this vale of tears, perhaps there is no one which has a stronger claim upon our commiseration, than that intended by the emphatic expression, “a broken heart.” “The spirit of a man will sustain his infirmity, but a wounded spirit who can bear.” Moreover,] in such cases, whither shall we apply to obtain the desired relief? [In vain shall we have recourse to those worldly expedients which are sometimes recommended, they will only serve to irritate and inflame the wound they were meant to heal.] Our friends are frequently only miserable comforters; and, with respect to the rest of mankind, engaged as they are in their various schemes of business or of pleasure, and possessing probably little congeniality of sentiment, it is not to be expected that they should feel much concern for our sorrows. They may, indeed, very possibly treat them not only with indifference and neglect, but even with contempt and

ridicule. There is One, however, who more justly appreciates the aching distress, the keen anguish, which some are called to endure: there is One who never turns a deaf ear to the cry of misery which arises from the contrite heart. For the skill of this Almighty Physician, there is no case too difficult, however inveterate its nature may be. "He healeth the broken in heart, and bindeth up their wounds."

REV. W. MANDELL.

CHRIST A SEASONABLE FRIEND.

BEHOLD that emaciated form, agonized with pain, sinking under the weight of accumulated disease. By to-morrow's dawn he will be a lifeless corpse. What in this trying season is the support which he receives? He has trusted in riches; do riches now sustain him? Do they illumine his cheerless prospect? Do they allay his guilty fears? He has placed his confidence in man, does man now minister to his relief? Where are the gay companions of his mirthful hours? [Where is the servile herd of sycophants, who once hung upon his lips? Where are the admiring crowds who sounded forth his praises, and idolized his name?] All, all are fled. In such a trying season, does Christ forsake his people? Does he leave them comfortless and unsupported? Visit the chamber of the dying Christian; mark his placid brow, his eye glistening with hope, his countenance, from which even the advancing hand of death cannot displace the smile: whence springs this sweet serenity—this calm, triumphant cheerfulness? Christ is with him; Christ has smoothed the bed of death, and quiets every fear.

REV. E. COOPER.

ADVANTAGES IN IGNORANCE OF FUTURITY.

ARDENTLY as mankind desire to pry into the book of fate, the most injurious consequences would ensue were their wishes gratified. It is well for man, that his future fortunes on earth are for the most part concealed from his view. Were it not for the impenetrable cloud that envelopes futurity, mankind would sink into sloth, inactivity, carelessness, and sensuality; or, otherwise, into sullenness and sorrow. Youth would fail to unfold its capacities to any considerable degree, would take little interest in the concerns of life, and would be checked in its progress to its future destination. Man would be prevented from exerting his faculties, and employing his talents in the service of society, could he foresee the difficulties and obstacles that await him. His courage would fail, and his ardour abate; his powers would remain unemployed and unimproved, and his capacities undeveloped.

If we foresaw the prosperity that would fall to our lot, our present joys would lose all their value; we should become peevishly impatient for the future, and even the arrival of future good would fail to satisfy our anxious expectations.

[And did we foresee the loss of present good, it would much diminish our joy in the possession of it. Whereas, ignorance of futurity enables us to enjoy all our present possessions, all the delights of love and friendship, all the charms of agreeable and hopeful prospects, all the pleasure of promising speculations, and laudable enterprises happily begun.

Did we previously know the misfortunes and disappointments we are to experience, we should be harassed with the most distressing anxieties; we should anticipate, multiply, and aggravate all our sufferings, and torment ourselves in vain. Whereas, ignorance of futurity enables us boldly to encounter the misfortunes of life, and even death itself, frequently enjoy-

ing the last moment of terrestrial life, and still plucking the last flower that grows on the brink of the grave.]

Anon.

THE CULTIVATION OF TASTE.

THE cultivation of taste is recommended by the happy effects which it naturally tends to produce on human life. The most busy man, in the most active sphere, cannot be always occupied by business. Men of serious professions cannot always be on the stretch of serious thought. Neither can the most gay and flourishing situations of fortune afford any man the power of filling all his hours with pleasure. Life must always languish in the hands of the idle. It will frequently languish even in the hands of the busy, if they have not some employment subsidiary to that which forms their main pursuit. How then shall these vacant spaces, those unemployed intervals, which, more or less, occur in the life of every one, be filled up? How can we contrive to dispose of them in any way that shall be more agreeable in itself, or more consonant to the dignity of the human mind, than in the entertainments of taste, and the study of polite literature? [Good hopes may be entertained of those youths whose minds have this liberal and elegant turn. It is favorable to many virtues. Whereas, to be entirely devoid of relish for eloquence, poetry, or any of the fine arts, is justly construed to be an unpromising symptom of youth, and raises suspicions of their being prone to low gratifications, or destined to drudge in the more vulgar and illiberal pursuits of life.]

BLAIR.

A VIRTUOUS AND RELIGIOUS EDUCATION.

It is education chiefly that forms the human character, and it is a virtuous and religious education that forms the character of the Christian. The mind at that early and innocent period, being untainted with actual guilt, and all alive to every generous impression, bends without labour to the force of instruction, is easily formed to all the beauties of holiness, and by frequent and repeated acts, acquires habits of devotion and virtue. The principles that are then imbibed, and the habits that are then acquired, although they may be sometimes shaken and weakened by the contagion of evil example, are seldom or never entirely obliterated.

When the Christian doctrines are thus sown and received, not merely as articles of belief, but also as principles of action, through the blessing of God, they will attain the ascendant over the unruly passions, and exert such an entire influence over the mind, as will enable it to resist temptation, and to come off triumphant. [When the good foundation is thus laid, the winds may arise, and the rains descend; the tempest may blow and beat upon the house, but the foundation of the structure shall not fail, for it rests upon a rock.]

LOGAN.

MANNER OF MORE IMPORTANCE THAN MATTER.

It is the opinion of men that have had experience in the world, that manner is of more importance than matter. What any person says or does is one thing, the mode in which he says or does it is another. The last of these is what we understand by *manner*. In other words, manner is the involuntary or incidental

expression given to our thoughts and sentiments by looks, tones, and gestures. [Now, we are inclined, in many cases, to prefer this latter mode of judging of what passes in the mind to more formal proof, were it for no other reason than that it is involuntary; a person can command his words more easily than his countenance.] We may perform certain actions from design, or repeat certain professions by rote: the manner of doing either will in general be the best test of our sincerity. The mode of conferring a favor, is often thought of more value than the favor itself.

Seeing, then, the importance of graceful and good manners, make it your study to acquire them; they adorn, and give an additional force and lustre to both virtue and knowledge; they prepare and smooth the way for the progress of both; and are, with the bulk of mankind, more engaging than either. Cultivate, then, and improve your manners to the utmost: good sense will suggest the great rules to you, good company will do the rest.

HAZLITT *and Ed.*

NECESSITY OF SELF-COMMAND AND FORBEARANCE IN PRESERVING FRIENDSHIP.

IN order to preserve friendship, it is not only necessary that, in the general inclination of our hearts, we be affectionate and good humored, but that we have a command over ourselves, and be able to check the sudden rudenesses and passions, which the incidental opposition of interests, of humors and opinions, and many of the ordinary trials of life, are apt to stir up in the breast. Like children in a passionate and ungoverned moment, we often throw down the building which, with much care and tenderness, we had reared. This is the fatal rock on which many have wrecked their dearest enjoyments, and separated from their

most intimate friends. [Obstinate in their own opinions, in their own notions and views, they cannot brook contradiction, nor even, perhaps, a well-tempered and manly difference; but, in the petulance of their tempers, break out into angry expressions, and unhandsome reflections, and thereby inflict wounds which can never be healed, and lay the foundation for hatred and jealousies which never subside.]

* In all our friendly intercourses we should be slow to contradict, and patient under contradiction, and grant that charitable forbearance to others which we should expect ourselves: most of our disappointments, dissolutions, and vexations in friendship, arise from our own rude and unmanaged conduct.

G. WALKER.

TIME CARRIES US RAPIDLY THROUGH THE DIFFERENT STAGES OF LIFE.

WHEN we look back on years that are past, how swiftly do they appear to have fled away? How insensibly has one period of life stolen upon us after another, like the successive incidents in a tale that is told? Before we were aware, childhood had grown up into youth; youth had passed into manhood; and manhood now, perhaps, begins to assume the gray hair, and to decline into old age. When we are carrying our views forward, months and years to come seem to stretch through a long and extensive space. But when the time shall arrive of our looking back, they shall appear contracted within narrow bounds.

Time, when yet before us, seems to advance with slow and tardy steps; no sooner is it past, than we discern its wings, and feel astonished at its rapid flight. In the retrospect of former life, many objects arise to view, which make the most unthinking grave, and render the serious sad. We see duties neglected,

sins committed, friends and relatives laid in their graves, time mispent, eternity unprovided for. Be assured, it is not the recollection of days of jollity and pleasure, but the innocent, the virtuous, the honourable parts of your past life, that you will recall with most satisfaction.

BLAIR *and Ed.*

INTEGRITY AND DISSIMULATION.

IN the affairs of this world, integrity has many advantages over all the fine and artificial ways of dissimulation and deceit: it is much the plainer and easier, much the safer and more secure way of dealing. The arts of deceit and cunning continually grow weaker and less effectual to them that use them, while integrity gains strength by use; and the more and longer any man practises it, the greater service it does him, by confirming his reputation, and encouraging others to repose the greatest truth and confidence in him. Sincerity is the most compendious wisdom, and an excellent instrument for the speedy despatch of business; by creating confidence in those we have to deal with, it saves the labour of many inquiries, and brings things to an issue in few words; [it is like travelling in a plain beaten road, which commonly brings a man sooner to his journey's end than by-ways, in which men often lose themselves.]

Whatever convenience may be thought to be in falsehood and dissimulation, it is soon over; but their inconvenience is perpetual, because they bring a man under an everlasting jealousy and suspicion, so that he is not believed when he speaks truth, nor trusted when perhaps he means honestly. [When a man has once forfeited the reputation of his integrity, he is set fast, and nothing will then serve his turn, neither truth nor falsehood.]

ADDISON.

THE WORLD GOOD JUDGES OF A MAN'S REAL
CHARACTER.

THE man of the world flatters himself in vain, if he imagines that by the plausible appearances of his behaviour, he can thoroughly conceal from the world what he is, and keep them ignorant of the hollow principles upon which he has acted. For a short time the world may be deceived; but, after a man has continued for awhile to act his part upon the public stage, and has been tried by the different occurrences of life, his real character never fails to be discovered.

The judgment of the public on the character of men, as to their worth, probity, and honour, seldom errs. In the mean time, the advantages of fortune or station, which the man of the world has gained, after having been enjoyed for awhile, become insipid to him; their first relish is gone, and he has little more to expect. [He finds himself embarrassed with cares and fears. The manner in which his fortune has been acquired, or is used, prevents respect. He is sensible that by many he is envied and hated; and, though surrounded by low flatterers, is conscious that he is destitute of real friends.] As he advances in years, all the enjoyments of his troubled prosperity are diminished more and more, and with many apprehensions he looks forward to the decline of life. Take warning, then, and be convinced, that nothing but virtue, integrity, and honour, will command respect, or afford satisfaction.

BLAIR *and Ed.*

THE UPRIGHT MAN.

THE upright man directs his course without perplexity or trouble. He inquires only what is right, becoming,

and honourable for him to do. Being satisfied as to this, he asks no further questions. The issue it is not in his power to direct; but the part which is assigned to him, he will act; secure, that come what will, in life and death, the providence of that God whom he serves, will effectually guard all his great interests. At the same time, the spirit of this wisdom is perfectly consistent with proper foresight and vigilant attention. It is opposed to art and cunning, not to prudence and caution. It is the mark, not of a weak and improvident, but of a great and noble mind, which will in no event take refuge in falsehood and dissimulation; which scorns deceit, because it holds it to be mean and base; and seeks no disguise, because it needs none to hide it. Such a character is both amiable and venerable. While it adds honour and dignity to the most exalted stations, it commands respect in every rank of life.

BLAIR.

THE DOCTRINES OF THE BIBLE.

[THE Bible is the book of books, and of more consequence than all the other books in the world. It was written at various times, by various men who were inspired by God. It teaches us that there is one God, most holy, just, wise, good, and true. The self-existent, independent, immutable and eternal Being, omnipotent, omniscient, and omnipresent. That God created man in his own moral image, in righteousness and true holiness; that man sinned by eating of the forbidden fruit, and involved himself and all his posterity in guilt and misery. "That by the offence of one man, judgment passed upon all men to condemnation." This is an important point in our religious creed, and the foundation of the whole sum of Christianity.]

But] the [same] Scriptures inform us, that soon after the fall of Adam, God so loved the world that he resolved, at a future period, to send his only son into the world to ransom mankind from their lost condition. Holy prophets from time to time, through a space of four thousand years, foretold, more and more clearly, the time that he would come, and his life and character when he did come. At length, when the fulness of time arrived, he appeared in our nature, and performed the most astonishing miracles in confirmation of his divine mission. He instructed mankind in the will and worship of his Father; he revealed to them the immortality of the soul, the resurrection of the body, and a future state of rewards and punishments. And after enduring a life of poverty and insult, he died on the cross as a sacrifice for the sins of man; arose from the grave, notwithstanding the precautions of his enemies, on the third day after his burial; and shewing himself alive on earth, for forty days after his resurrection, he visibly ascended to heaven, and now sitteth on the right hand of God, as our mediator, and at some future time, we are assured, he will come again and sit as our judge.

Editor.

INTERNAL EVIDENCE OF THE SCRIPTURES.

THERE are four grand arguments for the truth of the Bible: the miracles it records, the prophecies, the goodness of the doctrine, and the moral character of the penmen.

[The miracles flow from divine power, the prophecies from divine understanding, the excellence of the doctrine from divine goodness, and the moral character of the penmen from divine purity. Thus Christianity is built upon these four immoveable pillars, the

power, the understanding, the goodness, and the purity of God.]

Search diligently the word of eternal life, enriched and ennobled as it is with the chain and the accomplishment of its prophecies, with the splendor of its miracles, with the attestation of its martyrs, the consistency of its doctrines, the importance of its facts, the plenitude of its precepts, the treasury of its promises, the irradiations of the spirit, the abundance of its consolations, the proportion of its parts, the symmetry of the whole altogether presenting such a fund of instruction to the mind, of light to the path, of document to the conduct, of satisfaction to the heart, as demonstrably prove it to be the instrument of God for the salvation of man.

Rev. D. SIMPSON, &c.

VALUE OF TIME.

TIME is valuable; its loss is irretrievable! The remembrance of having made a bad use of it, must be one of the sharpest tortures to those who are on the brink of eternity! And what can yield a more unpleasing retrospect, than whole years idled away in an irrational insignificant manner, examples of which are continually before our eyes! Look on every day as a blank sheet of paper put into your hands to be filled up; remember the characters will remain to endless ages, and that they never can be expunged. A little observation will convince you, that there is not, amongst the human species, a set of more miserable beings than those who cannot live out of a constant succession of diversions; these people have no comprehension of the more satisfactory pleasure to be found in retirement: [thought is insupportable, and consequently solitude must be intolerable to them; they are a burden to themselves, and vainly seek for happiness

in company. This restless temper is frequently the product of a too eager pursuit of pleasure in the early part of life, to the neglect of those valuable improvements which would lay the foundation of a more solid and permanent felicity.]

Real happiness exists only in the mind, and is to be met with at home; nothing foreign can give it. Do not deceive yourself then, by expecting it from any other quarter.

Mrs. PENNINGTON *and Ed.*

EMPLOYMENT REQUISITE FOR THE ENJOYMENT OF LIFE.

INDUSTRY is not only the instrument of improvement, but the foundation of pleasure. Nothing is so opposite to the true enjoyment of life, as the relaxed and feeble state of an indolent mind. He who is a stranger to industry, may possess, but he cannot enjoy. For it is labour only which gives the relish to pleasure. It is the appointed vehicle of every good to man. It is the indispensable condition of our possessing a sound mind in a sound body. Sloth is so inconsistent with both, that it is hard to determine whether it be a greater foe to virtue, or to health and happiness. [Inactive as it is in itself, its effects are fatally powerful. Though it appear a slowly flowing stream, yet it undermines all that is stable and flourishing. It not only saps the foundation of every virtue, but pours upon you a deluge of crimes and evils. It is like water, which first putrifies by stagnation, and then sends up noxious vapors, and fills the atmosphere with death.]

Fly, therefore, from idleness, as the certain parent both of guilt and of ruin. In the intervals of leisure which may arise in business, let some secondary, some

subsidiary employment, of a fair and laudable kind, be always at hand to fill up those vacant spaces of life, which too many assign, either to corrupting amusements or to mere inaction.

BLAIR.

IMPORTANCE OF A GOOD CHARACTER.

To those who are to make their own way either to wealth or honours, a good character is usually no less necessary than address and abilities. [Though human nature is degenerate, and corrupts itself still more by its own inventions, yet it usually retains to the last an esteem for excellence. When we choose an assistant, a partner, a servant, our first inquiry is concerning his character. From the highest to the lowest rank, we continually see how important the characters of the employed appear to the employers.]

Young men, therefore, whose characters are yet unfixed; and who, consequently, may render them just such as they wish, ought to pay great attention to the first steps which they take on entrance into life. By one thoughtless action or expression, they may suffer a mark to be impressed upon them, which scarcely any subsequent merit can entirely erase. Every man will find some persons, who, though they are not professed enemies, yet view him with an envious or a jealous eye, and who will gladly revive any tale to which truth has given the slightest foundation. Indeed, all men are so much inclined to flatter their own pride, by detracting from the reputation of others, that even if we were able to maintain an immaculate conduct, it would still be difficult to preserve an immaculate character.

It is then the part of wisdom to beware of furnishing this detracting spirit with real subjects for the exercise of its activity, but do every thing in our power to

preserve an irreproachable character, for the sake of the comforts and advantages it bestows.

KNOX *and Ed.*

PROPER MANAGEMENT OF DISPUTES.

AVOID disputes as much as possible. The spirit of man rises against resistance; and even if really convinced, he will seldom confess it when openly opposed. But if you are at any time obliged to enter on an argument, give your reasons with the utmost coolness and modesty, two things which scarce ever fail of making an impression on the hearer. In order to keep that temper which is so difficult, and yet so necessary to preserve in disputes, you may please to consider, that nothing can be more unjust or ridiculous, than to be angry with another because he is not of your opinion. The interest, education, and means, by which men attain their knowledge, are so very different, that it is impossible they should all think alike, and he has at least as much reason to be angry with you, as you with him. [In all your disputes, you may lay down this as an infallible maxim, that you cannot make a more false step, or give your antagonists a greater advantage over you, than by falling into a passion.]

But always be backward to enter into disputes; they spoil harmony, alienate friends, and indispose for a time the contending parties towards each other. When you are led into them, always finish with some modest good-natured pleasantry, to shew that you are neither hurt yourself, nor meant to hurt your antagonist.

BUDGELL *and Ed.*

AVOID MAKING ENEMIES.

You must know that there is no person that lives, but may, at some time or other, have occasion to make use of another's help and assistance or kindness. And there is no person in the world, though seemingly never so vile an object, but one time or other may have power or opportunity to do you an injury, or procure you some notable inconvenience. These are truths that are most certain; therefore it will be your wisdom to keep a common fair carriage to all people, of all ranks, and to make yourself as few enemies as you can.

[Oblige as many as you can without detriment to yourself, and disoblige none without great necessity. Never provoke the most inconsiderable person in the world unnecessarily, or where you can possibly avoid it, for thereby you make an enemy who may have an opportunity to revenge himself, and do you a great displeasure. Therefore use no contumelious words or language unnecessarily of any man, nor any reproachful, slighting, or despising carriage towards him, neither deal injuriously with him; remember, he may retaliate.]

Endeavour, by kind and conciliating manners, to gain the good opinion of all you converse with. There are a sort of kindnesses and condescensions that do not cost a man much to do, which yet have a great influence upon the affections of men, and a man shall be certainly a gainer, and not a loser, in doing them. In shewing of these kindnesses, always perform them cheerfully and readily, and they will oblige the more. It is a true saying, that for the most part men are more taken with unprofitable courtesy, than with churlish benefits.

SIR M. HALE.

THE SUFFERINGS OF THE BODY TRIFLING TO A WOUNDED MIND.

THE soul of man hath interests of its own, quite distinct from those of the body, and is liable to diseases and wounds as real as any which the body suffers, and often much more grievous. What passes within the hearts of men, is always invisible to the public eye. If it be of the pleasing and satisfactory kind, they have no occasion to disclose it; and, if it be of a painful nature, it is often their intent to conceal it.

In the mean time, "the heart knoweth its own bitterness;" and from its being secreted from public observation, and concentrated within the breast, it is felt the more deeply. "The spirit of a man will sustain his infirmity;" the natural vigor and courage of his mind may enable him to surmount the ordinary distresses of life; to bear with patience poverty, sickness, or pain, as long as he is conscious that all is right and sound within. But if within him, the disease rankles in his mind and his heart; if that which should sustain him serves only to gall and torment him, to what quarter can he then look for relief, or to what medicine apply, when that which should have cured his other wounds is itself diseased and wounded? "a wounded spirit who can bear?"

BLAIR.

DEVOTION OPENS A SANCTUARY TO THE WOUNDED HEART.

DEVOTION opens to the good man its blessed and holy sanctuary. That sanctuary in which the wounded heart is healed, and the weary mind is at rest; where the cares of the world are forgotten, where its tumults are hushed, and its miseries disappear; where greater

objects open to our view than what the world presents; where a more serene sky shines, and a sweeter and calmer light beams on the afflicted heart.

In those moments of devotion, a pious man pouring out his wants and sorrows to an Almighty Supporter, feels that he is not left solitary and forsaken in a vale of woe. God is with him; Christ and the Holy Ghost are with him; and though he should be bereaved of every earthly friend, he can look up in heaven to a Friend who will never die. He knows that life is a pilgrimage of probation, but when that is finished he looks forward with hope to admission in those blissful regions which are promised and prepared for the righteous. Such a prospect cheers the darkest hours of life, and affords a remedy to every trouble.

[Thus religion is found to be the great medicine of life. It is the balm of human sorrows and cares. In our present state, where so many are suffering actual distress, of one kind or other, and where all have reason to dread the approach of distress, it is religion only that can alleviate the burdens of life, and smooth our passage through this evil world.]

BLAIR.

PLEASURES DERIVED FROM BOOKS.

[THE true art of happiness consists in proportioning desires to means; or, in other words, in acquiring a relish for procurable pleasures. At the head of all the pleasures which offer themselves to the man of liberal education, may confidently be placed that derived from books.]

They who possess a taste for reading have an inexhaustible source of amusement within themselves. In variety, durability, and facility of attainment, no other can stand in competition with it, and even in intensity it is inferior to few. Imagine that we had it in our

power to call up the shades of the greatest and wisest men that ever existed, and oblige them to converse with us on the most interesting topics, what an inestimable privilege should we think it! how superior to all common enjoyments! But in a well-furnished library we, in fact, possess this power. In books we have the choicest thoughts of the ablest men in their best dress. We can at pleasure exclude dullness and impertinence, and open our doors to wit and good sense alone. They are friends, no one of whom ever denies himself to him who calls; they require no ceremony, and are ready to impart, according to their ability, what they profess: you may take from them what you please, and leave them when you choose: from them you may learn truth without insult, and praise without adulation.

AIKIN and Ed.

WOMAN.

WOMEN were made to be the reasonable companions of men, and designed to assist them in the toils of life, to sooth them with tenderness, and recompense their cares with soft endearments.

Who is she that wins the heart of man, that subdues him to love, and reigns in his breast? Lo! yonder she walks in maiden sweetness, with innocence in her mind and modesty in her cheek. She is clothed with neatness, she is fed with temperance. On her tongue dwells peace, the sweetness of honey drops from her lips. Decency is in all her words; in her answers are mildness and truth. Before her steps walks prudence, and virtue attends at her right hand. Her eye speaks softness and love, but discretion with a sceptre sits on her brow. Her breast is the mansion of goodness, and therefore she suspects no evil in others. She presides in her house, and there is peace; she commands with judgment, and is obeyed.

She arises in the morning, she considers her affairs, and appoints to every one their proper business. The care of her family is her whole delight; to that alone she applies her study, and elegance with frugality is seen in her mansion. She informs the minds of her children with wisdom: she fashions their manners from the example of her own goodness. The word of her mouth is the law of their youth, the motion of her eye commands their obedience. She speaks, and her servants fly; she points, and the thing is done; for the law of love is in their hearts, and her kindness adds wings to their feet.] In prosperity she is not puffed up: in adversity she heals the wounds of fortune with patience. The troubles of her husband are alleviated by her counsels, and sweetened by her endearments. Happy is the man that hath made her his wife: happy the child that calleth her mother!

DODSLEY.

MARRIAGE.

MARRIAGE is a step of the highest importance in life, for on it depends our happiness or unhappiness during the remainder of our days: it therefore requires great consideration and circumspection before we venture to bind ourselves in such an undertaking.

The chief point to be regarded, in the choice of a companion for life, is a really virtuous principle, and unaffected goodness of heart: without this, you will be continually shocked by indecency, and pained by impiety. Good sense and good-nature are almost equally requisite: if the former be wanting, it will be next to impossible for you to esteem the person of whose behaviour you may have cause to be ashamed, and mutual esteem is as necessary to happiness in the married state, as mutual affection: without the latter,

every day will bring with it some fresh cause of vexation, till repeated quarrels produce a coldness, which will settle into an irreconcilable aversion, and you will become, not only each other's torment, but the object of contempt to your family and acquaintance. [Among the qualifications which influence the probability of connubial comfort, a general similarity of disposition between the two parties is one of especial moment. Where strong affection prevails, a spirit of accommodation will prevail also.]

When once embarked in the matrimonial voyage, the fewer faults you discover in your partner, the better: never search after what it will give you no pleasure to find; never desire to hear what you will not like to be told. Bear with each other's frailties, and forbear to dwell on inharmonious chords.

MRS. PENNINGTON *and Ed.*

MANKIND PRONE TO CALUMNY AND DETRACTION.

A LITTLE experience in the world will soon convince that no virtue, no prudence, no caution, no generosity, can preserve us from misrepresentation. Our conduct must be misunderstood by weak intellects, and by those who see only a part of it, and hastily form a judgment of the whole. Every man of merit or eminence has those in his vicinity who hate and envy him. These will see his actions with a jaundiced eye, and will represent them to others in the colours in which themselves behold them. Many from carelessness, wantonness, or from a desire to entertain those they converse with, are inclined to sport with respectable characters, and love to display their ingenuity by the invention of some scandalous or degrading tale. [But if such tale should reach the ears of him who is the subject of it,

there is no wisdom in making a stir about the matter: it may indeed sink into his mind, but it passes over the minds of others, as the shadow over the earth. Supposing it however to be noticed, remembered, and even capable of doing him an injury, yet he can only make it more mischievous by paying attention to it, and by giving it an importance not its own.]

Man's chief object of attention is himself; and though to fill an idle hour he may talk of others, it may be carelessly and indifferently; but whether he speaks in praise or dispraise, he often means neither to serve nor to injure. Let it be our first object to do our duty, and not to be very anxious about any censure but that of conscience. Let the weak and the ill-natured enjoy the poor pleasure of whispering calumny and detraction, and let the man of sense and spirit display the wisdom and dignity of disregarding them. The dog bays the moon, but the moon still shines on in all its beautiful serenity and lustre, and moves in its orbit with undisturbed regularity.

KNOX and Ed.

HONOURABLE REPUTATION.

IN your search for honourable reputation, your pursuit must be continual and undeviating. An occasional liberal or honourable action, and a few exemplary instances of good behaviour, are not sufficient. Such a temporizing conduct is infamous and hypocritical. It shews that you are aiming only at a specious reputation, without any anxiety to deserve a good one. Such hypocrisy may, perhaps, impose on the unthinking and ignorant, and you may by it gain the applause of those whose approbation is of the least value, but you will obtain no more than that. With all good

and honourable men you will ever be a suspected character; and when once suspicion is attached to you, you can never rise to eminence or distinction. The praise of the heedless and ignorant is easily obtained; but he who aims only at that low popularity, can never rise. To arrive at honour, you must gain the esteem of the considerate, the well-informed, and the most respectable part of society.

HUSSEY's *Letters to a Brother*.

TIMIDITY AND FIRMNESS.

Nothing can be more amiable than a constant desire to please, and an unwillingness to offend or hurt: yet in characters where this is a predominant feature, defects are often found. Fond always to oblige, and afraid to utter any disagreeable truth, such persons are sometimes led to dissemble: their love of truth is sacrificed to their love of pleasing; their speech and their manners assume a studied courtesy; you cannot always depend on their smile, nor, when they promise, be sure of the performance: they mean, and intend well, but the good intention is temporary. Like wax, they yield easily to every impression, and the transient friendship contracted with one person is effaced by the next. [Undistinguishing desire to oblige often proves, in the present state of human things, a dangerous habit. They who cannot, on many occasions, give a firm and steady denial, or who cannot break off a connexion which has been hastily and improperly formed, stand on the brink of many mischiefs, and will often be deeply embarrassed.] They possess the amiable qualities; but there is ground to suspect that in the estimable ones they are deficient. They want that vigor of mind, that firmness of prin-

ciple, which is requisite to carry a man through life with dignity and honour.

BLAIR *and Ed.*

CONSIDERATIONS ON ETERNITY.

THE certainty of a future existence should always be taken into the reckoning, in all our deliberations about the affairs of this world. We should form our judgment about the worth or emptiness of things here, according as they are, or are not, of use as to what is to come hereafter. The first point of view in which we should consider all our designs and actions, is how far they coincide with, or are repugnant to, our interests in eternity, and what influence they are likely to have on the happiness of our resurrection: for, in fact, whether they are honourable in the opinion of men, gainful or convenient with respect to the world, are but secondary considerations, and consequently ought to be suspended, till the great and principal point be settled, that is, whether they are serviceable, or hurtful, or harmless, with respect to a resurrection and an eternal world. For what is this existence compared with eternity? a drop of water to the ocean, a grain of dust to the universe.

It cannot matter much, then, though our designs and actions do not so well coincide with the interests of this life, if they happily coincide with the interests of a life to come; and, on the other hand, upon the whole, they are surely most pernicious and ruinous schemes, should they tend ever so much to our present interests, if they interfere with our views and expectations beyond the grave.

RIDDOCH.

RUINOUS EFFECTS OF PLEASURE.

PLEASURE, when it is a man's chief purpose, disappoints itself; and the constant application to it palls the faculty of enjoying it, and causes a disrelish for every thing else. Thus the intermediate seasons of the man of pleasure are more heavy than one would impose upon the vilest criminal. [He is an utter stranger to the pleasing reflections in the evening of a well-spent day, or the gladness of heart or quickness of spirit in the morning, after profound sleep or indolent slumbers.] Pleasure seizes the whole man who addicts himself to it, and will not give him leisure for any good office in life which contradicts the gaiety of the present hour. In all orders of men, wherever this is the chief character, the person who wears it is a negligent friend, father, and husband, and entails poverty on his unhappy descendants.

Irresolution and procrastination in all a man's affairs are the natural effects of being addicted to pleasure: dishonour to the gentleman, and bankruptcy to the trader, are the portion of either, whose chief purpose of life is delight. The certain consequences of a life of pleasure, are ruin of health, of fortune, and of character. Seeing, then, its ruinous effects, beware of being seduced into its syren train: when once you are entered within its magic circle, there is no knowing to what lengths you may be carried.

STEELE *and Ed.*

RUINOUS EFFECTS OF IDLENESS.

To no purpose do we possess the seeds of many great abilities, if they are suffered to lie dormant within us. It is not the latent possession, but the active exertion of them, which gives them merit. Thousands whom

indolence has sunk into contemptible obscurity, might have come forward to the highest distinction, if idleness had not frustrated the effect of all their powers. Instead of going on to improvement, all things go to decline, with the idle man. His character falls into contempt; his fortune is consumed; disorder, confusion, and embarrassment, mark his whole situation. In the midst, too, of those distresses which idleness brings on its votaries, they must submit to innumerable mortifications, which never fail to attend their shameful conduct. They must reckon on seeing themselves condemned by the virtuous and wise, and slighted by the thriving part of mankind; they must expect to be left behind by every competitor for rank or fortune. [They will be obliged to humble themselves before persons, now far their superiors in the world, whom once they would have disdained to acknowledge as their equals. Idleness produces beggary, and always borders on misery or on guilt.]

BLAIR.

MEANNESS OF LYING.

IN the natural judgment of our own minds, we cannot avoid thinking that there is something in speaking truth which is great, noble, and honourable; and something in falsehood and lying that is mean, base, and unworthy of a man. It is a vice that always hides its head, as being ashamed of itself, and may even be remitted to its own feelings for a proof of its deformity and baseness. Hence it has always been esteemed the vice of slaves and hypocrites, and of the meanest and most contemptible sort of persons; while all who pretended either to honour, or probity, or reputation, have professed to abhor and detest it.

[Is there, in fact, almost any character which men are more ashamed of, or any reproach which they re-

sent more keenly, than that of being called liars! Whence proceeds this, but from a general inward conviction of its baseness and ignominy!] For it is a certain indication of meanness of spirit, or some very great depravity of heart; and, wherever it appears, it loudly proclaims the person either a fool, a knave, or a coward.

If, then, you have any sense of honour, or any regard for your reputation and character in the world, you will abstain from this ignominious vice.

RIDDOCH.

FOLLY AND GUILT OF PROFANE SWEARING.

[ON Mount Sinai, the Almighty delivered ten commandments for the guidance of man; one of which was, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain:" therefore every swearer is guilty of breaking this commandment, and is guilty in the sight of God. Notwithstanding, however, this plain and direct injunction,] it is astonishing how frequently we hear men make use of their Maker's name, even in common conversation, on occasions the most trivial. And, what adds to the guilt of this vice, it is utterly inexcusable: it has none of the palliatives of temptation which other vices plead, and in that respect stands distinguished from all others. Almost every other sin has either passion or appetite to excite us to it, or the hopes of pleasure or profit to recommend it: but the swearer gives away his soul for nothing. Of all offenders, he makes the worst bargain; for he gives himself up to everlasting pain and sorrow, for that which gained him no advantage, which nobody advised him to, nobody tempted him to, nobody approved when done, which he himself never liked whilst doing,

nor ever remembered, when done, with any satisfaction or content.

Beware, then, of falling into this odious vice; we have words sufficient in our language to express our selves by, without swearing: it answers no other end than to raise suspicions of our religion, sense, and veracity.

Editor.

HAPPINESS IN A MEEK DISPOSITION.

WHATEVER be his rank in life, the meek man bids the fairest chance of enjoying its comforts: a proud and passionate man puts his happiness in the power of every fool he meets with. A failure in duty or affection from a friend, want of respect from a dependant, and a thousand little circumstances, which a candid man would overlook, disturb his repose. He is perpetually on the fret, and his life is one scene of anxiety after another. On the other hand, the meek is not disturbed by the transactions of this scene of vanity: he is disposed to be pleased at all events: instead of repining, with secret jealousy, at the success of those around him, he rejoices in their prosperity, and is thus happy in the happiness of all his neighbours. Meekness is a beam from heaven, which kindles joy within the mind: it spreads a serenity over the countenance, and diffuses a kind of sunshine over the whole life: it is armour to the mind, and keeps off the arrows of wrath; it preserves a sanctuary within, calm and holy, which nothing can disturb. [Safe and happy in this asylum, you smile at the madness of the multitude; you hear the tempest raging around, and spending its strength in vain.]

LOGAN.

ANGER.

THERE is no difference between a madman and an angry man while the fit continues, because both are void of reason, inexorable, and blind for that season. Many have done and said things in a rage, which they have repented all their lives after. Be watchful, then, to prevent the very first beginnings of anger: whenever thou findest the least rising of it within thee, make as much haste to check it, as thou wouldst to quench a fire in thy house. If thou canst not retreat from the storm, be silent till its fury be spent, and be sure to add no fuel to the fire. Though thy heart be hot within thee, stifle the flame, and let it not break out. If thou bearest slight provocations with patience, it shall be imputed to thee for wisdom; and if thou wipest them from thy remembrance, thy heart shall not reproach thee. Do nothing in a passion. Why wilt thou put to sea in a storm? If it be difficult to rule thine anger, it is wise to prevent it: avoid, therefore, all occasions of falling into wrath, or guard thyself against them whenever they occur.

[Consider how few things are worthy of anger, and thou wilt wonder that any but fools should be wroth. In misunderstandings, and trifles it often beginneth, but it seldom concludeth without repentance.]

DODSLEY and Ed.

 SEPARATION BY DEATH, PAINFUL.

ONE of the most bitter circumstances attending death is the final separation from beloved friends. This is apt equally to wring the hearts of the dying and the surviving; and it is an anguish of that sort which descends most deeply into the virtuous and worthy breast. When, surrounded with an affectionate family

and weeping friends, a good man is taking his last adieu of all whom he held most dear on earth; when, with a feeble voice, he is giving them his blessing, before he leaves them for ever; when, for the last time, he beholds the countenance, he touches the hand, he hears the voice, of the person nearest his heart; who could bear this bitterness of grief, if no support were to be ministered by religious hope? if there were no voice to whisper to our spirits, that hereafter we, and those whom we love, shall meet again in a more blissful land! Thanks be to God for the joyful discovery! Life and immortality are now brought to light by the Gospel. We are now assured, that, though man die, he shall live again, and all the virtuous and worthy shall be reunited in the presence of their common Lord.

BLAIR.

REMEDIES FOR THE EVILS OF LIFE.

Two moral duties, different, and apparently opposite in their natures, occur to the mind, on the prospect of the evils of life: resignation under them, and resistance to them. One class of misfortunes to which we are liable, may be stated to be the loss or deprivation of valuable things which we once possessed, and which are capable of being restored. It cannot be doubted that in these cases the dictate of nature is to repair the loss in the best manner we are able; and the more speedily and decisively the task is undertaken, the more certainly and easily we succeed.

Another class of losses are those, which, though they do not admit of restoration in kind, yet allow of substitutions which may greatly alleviate the misfortune. The loss of power and place may be compensated by the rational use of leisure, and many have found it a most abundant compensation, and the most advantageous

results arise from the exchange. Even the loss of liberty may be alleviated by such a close occupation of the mind in study, as will scarcely allow time for perceiving the want of it. [Let but the mind become interested in a pursuit, and it is surprising what seemingly light and trivial objects will stand in the stead of those which, in common estimation, infinitely exceed them in importance.] There are evils, however, which admit neither of removal nor of redress by substitution; and under the pressure of these it is that the virtue of quiet resignation is required. When such irremediable evils befall us, the best resolution we can take is to suffer patiently what we cannot alter.

AIKIN and Ed.

THE ART OF GROWING RICH.

THE first and most infallible method towards the attaining of riches, is thrift. All men are not equally qualified for getting money, but it is in the power of every one alike to practise this virtue; and there are very few persons, who, if they please to reflect on their past lives, will not find that, had they saved all those little sums which they have spent unnecessarily, they might at present have been masters of a competent fortune. If we would be wealthy, we must think of saving as well as of getting.

Diligence justly claims the next place to thrift: it is the mother of good luck, and God gives all things to industry.

A third instrument in growing rich, is method in business, which, as well as the two former, is also attainable by persons of the meanest capacities. [In short, we often see men of dull and phlegmatic tempers arriving to great estates, by making a regular and orderly disposition of their business; and that, without it, the greatest parts and most lively imaginations

rather puzzle their affairs, than bring them to an happy issue.] Every man of good common sense, in his particular station of life, by duly observing these rules, will never fail of securing, if not riches, at least competence, comfort, and respect.

BUDGELL *and Ed.*

PEEVISHNESS.

PEEVISHNESS, though not so violent and fatal as anger, in its immediate effects, is still more unamiable than passion, and, if possible, more destructive of happiness, inasmuch as it operates more continually. Though the fretful man injures us less, he disgusts us more than the passionate one, because he betrays a low and little mind, intent on trifles, and engrossed by a paltry self-love, which knows not how to bear the very apprehension of any inconvenience. [It is self-love, then, which we must combat, when we find ourselves assaulted by this infirmity; and, by voluntarily enduring inconveniences, we shall habituate ourselves to bear them with ease and good humor, when occasioned by others.]

Another method of conquering this enemy, is to abstract our minds from that attention to trifling circumstances which usually creates this uneasiness. Those who are engaged in high and important pursuits are very little affected by small inconveniences: their minds cannot attend to them; they may see them, but they pass them by as trifles, and know better than to be ruffled by them. The sick and the aged are most liable to this evil, and they alone are to be pitied for it: when we find it in others, it is utterly inexcusable, and in the highest degree disgusting and offensive.

MRS. CHAPONE *and Ed.*

WE KNOW NOT WHAT CHANGES AWAIT US.

LIFE is a journey of uncertain length: we only know that, in duration, it seldom lasts longer than fourscore years, but we have no security of its continuance for a day. How soon our course may be ended, and what events hereafter await us, are mysteries hid in impenetrable darkness. No eye can pierce futurity: as each succeeding month comes forward, new scenes may open, new objects may engage our attention; changes at home or abroad, in public or in private affairs, may alter the whole state of our fortune. New connexions may be at hand to be formed, or old ones just about to be dissolved; perhaps we may have little more to do with this world, or with any of its connexions; we may be standing on the verge of time and life, and on the point of passing into a new region of existence. In short, the prospect before us is full of awful uncertainty. Life and death, prosperity and adversity, health and sickness, joy and trouble, lie in one undistinguishable mass, where our eye can descry nothing through the obscurity that wraps them up.

[Seeing that our lives are enveloped in such uncertainties, let us make a wise use of the present time, and prepare ourselves to submit patiently to the pleasure of God, both as to the events which are to fill up our days, and as to the time of our continuing in this world.]

BLAIR *and Ed.*

SORROWS ROUSE THE MIND TO REFLECTION.

It seems to be a general rule in the improvement of human nature, that every advance which we make towards perfection is preceded by a feeling of uneasiness. In almost all cases, painful impressions are requisite to

rouse our slumbering powers into action. Disease stops the sinner in his career of folly,—rouses him to serious reflection, and at the same time weakens the passions that seduced him. Loss of friends and of worldly substance is frequently the means of rectifying disorders in the state of our affections, [of teaching us the vanity of confiding in adventitious advantages, and of demonstrating that to man there is no blessing on earth equal to that of virtue and a good conscience.] In short, every sorrow which we feel, whatever its cause may be, is calculated to try the sincerity of our principles; to call up within us the manly powers of resistance; and by the compelled exercise of faith and fortitude, to train us gradually to the dignity and perfection of our nature. Thus sadness of the countenance is employed to make the heart better.

FINLAYSON.

NOVEL READING.

BEWARE of indulging a taste for novels and romances. There may be a few that have a moral tendency, or may give an instructive account of ancient manners or historical events; but the generality are unworthy of perusal, and are calculated to produce mischievous effects. [Such compositions are, to most persons, extremely engaging. That story must be singularly barren, or wretchedly told, of which, after having heard the beginning, we desire not to know the end. The perusal too of a publication of this class is seducing; after one is finished, the mind becomes eager for the perusal of another. Thus a habit is formed, at first of limited indulgence, but that is continually found more formidable and more encroaching. The appetite becomes too keen to be denied; and, in proportion as it is more urgent, grows less nice and select in its fare. What would formerly have given offence,

now gives none. The palate is vitiated or made dull. The mind becomes gradually and secretly corrupted.]

For let it be observed, that in exact correspondence with the increase of a passion for reading novels, an aversion to reading of a more improving nature will gather strength. Even in the class of novels least objectionable in point of delicacy, false sentiment unfitting the mind for sober life; applause and censure distributed amiss; morality estimated by an erroneous standard, and the capricious laws and empty sanctions of honour set up in the place of religion, are the lessons usually presented.

There is yet another consequence too important to be overlooked. The catastrophe and the incidents of these fictitious narratives commonly turn on the vicissitudes and effects of a passion the most powerful of all those which agitate the human heart. Hence the study of them frequently creates a susceptibility of impression, and a premature warmth of tender emotion, which is often productive of great errors in judgment, and of fatal mistakes in conduct.

Editor, &c.

VICE PRODUCES MISERY, VIRTUE HAPPINESS.

THE Scriptures inform us that we shall live after death, and that we shall live in a state of rewards or punishments according to our conduct in this life. This indeed is easy to believe: for a man's happiness or misery even in this life depends much upon himself; and, in a general way, is the result of his own individual conduct. Vicious practices necessarily produce misery here, and virtue good. Prudence and good management in youth are for the advantage of old age: in like manner, virtue will be for our profit in another world. Vice and folly in early life are fol-

lowed by bad consequences here; and, if not forsaken, will carry forward bad consequences beyond the grave. Unless the husbandman sows he cannot have a crop: so likewise, unless the Christian cultivates holiness in this life, he must not expect to reap happiness in the next. Remember, according as we sow, so shall we reap.

Editor, &c.

MAN THE ARTIFICER OF HIS OWN FORTUNE.

It is an old saying, that every man is the artificer of his own fortune in the world. It is certain, that the world seldom turns wholly against a man, unless through his own fault. Virtue, diligence, and industry, joined with good temper and prudence, have ever been found the surest road to prosperity; and where men fail of attaining it, their want of success is far oftener owing to their having deviated from that road, than to their having encountered insuperable bars in it. Some, by being too artful, forfeit the reputation of probity. Some by being too open, are accounted to fail in prudence. Others, by being fickle and changeable, are distrusted by all.

When men complain of not succeeding in their pursuits, it will generally be found that they complain without reason, and that in the matter wherein they fail, they did not deserve to succeed. When men choose to indulge their humor or their taste, in the gratifications of indolence or pleasure, can they complain because others, in preference to them, have obtained those advantages which naturally belong to useful labours and honourable pursuits? Industry, integrity, and frugality, lead to health, riches, and respect; indolence, pleasure, and dissipation, to ruin, misery, and contempt.

BLAIR and Ed.

ADVANTAGES OF RETIREMENT.

THERE are few conditions less desirable than that of the man who has no resources in himself, and who is totally dependent on others for his daily amusement. The love of company and of social pleasures is indeed natural, and attended with some of the sweetest satisfactions of human life; but like every other love, when it proceeds beyond the limits of moderation, it ceases to produce its natural effect, and terminates in disgustful satiety. The foundation stone and the pillar, on which we build the fabric of our felicity, must be laid in our own hearts. Nothing external can confer it. And since every one must sometimes be alone, it is wise that we should acquire not only a power of bearing, but of taking a pleasure in temporary solitude. [It is in retirement that man is enabled to study himself and the world around him. It is there he has an opportunity of examining what is wise and what is foolish in human conduct, and of removing the deceitful veil which almost every thing assumes in the busy scene of worldly employments.] Few will be found to display prudence or consistency of conduct, who do not sometimes step aside from the tumult of the throng, to consider coolly their circumstances and situation. Life cannot proceed fortuitously without incurring momentary danger. Plans of conduct must be formed, precautions taken, errors retrieved, and the probabilities of futurity considered. But all this requires thought, and thought retirement.

KNOX and Ed.

 MAN MAY DEVISE, BUT GOD DIRECTS.

THE happiness of man depends on secret springs, too nice and delicate to be adjusted by human art. It requires a favorable combination of external circum-

stances with the state of his own mind. To accomplish on every occasion such a combination is far beyond his power; but it is what God can at all times effect; as the whole series of external causes are arranged according to his pleasure, and the hearts of all men are in his hands.] Though man may devise, it is God who directs: God who can make the smallest incident an effectual instrument of his providence for overturning the most laboured plans of men.

Accident, and chance, and fortune, are words which we often hear mentioned, and much is ascribed to them in the life of man. But they are words without meaning; or, as far as they have any signification, they are no other than names for the unknown operations of Providence. For it is certain, that in God's universe nothing comes to pass causelessly, or in vain. Every event has its own determined direction. That chaos of human affairs and intrigues, where we can see no light,—that mass of disorder and confusion which they often present to our view, is all clearness and order in the sight of Him who is governing and directing all, and bringing forward every event in its due time and place.

BLAIR.

UNLAWFUL PLEASURES.

THE early period of life is frequently a season of delusion. When youth scatters its blandishments, and the song of pleasure is heard, the inexperienced and the unwary listen to the sound, and surrender themselves to the enchantment. Not satisfied with those fruits bordering the path of virtue, which they may taste and live, they put forth their hand to the forbidden tree. One criminal indulgence lays the foundation for another, till sinful pleasure becomes a pursuit that employs all their faculties. There is no

moderation nor government in vice. When guilty pleasures become the masters and the tyrants of the mind, they bring all the thoughts into captivity, and rule with unlimited and despotic sway. A character that might have shone in public and private life, they cast into the shades of oblivion; a name that might have been uttered with friendly respect, they consign to the roll of infamy; and a candidate for immortality in the next world, they hurry to the gulf of destruction, and endless misery.

LOGAN.

METHODS FOR ATTAINING CONTENT.

AMONG the many methods which might be made use of for acquiring content, the two following seem the most efficient.

First of all, a man should always consider how much he has more than he wants. Foolish men are more apt to consider what they have lost than what they possess; and to fix their eyes upon those who are richer than themselves, rather than on those who are under greater difficulties. [Check the fancy then, from employing itself upon those things which ye have not, by contemplating those blessings which ye really enjoy, and divest the imagination as far as possible from what you may chance to lose by the changes of the world, to what still remains by the mercy of God.]

In the second place, every one ought to reflect how much more unhappy he might be than he really is. Sufferers may receive great alleviation from such comparison as the unhappy person may make between himself and others, or between the misfortune which he suffers, and greater misfortunes which might have befallen him. [You have, perhaps, lost a part of your fortune, but reflect, you might have lost too your character, or your children, or your life. You have,

perhaps, lost your friends, but you might have lost too your health, or your reason, or your innocence, and the hopes of future happiness.]

Editor, &c.

MELANCHOLY RETROSPECT OF LIFE.

No man past the middle point of life can sit down to feast upon the pleasures of youth, without finding the banquet embittered by the cup of sorrow. A few years make much havoc in human generations, that we soon see ourselves deprived of those with whom we entered the world, and whom the participation of pleasures or fatigues had endeared to our remembrance.

[In youth, we have nothing past to entertain us, and in age we derive little from retrospect but hopeless sorrow. Yet the future likewise has its limits, which the imagination dreads to approach, but which we see to be not far distant.] The loss of our friends and companions, impresses hourly upon us the necessity of our own departure: we know that the schemes of man are quickly at an end, that we must soon lie down in the grave with the forgotten multitude of former ages, and yield our place to others who, like us, shall partake of joy and sorrow, be driven awhile by hope or fear, about the surface of the earth, and then, like us, be lost in the shades of death.

JOHNSON.

YOUTH THE SEED-TIME OF LIFE.

LET not the season of youth be barren of improvements so essential to your future felicity and honour. Now is the seed-time of life; and, according to what you sow, you shall reap. Your character is now,

under divine assistance, of your own forming; your fate is, in some measure, put into your own hands. Your nature is as yet pliant and soft. Habits have not established their dominion. Prejudices have not pre-occupied your understanding. The world has not had time to contract and debase your affections. All your powers are more vigorous, disembarrassed, and free, than they will be at any future period. Whatever impulse you now give to your desires and passions, the direction is likely to continue. It will form the channel in which your life is to run; nay it may determine its everlasting issue. Consider then the employment of this important period as the highest trust which shall ever be committed to you; as in a great measure decisive of your happiness, in time, and in eternity.

[As in the succession of the seasons, each, by the invariable laws of nature, affects the productions of what is next in course; so, in human life, every period of our age, according as it is well or ill spent, influences the happiness of that which is to follow. If youth be trifled away without improvement, manhood will be contemptible, and old age miserable. If the beginnings of life have been vanity, its latter end can be no other than vexation of spirit.]

BLAIR.

THE SOUL INVALUABLE.

When the interests of immortal souls are concerned, language fails in expressing the importance of the subject! All that men call great and valuable is comparatively dross and vanity. Rank and wealth, and applause and magnificence, these will soon be engulfed in the grave. The soul lives for ever,—the salvation of that soul is then every thing to man! For this the son of God dwelt on earth, and laboured

and died; for this the word of God was penned by prophets and apostles; for this angels have become ministering spirits, and for this the influences of the Holy Ghost descend!

Seeing then the value of the soul, O thoughtless man! beware of injuring its interests. No profit nor pleasure can compensate the loss of the soul. The world, and all its wealth and grandeur, shall one day perish; but the soul of man is immortal, and shall spend that eternity to which it is destined, either under the burden and the anguish of a just condemnation, or in the enjoyment of exalted, unmingled, and never-ending bliss.

NOEL *and Ed.*

ON THE ATTAINMENT OF FUTURE BLISS.

WHEN relations or friends quit the stage of mortality, the only permanent source of consolation is, that they have not bidden us an eternal adieu; that there is a time appointed when we shall again be united, never to part. Be it nevertheless remembered, that this prospect of reunion in a future state can yield consolation only to the wise and the good. The worthless and the wicked can have no claim to heaven. The negligent parent and the refractory child, are alike shut out from the abodes of the blessed. Tremble, therefore, ye parents who are neglectful of your offspring, inattentive to their morals, and even by your own example accelerating their ruin. Ye children, also, who persist in the rejection of paternal counsel, and who abandon yourselves to the practice of iniquity; beware! ye are embittering the lives of those most dear to you: ye are forbidden to indulge the hope of embracing your neglected parents in heaven.

EVANS.

DIGNITY OF MANNERS.

THERE is a certain dignity of manners absolutely necessary, to make even the most valuable character either respected or respectable. Romping, frequent and loud fits of laughter, jokes, waggery, mimicry, and indiscriminate familiarity, will sink both merit and knowledge into a degree of contempt. They compose at most a merry fellow, and a merry fellow was never yet a respectable man.

Abject flattery and indiscriminate assentation degrade, as much as indiscriminate contradiction and noisy debate disgust. But a modest assertion of one's own opinion, and a complaisant acquiescence in other people's, preserve dignity.

Vulgar, low expressions, awkward motions and address, vilify; as they imply either a very low turn of mind, or low education, and low company.

Frivolous curiosity about trifles, and a laborious attention to little objects, which neither require nor deserve a moment's thought, lower a man; who from thence is thought (and not unjustly) incapable of great matters.

[A certain degree of exterior seriousness in looks and motions gives dignity, without excluding wit and decent cheerfulness, which are always serious themselves. A constant smirk upon the face, and a whiffling activity of the body, are strong indications of futility. Whoever is in a hurry, shews that the thing he is about is too big for him. Haste and hurry are very different things.] Observe what is pleasing or displeasing in the manners of others, copy the one, and carefully avoid the other.

CCHESTERFIELD.

**CHARACTERISTICS OF THE MAN OF THE EARTH,
AND THE CITIZEN OF HEAVEN.**

THERE are two characters which, in sacred Scripture, are set in perpetual opposition, the man of the earth, and the citizen of heaven. These two characters divide all mankind, and may be distinguished by the following characteristics.

The spirit of the world is mean and grovelling; the spirit which is of God is noble and elevated. The man of the earth, making himself the object of all his actions, and having his own interest perpetually in view, conducts his life by maxims of utility alone, and puts a value on every thing precisely as it is calculated to accomplish his purposes. [Accordingly, to gain his end, he descends to the lowest and the vilest means; he gives up the manly, the spirited, and the honourable part of life; he makes a sacrifice of fame, and character, and dignity, and turns himself into all the forms of meanness, and baseness, and prostration.]

The citizen of heaven scorns the vile arts and the low cunning employed by the man of the earth. He condescends indeed to every gentle office of kindness and humanity. But there is a difference between condescending, and descending from the dignity of character. From that he never descends. He himself ever feels, and he makes others feel too, that he walks in a path which leads to greatness, and supports a character which is forming for heaven. Such is the difference between the spirit of the world, and the spirit which is of God. Suppleness, servility, abject submission, disgrace the one; dignity, elevation, independence, exalt the other.

LOGAN.

WISDOM IN PASSING OVER THE PROVOCATIONS
OF LIFE.

As light bodies are shaken and torn by every breath of wind, while those that are solid resist the blast, so it is only the little and mean mind that loses possession of itself on every trifling provocation, while a great and firm spirit keeps its place, and rests on a basis of its own, unshaken by the common disturbances of life.

Of what small moment to your real happiness, are many of those injuries which draw forth your resentment? In the moments of eager contention, all is magnified and distorted in its appearance. A false light is thrown on every object. Nothing appears to be what it really is. But let the hour of violence pass over; let the course of time bring forward recollection and calmness, and you will wonder at your former violence. Objects which once were so formidable, will then have disappeared. A new scene has taken place, and the grounds of former contention will seem as dreams of the night which have passed away.

Act then now the part of a man, by anticipating that period of coolness, which time will certainly bring. You will then cease to break the peace of society with your angry contentions. You will show that magnanimity which belongs to those who depend not for their happiness merely on the occurrences of the world.]

BLAIR.

INDEPENDENCE.

THAT man may be said to enjoy independence relatively to other men, who wants nothing which they can withhold. And if this be his situation with respect to

the world in general, he is so far independent on the world. An independence of this kind has inestimable advantages. It enables a man to walk through life erect and fearless, bestows on him the liberty of speaking and acting without restraint, and by procuring him his own respect, goes a great way in acquiring for him that of others, or enables him to dispense with it. The imperious necessities which constrain others, have no force upon the independent man.

Independence, however, is more the offspring of a great mind than a great fortune; for raise some men to rank and fortune, as high as you please, if their ambition, avarice, or love of pleasure rise beyond them, they become as dependent as the wretch who receives his daily bread at the will of a master, and are ready to stoop to any meanness to gain their ends.

Independence has its seat in the mind, and is only found in those that are noble and honourable. To be content with a little, and to secure that little by the exertions of useful industry, is the only certain method of becoming independent. [Serenity, health, and affluence, attend the desire of rising by your own exertions; misery, repentance, and disrespect, that of succeeding by extorted benevolence.]

AIKIN and Ed.

IMPORTANCE OF VIRTUE.

VIRTUE is of intrinsic value and good desert, and of indispensable obligation. It is the foundation of honour and esteem, and the source of all beauty, order, and happiness in nature. [It is what confers value on all the other endowments and qualities of a reasonable being, to which they ought to be absolutely subservient, and without which the more eminent they are, the more hideous deformities, and the greater

curse they become.] The use of it is not confined to any one stage of our existence, or to any particular situation we can be in, but reaches through all the periods and circumstances of our beings. Many of the endowments and talents we now possess, and of which we are too apt to be proud, will cease entirely with the present state; but this will be our ornament and dignity in every future state to which we may be removed. Beauty and wit will die, wealth must be left behind us, learning will vanish away, and all the arts of life be soon forgot; but virtue is of everlasting endurance, and lives after a man is dead.

Such is the importance of virtue! of how much consequence is it, therefore, that we practise it. A virtuous disposition of soul is preferable to the greatest acquirements and abilities, and of more value than all the treasures of the world. Secure this, and you secure every thing; lose this, and all is lost.

PRICE.

THE EFFECTS OF SLOTH.

THE whole structure of our nature, and the whole condition of our being, prove that our Maker intended us not for a life of indolence, but of active exertion. All the organs of the body, and all the faculties of the mind, are instruments of action, and are to be employed in the vigorous pursuit of happiness. It is only by constant exercise that these powers can be preserved in a sound and healthful state. If the body be suffered to remain long inactive, it will lose its strength, and become a prey to disease; at the same time the mental faculties will be gradually enfeebled, and the whole fabric of human happiness be undermined by fretfulness and spleen. It is, on the contrary, a matter of constant experience, that a regular course of bodily exercise is conducive to health, exhi-

larates the spirits, and contributes to the easy and successful employment of the intellectual powers.

[The frequent application of the mind to study, establishes a habit of thinking, which renders it easy and pleasant to engage in any kind of scientific or literary pursuit; whereas a mind, which remains long unemployed, loses its energy and vigor, and sinks into languor and stupidity.]

Man, unquestionably, is made for action; and his faculties, like metallic instruments, if they be not polished with using, will be consumed with the rust of indolence.

ENFIELD.

DOMESTIC DISCORD.

AFTER all our complaints of the uncertainty of human affairs, it is undoubtedly true, that more misery is produced among us by the irregularities of our tempers, than by real misfortunes. And it is a circumstance particularly unhappy, that these irregularities of the temper are most apt to display themselves within our homes, where every thing ought to be tranquil and serene.

[Indifference, and a carelessness on the subject of pleasing those whom it is our best interest to please, often render it a scene of dullness and insipidity. Happy if the evil extended no farther! But the transition from the negative state of not being pleased, to positive ill-humor, is but too easy.] Fretfulness and peevishness arise, as nettles vegetate, spontaneously, where no salutary plants are cultivated. One unkind expression infallibly generates many others. Trifles light as air are able to kindle the blaze of contention. By frequent conflicts, and unreserved familiarity, all that mutual respect which is necessary to preserve love, even in the most intimate connexions, is entirely

lost, and the faint affection which remains is too feeble to be felt amid the furious operation of the hateful passions.

To preserve esteem and respect, even within the domestic circle, avoid gross familiarity. The human heart is so constituted as to love respect. An habitual politeness of manners will prevent even indifference from degenerating to hatred. It will refine, exalt, and perpetuate affection.

KNOX.

DISAPPOINTMENTS OFTEN MERCIES.

THE dispensations of Providence are often dark and unaccountable to us; but we know the reason of this to be, that we see only a part of them, and are not yet able to comprehend the whole. This we well know, that we ourselves are often the very worst judges of what is good or ill for us in this life. We grasp at the present, without due regard to consequences; and whether these consequences are to carry the advantages we had promised ourselves, or be pregnant with future evils, is what we cannot foresee. Experience has taught us, a thousand times, that God judges better for us than we judge for ourselves. Often have we seen that what we considered at the time as a sore disappointment, has proved in the issue to be a merciful dispensation; and that, if what we once eagerly wished for had been obtained, it would have been so far from making us happy, that it would have produced our ruin.

[Placed as we are, in the midst of so much ignorance with respect to what is good for us in this life, and at the same time under the government of a wise and gracious Being, who alone is able to effect our happiness, acquiescence in his disposal of our lot is the only disposition that becomes us as rational crea-

tures. Remember, that out of evil, the Almighty frequently bringeth forth good; and that, at last, he will make all things work together for good to them who love him.]

BLAIR.

IF WE DO NOT REMEMBER CHRIST NOW, HE WILL
NOT REMEMBER US HEREAFTER.

[How astonishing the love of Christ to mankind, to lay down his life that we might be saved. It is sweet to think of such a Saviour as pouring out his soul an offering for sin, but it is still more sweet to think of him as at this very moment appearing before God for us,—standing as the lamb that has been slain before his throne, and still bearing in his sacred body the marks of his sufferings and death. But all that Christ has done and suffered for us will be in vain, if we do not regard his word and ordinances, and remember him, and with affection too.]

If we do not remember Christ, he will in the end cease to remember us. We need him now, but we shall need him much more soon; and in that great day of our need, which is fast approaching, he will act towards us as we act towards others when they have provoked us to disregard them: he will take no interest in any thing that concerns us: he will leave us to be our own defenders and saviours, to plead our own cause at the bar of God, and to keep off with our own feeble arm the stroke of vengeance: he will leave us to perish.

[We may not think much now of the misery of being thus forsaken. We may have no spiritual feelings, and no dread of spiritual evils in our minds. But the dream of life will soon be ended; and we shall awake in a world, where all our dormant powers will

be roused to action in all their energy, either by that fulness of joy which fills the exalted minds of angels, or by the bursting wrath of an insulted God. We shall then be forced to feel, that there is nothing more desirable for an immortal being, than to be remembered by the Lord of glory in his kingdom, and nothing more dreadful than to be forgotten by him there. If he were to forget us even here, in this world of mercy, we should be undone.] Thousands of our fellow-creatures might remember us, and millions of angels come to our help, but all the inhabitants of earth and of heaven could not supply the place of a departed God. All their united efforts could not keep for one moment our bodies from the grave, nor our souls from destruction.

BRADLEY *and Ed.*

CAUTION REQUISITE IN FORMING ATTACHMENTS.

“Farewell!

Whilst yet, I’m somewhat free,
 ’Twere better far to break the spell
 That binds my soul to thee,
 Than wait till time each pulse shall lend
 A strength that will not let it bend
 To reason’s stern decree:
 Since fate hath willed that we must part,
 ’Twere better now to brave the smart.”

A. A. WATTS.

BE cautious in forming attachments. When you feel a growing affection for any particular object, pause awhile, and coolly consider its worth and end. If you indulge your passion before the understanding has weighed the merits of the object, the mind will become blinded and unfit to form a sound and true judgment. It is easier to resist beginnings, than to conquer a passion that has got hold of the mind. Be wise, then, and exert yourself before it be too late. It is better to

encounter present anguish, than to avoid it at the expense of greater, of durable evils. Even if affection has already acquired such force, as not to be repressed without very painful struggles, be consoled and animated by the consciousness that the sacrifice is to prevent, while prevention is yet in your power, years of repentance and of misery.

[Our passions are not to be played with. What you indulged in as a favorite amusement, or as the pleasures of pastime will shortly become a serious business, and in the end may prove the bane and burden of your life. We can never be too attentive to this sage maxim,—Resist beginnings, for when by time and habit the evil is become inveterate, the application of a remedy is frequently unavailable.]

Editor, &c.

CORRUPTING INFLUENCE OF BAD COMPANY.

AVOID bad company; for the world will always judge of you by your companions, and nobody will suppose that a youth of virtuous principles himself, can possibly form a connexion with a profligate.

Such as the dangers are, which arise from bad company, such are the advantages which accrue from good. We imitate, and catch the manners and sentiments of good men, as we do bad. Custom, which renders vice less a deformity, renders virtue more lovely. Good examples have a force beyond instruction, and warm us into emulation beyond precept, while the countenance and conversation of virtuous men encourage and draw out into action every kindred disposition of our hearts.

[Besides, a sense of shame often prevents our doing a right thing in bad company; it operates in the same way in preventing our doing a wrong one in good.

Our character becomes a pledge; and we cannot, without a kind of dishonour, draw back.]

Form your intimacies with reserve; and if drawn unawares into an acquaintance you disapprove, immediately retreat. [Open not your heart to every profession of friendship. They whose friendship is worth accepting, are, as you ought to be, reserved in offering it. Choose your companions, not merely for the sake of a few outward accomplishments, for the idle pleasure of spending an agreeable hour, but mark their disposition to virtue or vice, and, as much as possible,] choose those for your companions whom you see others respect; always remembering, that upon the choice of your company depends in a great measure the success of all you have learned, the hopes of your friends, your future character in life, and what you ought above all other things to value, the purity of your heart.

GILPIN.

DEATH.

DEATH is the conclusion of all events; of all that ever have been, and of all that ever will be. The schemes of the base, the plots of the ambitious, the projects of the visionary, the studies of the learned, all terminate here. However different the paths be that we take in life, they all lead to the tomb. Persons of every age and character, of every rank and condition in life, meet here upon a common level. One day we see carried along the coffin of the smiling infant, the flower just nipped as it began to blossom in the parent's view; and the next day we behold the young man, or young woman of blooming form and promising hopes, laid in an untimely grave: another day we follow to the grave, one who in old age, and after having

experienced various turns of fortune, has sunk at last into rest. [A short time since, most of those whom we have thus seen laid in the grave, walked about as we do now on the earth, enjoyed their friends, beheld the light of the sun, and were busy in their respective pursuits. Perhaps it is not long since they were engaged in scenes of joy and festivity. For them perhaps the cheerful company assembled; and, in the midst of the circle, they shone with a gay and pleasing vivacity. But now, to them, all is finally closed; to them, no more shall the seasons return, or the sun arise. No more shall they hear the voice of mirth, or behold the face of man. They are swept from the universe as though they had never been; and the place that once knew them, shall know them no more. Their eyes are now closed for ever, and their lips are sealed in perpetual silence.]

Such is the way of all flesh. Generation after generation successively come forward and disappear. We each of us act a part assigned us on this stage of life. The curtain then drops, and we make our exit into another and eternal existence, to be rewarded or punished according to our respective deserts.

BLAIR and Ed.

JUDGMENT.

THE Scriptures inform us, that there is a day appointed when God shall judge the world. A few generations more having passed away, the awful day arrives. When this period approaches, heaven opens wide its everlasting doors, and behold the Judge comes forth! He comes in the glory of his Father; in the effulgence of unveiled divinity he comes, attended with all the host of heaven! [As the destroying angel denounces the doom of nature, the thunders of heaven for the last time utter their voices; the laws of nature

are dissolved; the stars fall from the firmament; the moon is turned into blood; and that sun, which for so many ages has shone upon the world, sinks in the darkness of eternal night; the earth hears its last sentence, and shakes to the centre; the four corners of the world hear it; all that are alive hear it; all the dead hear it, and live;] from the presence of their Creator, the heavens depart like a scroll rolling itself together; the earth vanishes, and there is no place found for it; every mountain and every island is fled; creation fades away to give place to uncreated glory; the great tribunal is erected; the books are opened; the judge descends; the world is assembled; the sentence is pronounced; the sentence is executed: down to the prison of darkness and despair, the habitation of unquenchable and everlasting fire the wicked are driven; whilst the righteous ascend with their Lord, and approaching to the fountain of life, partake of those pleasures at the right hand of God, which shall occupy and animate the praises of eternity.

LOGAN.

HEAVEN.

ON the day of judgment, if we are approved of, we shall be ordered to turn to the right, and the judge will welcome us with, "Come ye blessed of my Father, inherit the kingdom prepared for you." In this kingdom, nothing that is unholy, impure, or perishing, will gain admittance. There will meet, and there will dwell together, patriarchs and apostles, prophets and evangelists, martyrs and confessors. There will be the holy men that have lived in every generation that is past, and in every generation that is yet to come: from every kingdom and climate of the earth, from civilized, and from savage man, here, in vast variety, will be gathered together in one incalculable assem-

blage. [Here virtuous and pious relatives and friends will recognize each other. Husbands and wives, parents and children, brothers and sisters, shall here renew every affectionate sentiment; and, with pure unmingled delight, taste of one common joy. Here private Christians, who on earth were divided, shall drop, for ever, their disputes and misapprehensions, and form but one happy and glorious society.] In every sense it is a blessed and harmonious throng. Here sin will never disturb the peace of the breast, nor passion ruffle the mind; here pure benevolence will expand every bosom, and fervent love dictate every action; here no enemy shall alarm, no voice of threatening or violence ever be heard; no fear of danger, or apprehension of change shall ever for a moment disturb the general tranquillity; a weak and corrupt body shall no longer be the burden of the soul; sickness shall no more pain or impede us in the discharge of our duties, nor death separate us from those we love.

BUTCHER and Ed.

HELL.

At the last day, the trial of the righteous shall be ended first, but the wicked are mentioned as first undergoing their doom. When their sentence is pronounced, its execution will immediately follow. The words of the sentence we are told will be, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels;" when, forthwith, the whole world of the ungodly shall be driven away, and "cast into the bottomless pit, where the worm dieth not, and the fire is not quenched; where is weeping, and wailing, and gnashing of teeth."

All the angels that have rebelled against their Maker, all obstinate and impenitent sinners, that in

all ages of the world did ever die such, will be confined to live here together. And what woful company must these be; each miserable in himself, and can associate with none but what are so. Enveloped in the continual dreariness of outer darkness, and subject to the unrestrained rage of every bad passion in the breast of man. [Peace, love, order, and government, are things too good and happy for that place; but eternal discords and furious contentions continually prevail and reign there. The exquisite pain and torment which all endure will excite their rage and cruelty one against another.] No pity and compassion; no kindness and good-nature appear there; nothing but misery and mutual hatred are there met with. The inhabitants there have no hope of their condition being better; they are overwhelmed in despair, they can think of nothing but what gives them grief and sorrow. They mourn when they consider what they were and might have been,—what they did enjoy, and must now for ever endure.

Editor, &c.

PARENTAL PLEASURE.

No man who has not felt it knows the exultation and transport which a parent experiences in the virtuous behaviour and discreet conduct of a beloved child. He has the ordinary satisfaction which arises from success in the pursuit in which he has been engaged; but he has infinitely more: it is not only that his pains are rewarded, that his toil of education and instruction is repaid, but it is that his beloved child is esteemed, approved, and honoured; that he is fulfilling all the hopes that parental affection had formed of him; that he is treading that path which will lead him through present honour and respect among men, to the happiness of an eternal life.

Cheerful and happy is the life of a parent so blest;

and though worldly misfortune may assail him, and though sickness may bring him down to the grave, he is supported by filial duty, he is comforted by the sight of filial virtue, and he breathes forth his last in peace, serenity, and satisfaction.

SANDFORD.

WE MUST EXPECT PROVOCATIONS.

WE must in every state of society reckon upon meeting with unreasonable men, and encountering their bad usage. This is one of the evils inseparable from our present state. No station is so high, no worth so distinguished, no innocence so inoffensive, as to secure us entirely against it. Sometimes the violence of enemies, sometimes the ingratitude of friends, will ruffle our spirits. Where we think that we have merited praise, we will be in hazard of meeting reproach. Envy will rise unprovoked; and calumny, from its secret place, will dart its envenomed shafts against the most deserving. Such is the consequence of the present depravity of our nature, and of the disordered state in which human affairs lie. But if we were disciplined to think of the world, and of the tempers of those around us, as a wise man ought to think, the edge of many of the injuries we meet with in life would be taken off.

[When we engage in any undertaking, we ought to say to ourselves, that in the course of it we will have to do, more or less, with selfish, crafty, unprincipled men. These men will naturally act as their evil nature prompts them. They are the thorns and brambles that we must expect to encumber and to gall us in many of the paths of life.] We must not hope to reap grapes of thorns, nor figs of thistles.

BLAIR.

THE PLEASURES DERIVED FROM A CULTIVATED
TASTE.

TASTE is that power which the mind possesses of relishing the beauties found in the works of nature and art. Looking abroad among mankind, we perceive this power of the mind to be as various as the human countenance. [As the senses of some men are far more exquisite than those of others, so their taste is equally distinguished by the various degrees of fineness which it assumes. A man of delicate taste is always understood to discern beauties which escape the vulgar. Some latent excellencies are discovered which charm the eye and conciliate the heart.]

It is of importance to youth, that their minds should be laid open betimes to the pleasures of taste. He who is so happy as to have acquired a relish for literature and the polite arts has always at hand an innocent and irreproachable amusement for his leisure hours, to save him from the danger of many a pernicious passion. He is not in hazard of being a burden to himself. He is not obliged to fly to low company, or to court the riot of loose pleasures, in order to cure the tediousness of existence. The pleasures of taste refresh the mind after the toils of the intellect, and the labours of abstract study; and they gradually raise it above the attachments of sense, and prepare it for the enjoyment of virtue.

EVANS *and Ed.*

HOPE.

HOPE, deceitful as it is, carries us agreeably through life; nay, it does more, it extends its influence beyond the grave, and thus reconciles us even to the stroke of death. What would the life of man be without hope; remove it, and you take away at once the relish of

prosperity, and the support and solace of adversity. The extinction of hope would be the extinction of joy. Were it not for this kind and seldom-failing visitor to the breasts of the wretched, mankind would sink into languor under the least affliction.

[Amid the accumulated gifts of nature and of fortune we should still be wretched, were we not elevated and delighted by the expectation of some new possession, some new enjoyment yet in reserve, to which we look forward with joy and transport as the summit of our wishes.]

It is hope which gives energy to fortitude. It is hope which keeps so many thousands of human sufferers light and buoyant above the waves of adversity; it is hope whose benign and heavenly smile administers cordial comfort to the prisoner in his cell, and the captive in his chains. It is the last lingering light of the human bosom, that continues to shine when every other has been extinguished: instead of forsaking the Christian in his last moments, it directs his closing eyes to the sight of "the everlasting hills," and offers to his grasp "the crown that fadeth not away."

Editor, &c.

THE GOLDEN VERSES OF PYTHAGORAS.

OF mankind, make him thy friend who is most virtuous. To all his kind exhortations be ever attentive, and imitate his honourable and useful actions. Be not estranged from him for slight faults, for the best of men are frail, and thou knowest not the force of circumstances he had to contend with. Learn to restrain thy passions; for most of the miseries of life arise from ungoverned passions; when once indulged, there is no knowing to what dangerous lengths you may be carried. Commit no act of dishonour, either in company or in private. Above all things reverence thyself.

Exercise justice in word and deed, and let reason direct the most trifling action of thy life. Remember that to die is the destiny of man; and that riches avail little, for they are acquired to be soon lost. Whatever evils thou mayest undergo, bear them patiently, endeavouring to discover a remedy. Injure not thyself by any misconduct, considering well before thou actest. To speak and act inconsiderately induces misery. Remember, you may commit in a minute what you may lament through time and eternity. [Acquire useful knowledge, and thy life will be rendered pleasant; thou wilt then have a resource within thyself independent of the world.]

GENTLENESS IN MANNER WITH FIRMNESS IN CONDUCT.

No one rule is so unexceptionably useful and necessary in every part of life, as mildness in manner with firmness in conduct. If you are in authority, and have a right to command, your commands delivered *suaviter in modo* will be willingly, cheerfully, and consequently well obeyed; whereas, if given only *fortiter*, that is brutally, they will rather be interpreted than executed. A cool steady resolution should shew that where you have a right to command you will be obeyed; but at the same time, a gentleness in the manner of enforcing that obedience should make it a cheerful one, and soften, as much as possible, the mortifying consciousness of inferiority. If you are to ask a favor, or even to solicit your due, you must do it *suaviter in modo*, or you will give those who have a mind to refuse you a provocation for so doing; but, on the other hand, you must, by a steady perseverance and decent tenaciousness, shew the *fortiter in re*. [Modestly but resolutely assert your own rights and privileges *suaviter in modo*, but *fortiter in*

re.] The observance of this precept is the only way of being loved without being despised, and feared without being hated. It constitutes the dignity of character, which every wise man must endeavour to establish.

CHESTERFIELD.

REFLECTIONS ON OUR DEPARTURE OUT OF THIS WORLD.

Who ever left the precincts of mortality without casting a wishful look on what he left behind, and a trembling eye on the scene that is before him? When, after the observation and experience of years, we have found out the objects of the soul, and met with minds congenial to our own, what pangs must it give to the heart, to think of parting for ever? We even contract an attachment to inanimate objects. The tree under whose shadow we have often sat; the fields where we have frequently strayed; the hill, the scene of contemplation or the haunt of friendship, become objects of passion to the mind, and upon our leaving them excite a temporary sorrow and regret. If these things can affect us with uneasiness, [how great must be the affliction, when stretched on that bed from which we shall rise no more, and looking about for the last time on the sad circle of our weeping friends!]
—how great must be the affliction, to dissolve at once all the attachments of life, to bid an eternal adieu to the friends whom we long have loved, and to part for ever with all that is dear below the sun! But let not the Christian be disconsolate. He parts with the objects of his affection to meet them again; to meet them in a better world, where change never enters, and from whose blissful mansions sorrow flies away.

LOGAN.

INTEGRITY CREATES INDEPENDENCE IN CONDUCT.

RELIGION and virtue confer on the mind principles of independence. "The upright man is satisfied from himself." He despises not the advantages of fortune, but he centres not his happiness in them. With a moderate share of them, he can be contented; and contentment is felicity. Happy in his own integrity, conscious of the esteem of good men, reposing firm trust in the providence and the promises of God, he is exempted from servile dependence on other things. He can wrap himself up in a good conscience, and look forward, without terror, to the change of the world. Let all things shift around him as they please, he believes that, by the divine ordination, they shall be made to work together in the issue for his good. And therefore, having much to hope from God, and little to fear from the world, he can be easy in every state.

[One who possesses within himself such an establishment of mind, is truly free; he is above all servile compliances, and abject subjection. He is able to rest upon himself; and while he regards his superiors with proper deference, neither debases himself by cringing to them, nor is tempted to purchase their favor by dishonourable means.]

BLAIR.

MODESTY.

MODESTY is a commendable quality, and generally accompanies true merit: it engages and captivates the human mind, in proportion as it is shocked and disgusted by presumption and impudence: that man is universally despised who is always commending himself, and who is perpetually the hero of his own story. On

the contrary, a man who endeavours to conceal his own merit; who sets that of other people in its true light; who speaks but little of himself, and with modesty; such a man makes a favorable impression upon the understanding of his hearers, and acquires their love and esteem. The more you know, the more modest you will be, and that modesty is the surest way of gratifying your vanity: even when you are certain, never be positive; represent, but do not pronounce; for if you would convince others, shew that you are open to conviction yourself.

[Take this rule for granted, as a never failing one, that you must never seem to affect the character in which you have a mind to shine. Modesty is the only sure bait, when you angle for praise. The affectation of courage will make even a brave man pass only for a bully; as the affectation of wit will make a man of parts pass for a coxcomb.] By this modesty is meant, not that mean timidity and awkward bashfulness, which is as ridiculous as true modesty is commendable; on the contrary, be inwardly firm and steady, know your own value, whatever it may be, and act upon that principle; [but take care to let nobody discover that you do know your own value. Whatever real merit you have, other people will discover; and people always magnify their own discoveries, as they lessen those of others.]

CHESTERFIELD *and Ed.*

THE FORCE OF HABIT.

Custom has a mechanical effect upon the body and at the same time a very extraordinary influence upon the mind; it has the power of making every thing pleasant to us. The love of a retired or busy life will grow upon a man insensibly, as he is conversant in the

one or the other, till he is utterly unqualified for relishing that to which he has been for some time disused. Our delight in any particular study, art or science, rises and improves in proportion to the application which we bestow upon it. Thus what was at first an exercise, becomes at length an entertainment: our employments are changed into our diversions: the mind grows fond of those actions she is accustomed to, and is drawn with reluctancy from those paths in which she has been used to walk. Not only such actions as were at first indifferent to us, but even such as were painful, will, by custom and practice, become pleasant.

[Let no man be discouraged with that kind of life, or series of action, in which the choice of others, or his own necessities, may have engaged him. It may, perhaps, be very disagreeable to him at first; but use and application will certainly render it not only less painful but pleasing and satisfactory.] Pitch upon that course of life which is the most excellent, and custom will render it the most delightful.

Editor, &c.

DISCRETION A VALUABLE QUALITY.

DISCRETION is not one of those virtues which come into practice only in singular conjunctures, [under circumstances which can happen seldom to the same individual, and to some persons may never occur at all. It is not a robe of state, to be drawn forth from its recess on some day of festivity; or a ponderous cloak, to be put on to repel the violence of a thunder-shower.] It is that to the mind which the every day clothing is to the body; requisite under every vicissitude to health, and propriety, and comfort. Its sphere embraces every season and every incident of life. At home and abroad, in the city and in the country, with intimates and with strangers, in business

and in leisure, it is vigilant and active and unwearied. It enhances the utility of virtue, and anticipates the allurements of vice. It attends to persons and feelings, to times, occasions, and situations; and "abstains from all appearance of evil." It is that quality which guides both the tongue and the conduct, in the best manner to the best ends. It preserves us from saying improper things, in improper places. It directs us, in our undertakings, how to proceed with honour; and points out the most likely means of securing success. It is that desirable accomplishment, which, by prudent behaviour, even in the most trifling matters, secures the good opinion of the public. It is in fact wisdom and good manners put into practice.

Editor, &c.

DOMESTIC AFFLICTION.

No family can expect to escape a portion of those trials and difficulties, which in one degree or another, are the unavoidable lot of humanity. But under every personal or domestic affliction, the spirit of true religion will teach the domestic circle to sympathize with each other in Christian tenderness. Sympathy soothes the anguish of sorrow. But how melancholy is it when, in the midst of domestic affliction, the heads of a family, while called to suffer together the most poignant anguish, are strangers to the only source of true consolation; [and it is, perhaps, not less affecting, when, though one of the parties be acquainted with this, and can have recourse to it, the companion of his life cannot taste, along with him, of the healing streams which it affords.] On the other hand, there is not a more interesting scene, than where husband and wife, under their common trials, can resort together to this precious fountain, while, with all that tender sympathy for each other, which ever subsists

where conjugal affection is heightened and improved by the influence of Christianity, they mutually soothe each other's sorrows, by encouraging one another to look forward together to that world, where there is no more pain, or sickness, or death, but where sin and sorrow shall for ever flee away.

INNES and Ed.

KNOWLEDGE OF LETTERS AND ART OF READING.

[THE knowledge of letters is one of the greatest blessings enjoyed by man: by this means, mankind are enabled to preserve the memory of things done in their own times, and to lay up a rich treasure of knowledge for all succeeding generations.]

By the art of reading, we learn a thousand things which our eyes can never see, and which our own thoughts would never have reached to: we are instructed by books in the wisdom of ancient sages; we learn what our ancestors have said and done, and enjoy the benefit of the wise and judicious remarks which they have made through their whole course of life, without the fatigue of their long and painful experiments. By this means children may be led, in a great measure, into the wisdom of old age. It is by the art of reading that we can sit at home, and acquaint ourselves with what has been done in the distant parts of the world: the histories and the customs of all ages and all nations are brought, as it were, to our doors. [By this art we are let into the knowledge of the affairs of the Jews, the Greeks, and the Romans, their wars, their laws, and their religion; we can tell what they did in the nations of Europe, Asia, and Africa, above a thousand years ago.]

But the greatest blessing that we derive from reading, is the knowledge of the Holy Scriptures; wherein

God has conveyed down to us the discoveries of his wisdom, power, and grace, through many past ages; and whereby we attain the knowledge of Christ, and of the way of salvation by a mediator. By this means every one may see with his own eyes what God requires of him, in order to obtain eternal happiness.

Editor, &c.

PROOFS OF THE AUTHENTICITY OF THE GOSPEL.

IN deciding on the divine authenticity of the Gospel, it is only necessary for us to use our judgment, in the same manner as we do when we decide on other subjects. After hearing proofs and examining evidence, we are bound to admit the facts according to that evidence. Now in examining the authenticity of the Gospel, we find on the most unquestionable historic evidence, that the doctrines therein contained, were first propagated by an humble uninstructed Galilean, who as a man, could never have devised them; but who claimed to be received as a messenger from God; [and who according to the undeniable acknowledgment of his contemporaries, authenticated his claim] by every proof which we can conceive as indicating a divine commission, by a life free from every stain of human infirmity,—by the most exact fulfilment of an extensive series of ancient predictions which met in him, as in their centre,—and by the public performance of many miraculous works, which no man could do unless God were with him, and which, according to the unanimous and well sifted testimony of those who saw him, were crowned in the end by his own resurrection from the dead, and by his triumphant return to the place from whence he came.

FINLAYSON.

THE VANITY OF WORLDLY PROJECTS.

THE life of man is rightly compared to a dream, not only on account of the shortness of its duration, but also with regard to the vanity of its enjoyments, and the unsubstantial fleeting phantoms, which we pursue or fly from during its continuance. For time, alas! passes away with most of us in forming romantic projects which never take place; in providing against future ills, which never befall us; in laying schemes, we do not live to execute; in fostering hopes, which life will never realize; and in pursuing and projecting to ourselves a distant happiness, which still flies before us, and which we shall never overtake on this side the grave. We engage as eagerly in our fond projects,—we pursue them as earnestly,—we are as much elevated when they succeed,—as much fretted when they prove abortive, as if we were to continue here for ever, and had neither hopes nor interests beyond this visible world. At length death comes, and dissolves the enchantment, and we are left with nothing but our virtues and our vices.

RIDDOCH.

THIS EXISTENCE PREPARATORY TO ANOTHER.

WE should always remember, that this world is not the concluding scene of human existence, but only its opening and introductory scene; [a scene essentially connected with, and plainly preparatory to another; a brighter and better habitation, in which we are taught, by the authority of God, to expect a felicity, worthy of the noblest faculties of our nature, and adapted to its most exalted desires; a felicity, in extent, commensurate to the capacities of man, and in duration, commensurate to the eternity of God.]

This consideration should inspire us with submission to the will of God, and animate us to prepare for eternity. Fully convinced that this world is not the place of our rest, but that our supreme interest lies in another country, like prudent pilgrims, to sweeten our journey, we should suppress the emotions of peevishness and passion; and train up our souls, by contentment, and every other virtue, for the immortal delights of that superior world, where gold and silver are of no value; where covetousness never enters; where selfishness is not known; where anxiety has no place; and every sordid affection is for ever extinguished,—that superior world, where peace never ceases, hope never deceives, contentment never dies, friendship never flags, charity never fails, and happiness never fades, but shines forth in one unclouded day, bright as the sun, and immortal as its source.

Editor, &c.

MANKIND THE ACTORS IN THE DRAMA OF LIFE.

It is a just observation that human life is a drama, and mankind the actors, who have their several parts assigned them by the master of the theatre, who stands behind the scenes, and observes in what manner every one acts. Some have a short part allotted them, and some a long one; some a low, and some a high one. It is not he that acts the highest and most shining part on the stage, that comes off with the greatest applause, but he that acts his part best, whatever it be. To take care, then, to act our respective parts in life well, is ours; but to choose what part in life we shall act, is not ours, but God's. But a man can never act his part well if he does not attend to it, does not know what becomes it, much less if he affect to act another which does not belong to him. It is always self-ignorance that leads a man to act out of character.

[If thou art in a low station of life, know, then, that Providence calls thee to the exercise of industry, contentment, submission, patience, hope, and humble dependence on him, and a respectful deference to thy superiors. In this way thou mayest shine through thy obscurity, and render thyself amiable in the sight of God and man.

But hath Providence called thee to act in a more public character, and for a more extensive benefit to the world? Thy first care then ought to be, that thy example, as far as its influence reaches, may be an encouragement to the practice of universal virtue. And next, to shine in those virtues especially, which best adorn thy station; as benevolence, charity, wisdom, moderation, firmness, and inviolable integrity, with an undismayed fortitude to press through all opposition, in accomplishing those ends which thou hast a prospect and probability of attaining, for the apparent good of mankind.

MASON.

FEELINGS, WHICH THE OBSERVANCE OF DEATH AWAKENS IN SURVIVORS.

DEATH awakens feelings in the breasts of survivors, which they had never before contemplated. It increases our veneration for the good, and extenuates our hatred of the bad. Those virtues which once we envied, because they eclipsed our own, can now no longer obstruct our reputation, and we have therefore no interest to suppress their praise.

That wickedness which we feared for its malignity is now become impotent; and the man whose name filled us with alarm, and rage, and indignation, can at last be considered only with pity or contempt. When a friend is carried to his grave, we at once find excuses

for every weakness, and palliations of every fault; we recollect a thousand endearments, which before glided off our minds without impression; a thousand favors unrepaid, a thousand duties unperformed; and wish, vainly wish, for his return; not so much that we may receive, as that we may bestow happiness, and recompense that kindness which before we never understood.

[There is not, perhaps, to a mind well instructed, a more painful occurrence, than the death of one whom we have injured without reparation. Our crime seems now irretrievable; it is indelibly recorded, and the stamp of fate is fixed upon it. We consider, with the most afflictive anguish, the pain which we have given, and now cannot alleviate, and the losses which we have caused, and cannot now repair.]

Such are the sentiments with which we finally review the effects of passion, but which we sometimes delay till we can no longer rectify our errors.

Dr. JOHNSON.

NO PERMANENT STABILITY TO MAN'S CONDITION ON EARTH.

Look but a little way into your own state, and you must unavoidably perceive that from the beginning, it has been so contrived by providence, that there should be no permanent stability to man's condition on earth. The seeds of alteration are every where sown. In your health, life, possessions, connexions, pleasures, there are causes of decay imperceptibly working; secretly undermining the foundations of what appears to you the most stable; continually tending to abolish the present form of things, and to bring forward new appearances, and new objects in their order; so that nothing is, or can be, stationary on earth. All

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changes, and passes. It is a stream which is ever flowing; a wheel which is ever turning round. [When you behold the tree covered with blossoms in the spring, or loaded with fruit in the autumn, as well may you imagine that those blossoms, or that fruit, are to remain in their place through the whole year, as believe that human affairs are to continue, for today and tomorrow, for this year and the next, proceeding in the same tenor.]

BLAIR.

IN THIS WORLD, EVENTS HAPPEN ALIKE TO THE
RIGHTEOUS AND THE WICKED.

[In looking abroad into the world, how many scenes do we behold which are far from corresponding with any ideas we could form of the government of Heaven? Many nations of the earth we see lying in a state of barbarity and misery, sunk in such gross ignorance as degrades them below the rank of rational beings, or abandoned to be the prey of cruel oppression and tyranny.] When we look to the state of individuals around us, we hear the lamentations of the unhappy on every hand. We meet with weeping parents, and mourning friends. We behold the young cut off in the flower of their days, and the aged left desolate in the midst of sorrows. The useful and virtuous are swept away, and the worthless left to flourish. The lives of the best men are often filled with discouragements and disappointed hopes. Merit languishes in neglected solitude, and vanity and presumption gain the admiration of the world. The administration of affairs in this life is wrapt in mystery and darkness. We see now only the beginning of things, but hereafter the wisdom of Providence in directing the events of life will be fully displayed. In

the mean time, we must be taught to act our part with constancy, though the reward of our constancy be distant. We must learn to bear with patience whatever our Creator judges proper to lay upon us, though we see not the reason of the hardships he inflicts.

BLAIR.

DANGERS FROM IDLENESS.

AN idle life is the most troublesome, uneasy life in the world; observe it where you will, you shall find no man so weary of his time as an idle man. [Take a man that is inclinable to be melancholy or sad, idleness will increase it, and his thoughts will be grinding upon themselves; and disquiet and disorder him worse, ten times, than if he was busied about some honest employment; and there is no better cure for such a disposition than to have his hands full of business, or his thoughts employed in reading or study of some useful and serious subject.]

Idleness is the mother, too, of great and important mischiefs. When a man is idle, the devil will be tempting him to evil and sinful actions; wicked men will be alluring him to evil courses; nay, the very corruptions of a man's own heart and nature will be moving and soliciting a man to things that are pernicious to himself and displeasing to God: it is a season that gives advantage to all evil temptations, and lays a man open unto them. And the reason is, because idleness is of itself a thing unnatural to the mind of man. The mind cannot remain unemployed; it will seize any thing, however absurd or criminal, rather than be without an object. He that is not well employed, will soon be the tenant of sin, and the vassal of vice. When the devil finds an idle man, he is sure to set him to work.

SIR M. HALE *and Ed.*

PRUDENCE.

HEAR the words of prudence, give heed unto her counsels, and store them in thine heart: her maxims are universal, and all the virtues lean upon her; she is the guide and mistress of human life. [Put a bridle on thy tongue; set a guard before thy lips, lest the words of thine own mouth destroy thy peace. Of much speaking cometh repentance, but in silence is safety. A bitter jest is the poison of friendship; and he that cannot restrain his tongue, shall have trouble.] Furnish thyself with the proper accommodations belonging to thy condition; yet spend not to the utmost of what thou canst afford, that the providence of thy youth may be a comfort to thy old age. Let not thy recreations be expensive, lest the pain of purchasing them exceed the pleasure thou hast in their enjoyment. Neither let prosperity put out the eyes of circumspection, nor abundance cut off the hands of frugality: he that too much indulgeth in the superfluities of life, shall live to lament the want of its necessities. From the experience of others do thou learn wisdom, and from their failings correct thine own faults. Use not today what tomorrow may want; neither leave that to hazard which foresight may provide for, or care prevent. Yet expect not even from prudence infallible success, for the day knoweth not what the night may bring forth. The fool is not always unfortunate, nor the wise man always successful; yet never had a fool a thorough enjoyment, never was a wise man wholly unhappy.

DODSLEY.

 THE HIGH ANTICIPATIONS OF YOUTH.

WHEN the morning of life rejoices over your head, every thing around you puts on a smiling appearance.

All nature wears a face of beauty, and is animated with a spirit of joy. You walk up and down in a new world; you crop the unblown flower, and drink the untasted spring. Full of spirit, and high in hope, you set out on the journey of life: visions of bliss present themselves to view: dreams of joy, with sweet delusion, amuse the vacant mind. You listen and accord to the song of hope, "Tomorrow shall be as this day, and much more abundant." But ah! the flattering scene will not last. The spell is quickly broken, and the enchantment soon over. How hideous will life appear, when experience takes off the mask, and discovers the sad reality! Now thou hast no weariness to clog thy waking hours, and no care to disturb thy repose. But know, child of the earth, that thou art born to trouble, and that care, through every subsequent path of life, will haunt thee like a ghost. Health now sparkles in thine eye, the blood flows pure in thy veins, and thy spirits are gay as the morning: but alas! the time will come when diseases, a numerous and a direful train, will assail thy life; the time will come, when pale and ghastly, and stretched on a bed, racked with pain, or worn with disease, thou wilt say thou hast no pleasure in existence, and wish for death rather than life. [At length the pulse ceases, the breath is stopped, and that fair form you have nourished and decorated with so much care and anxiety, becomes the abhorrence of man, and is consigned to moulder in the earth.

LOGAN.

SULLENNESS AND OBSTINACY.

SULLENNESS, or obstinacy, is perhaps a worse fault of temper, than either anger or peevishness; and, if indulged, may end in the most fatal extremes of stub-

born melancholy, malice, and revenge. The resentment which, instead of being expressed, is nursed in secret, and continually aggravated by the imagination, will, in time, become the ruling passion; and then how terrible must be his case, whose kind and pleasureable affections are all swallowed up by the tormenting, as well as detestable sentiments of hatred and revenge. Brood not over a resentment which perhaps was at first ill-grounded, and which is undoubtedly heightened by an heated imagination: but when you have first subdued your own temper, so as to be able to speak calmly, reasonably, and kindly; then expostulate with the person you suppose to be in fault; hear what he has to say, and either reconcile yourself to him, or quiet your mind under the injury by the principle of Christian charity. [But if it should appear that you yourself have been most to blame, or if you have been in error, acknowledge it fairly and handsomely: if you feel any reluctance to do so, be certain that it arises from pride, to conquer which is an absolute duty.] "A soft answer turneth away wrath;" and a generous confession, oftentimes, more than atones for the fault which requires it. [Truth and justice demand that we should acknowledge conviction as soon as we feel it; and not maintain an erroneous opinion, or justify a wrong conduct, merely from the false shame of confessing our past ignorance.]

Mrs. CHAPONE.

INGREDIENTS THAT FILL UP THE LIFE OF MAN.

Nothing is to be estimated by its effect upon common eyes and common ears. A thousand miseries make silent and invisible inroads on mankind, and the heart feels innumerable throbs, which never break into complaint. [Perhaps likewise, our pleasures are for the

most part equally secret, and most are borne up by some private satisfaction, some internal consciousness, some latent hope, some peculiar prospect which they never communicate, but reserve for solitary hours and clandestine meditation.]

The main of life is, indeed, composed of small incidents and petty occurrences; of wishes for objects not remote, and grief for disappointments of no fatal consequence; of insect vexations which sting us and fly away; impertinences which buz awhile about us, and are heard no more; of meteorous pleasures which dance before us, and are dissipated; of compliments which glide off the soul like other music, and are forgotten by him that gave, and him that received them.

Such is the general heap out of which every man is to cull his own condition. A few pains, and a few pleasures, are all the materials of human life; and of these the proportions are partly allotted by Providence, and partly left to the arrangement of reason and of choice. As these are well or ill disposed, man is for the most part happy or miserable.

DR. JOHNSON.

A RELIGIOUS LIFE.

BE assured that a life of religion and piety is alone pleasing to God. An unremitting fulfilment of the few and easy duties which they enjoin, is a task congenial to our nature; [and it is a perversion of our nature, which seduces so many of us to neglect them.] God has placed no difficult labour before us; but yet, to help us in performing it, he has in the Holy Scriptures, with abundant kindness, given us plain rules for our guidance. And it is our duty and interest to make ourselves well acquainted with these treasures of wisdom: they are replete with salutary lessons, applicable to all the possible circumstances of our existence.

A life of religion is not a gloomy and desert existence; but, on the contrary, piety is the most effectual source of cheerfulness and contentment. God has not made us acquainted with him, that our knowledge might be an antidote to our happiness. [He has commanded us to fear him, for this reason only; that if our love of him cannot keep us true to virtue, our dread may deter us from falling into the snares of vice. Thus is he always kind, and he even puts on his terrors for our benefit.]

HUSSEY's *Letters to a Brother*.

ADVANTAGES OF HONOUR AND INTEGRITY.

RELIGION, honour, and integrity, give an inward comfort and satisfaction, which nothing else can do, and which nothing can rob us of. The religious, honest, honourable man, under all the misfortunes of life, finds an inward comfort and satisfaction, which makes him happier than any wicked man can be, with all the other advantages of life. If a man has acquired great power and riches by falsehood, injustice, and oppression, he cannot enjoy them; because his conscience will torment him, and constantly reproach him with the means by which he got them. The stings of his conscience will not even let him sleep quietly; but he will dream of his crimes; and in the day time, when alone, and when he has time to think, he will be uneasy and melancholy. He is afraid of every thing; for, as he knows mankind must hate him, he has reason to think they will hurt him, if they can. Whereas, if an honest honourable man be ever so poor or unfortunate in the world, still, his virtue is its own reward, and will comfort him under all afflictions. The quiet and satisfaction of his conscience make him cheerful in the day, and sleep sound in the night; he can be

alone with pleasure, and is not afraid of his own thoughts. Besides this, he is universally esteemed and respected; for even the most wicked people themselves cannot help admiring and respecting honour and integrity in others.

CHESTERFIELD *and Ed.*

WE MAY DIE IN THIS YEAR.

MAN has no security of life. You may die this year, though ye be now in health and vigor, for thousands such will die this year, as they did during the last, and every year since men multiplied upon the earth. Youth has diseases to which it is peculiarly subject. The fever assaults it, the consumption wastes it, and its own rashness exposes it to accidents. The principles of death may be now working within you, notwithstanding the seeming firmness of your frame; your ruddy countenance may be only like a painted sepulchre, fair without, but within, full of the seeds of mortality; insomuch, that ye may be a pale lifeless corpse, even before the emaciated invalid, whose life is apparently near its close. You may also die this year, though ye be full of business, though ye be projecting many distant schemes, and pleasing yourselves with many flattering prospects. Death will not respect your hurry, nor wait your leisure, nor be put off that ye may accomplish your projects; nor will it be any security that ye are not prepared. [This year ye may die, though you are unwilling to admit the thought, and flatter yourselves with length of years; for many were cheated by this vain hope, during the last year, and many will be cheated by it during this. Death will not slacken his pace, because you hate him.] Your not considering your latter end as near, does not remove it to a greater distance; and whether you think

of it or not, ye must remove, when the appointed time comes.

RIDDOCH.

WISDOM IN OVERLOOKING TRIFLING
MISUNDERSTANDINGS.

If you look for a friend, or a partner of your life, in whose temper there is not to be found the least inequality, who upon no occasion is to be hurt or offended by any frailties you discover, whose feelings are to harmonize in every trifle with yours, whose countenance is always to reflect the image of your own, you look for a pleasing phantom, which is never, or at most, very rarely, to be found; and if disappointment sour your mind, you have your own folly to blame. You ought to have considered that you live in a region of human infirmity, where every one has imperfections and failings. You assuredly have your own. What reason had you to imagine, that the person whom you love and esteem was to be the only exception from the common fate? Here, if any where, it becomes you to overlook and forbear; and never to allow small failings to dwell on your attention so much as to deface the whole of an amiable character. From trifling misunderstandings arising from the most frivolous causes, springs much of the misery of social and domestic life.

BLAIR.

HOLINESS THE ONLY QUALIFICATION FOR
HEAVEN.

[You will form a wrong notion of heaven, if you consider it as a place which God's goodness may put

you in possession of, without your having previously acquired a disposition to enjoy it.] God is undoubtedly a gracious and merciful being, who hath no pleasure in the death of the wicked, and wisheth that all men should be saved, but he hath nowhere said that he will work a miracle to save any man, by changing his disposition; and without an holy disposition it is impossible that you should see God, or partake of the good things which he hath prepared for those that love him.

It ought to be the one great business of your life to acquire this disposition; all other pursuits are but as the dust of the balance when compared with the weight of this; and this is an object which may be aimed at with equal hopes of success by men in every condition of life. You may not have as good a chance as your neighbour hath of becoming wealthy, powerful, or learned; but you have the same opportunity that he hath of following after righteousness, godliness, faith, love, patience, meekness; of these virtues you may certainly acquire as great a portion as he can; and without these, wealth, power, and learning, will be of no use to you, they will not procure you admittance into heaven, they will not enable you to lay hold on eternal life.

BP. WATSON.

LOW COMPANY.

A GREATER misfortune cannot happen to a young man at his first setting out in life, than his falling into low company. He that sinks to a familiarity with persons much below his own level, will be constantly weighed down by his base connexions; and though he may easily plunge still lower, he will find it almost impossible ever to rise again. He will also inevitably contract a mean air, and an illiberal disposition; and you can no more give him an ingenious turn of mind, by a

sudden introduction to genteel company, than you can make an apprentice a fine gentleman by dressing him in embroidery: [experience teaches us that the mind is, unhappily, sooner distorted than reformed; and a gentleman will as readily catch the manners of the vulgar, by mixing with such mean associates, as he would daub his clothes with soot by running against a chimney-sweeper.]

A propensity to low company is owing either to an original meanness of spirit, or a want of education, but commonly arises from both these causes. Those who are naturally of a grovelling disposition shew it even at school, by choosing their playfellows from the scum of the class; and are never so happy as when they can steal down to romp with the servants in the kitchen. They have no emulation in them; they entertain none of that decent pride which is so essential a requisite in all characters; and the total absence of which, in a boy, is a certain indication that his riper age will be contemptible.

COLMAN *and Ed.*

FAULTS TO BE AVOIDED, AND CAUTIONS TO BE OBSERVED IN CONVERSATION.

WHENEVER the thirst of shining in conversation seizes on the heart, the vanity of the speaker becomes apparent, and we are disgusted with the manner, whatever may be the matter of discourse. Never make yourself ridiculous by the silly habit of boasting of your follies, or accusing yourself of virtues. Remember that there is a danger in speaking ill even of a bad person; both because you may have been misinformed, and because you should judge your neighbours with charity. When any dubious accusation is brought forth in conversation against an absent person, Christianity commands on

the one hand, and prudence directs on the other, that you lean to the favorable side. Never gratify your own humor by hazarding what you suspect may wound any present, in their persons, connexions, professions in life, or religious opinions. Strong asseverations, or a kind of petty oaths, or appealing to others for the truth of an affirmation, are always wrong; because such strong expressions derogate somewhat from the character of the speaker, as they intimate that a simple assertion may not be believed. Loud laughter always degrades. Dignity of character ever suffers by being violently agitated at trivial circumstances. [A uniform adherence to sincerity in conversation is of the first importance. No artificial polish of manners can compensate for the apparent want of this virtue, nor any acquirements of knowledge for the reality of such a want. Be not fond of disputing every thing pro and con, nor indulge yourself to show your talent of attacking and defending. Do not bring a warm party spirit into company. These things are enemies to friendship and the ruin of free conversation. Whenever any unhappy word shall arise in company that might give you a reasonable disgust, quash the rising resentment, be it ever so just, and command your soul and your tongue into silence.] A marked disapprobation should always be shewn to indecency, immorality, or irreligion. Inure yourself to a candid and obliging manner in all your conversation, and acquire the art of pleasing address, even when you teach as well as when you learn, and when you oppose as well as when you assent or approve.

DR. DARWIN *and Ed.*

GOODNATURE.

TRUE goodnature, that which alone deserves the name, is not a holiday ornament, but an every-day

habit. It does not consist in servile complaisance, or dishonest flattery, or affected sympathy, or unqualified assent, or unwarranted compliance, or eternal smiles. Before it can be allowed to rank with the virtues, it must be wrought up from a humor into a principle, from an occasional disposition into a habit. It must be the result of an equal and well governed mind, not the start of casual gaiety, the trick of designing vanity, or the whim of capricious fondness. It is compounded of kindness, forbearance, forgiveness, and self-denial; it "seeketh not its own," but is capable of making continual sacrifices of its own tastes, humors, and self-love; yet knows that among the sacrifices it makes, it must never include its integrity.

Goodnature of the true cast, and under the foregoing restrictions, is above all price in the common intercourse of domestic society; for an ordinary quality, which is constantly brought into action by the perpetually recurring of small events in daily life, is of higher value than more brilliant qualities, which are less frequently called into use.

[Goodnature is also of considerable advantage to the individual; for it adorns every perfection a man is master of, and throws a veil over every blemish that would otherwise appear: it is the art of a painter,—it places all his virtues in the fairest light, and throws all his foibles into the shade.]

ANON. and Ed.

TIME, THE PAST, PRESENT, AND FUTURE.

THERE are three different portions of our life which deeply interest us, viz. that part of it which is past; that which is now present; and that to which we fondly look forward, as future. The past to us now is little; the future as yet is nothing. Between these two great

gulf of time subsists the present, as an isthmus or bridge, along which we are all passing. With hasty and inconsiderate steps let us not pass along it; but remember well how much depends upon our holding a steady and properly conducted course.

Life is short; much that is of real importance remains to be done. If we suffer the present time to be wasted either in absolute idleness, or in frivolous employments, it will hereafter call for vengeance against us. Removing, therefore, what is merely superfluous, let us bethink ourselves of what is most material to be attended to at present: [as first and chief, the great work of our salvation, the discharge of the religious duties which we owe to God our Creator, and to Christ our Redeemer. God waiteth as yet to be gracious; whether he will wait longer, none of us can tell, But seeing that we have an eternity of bliss or woe at stake, it is dangerous to continue alienated from the favor of God, when so much is depending. Our spiritual interests will be best promoted by regular performance of all the duties of ordinary life. Let these, therefore, occupy a great share of the present hour.] Whatever our age, our character, our profession, or station in the world, requires us to do, in that let each revolving day find us busy. Never delay till tomorrow what reason and conscience tell you ought to be performed today. Tomorrow is not yours; and though you should live to enjoy it, you must not overload it with a burden not its own. Sufficient for the day will prove the duty thereof.

BLAIR.

THE HONOURABLE FEELINGS IN YOUTH.

REMEMBER your Creator in the days of your youth, and establish such a religious principle in your hearts, while they are innocent, as the corrupting influence of

the world cannot afterwards seduce. Although both Scripture and experience testify that man is fallen, and that our nature is corrupted, yet it is equally certain that our earliest passions are on the side of virtue, and that the good seed springs before the tares. Malice and envy are yet strangers to your bosom. Covetousness, that root of evil, hath not yet sprung up in your heart; the selfish, the wrathful, and the licentious passions, have not yet obtained dominion over you. The modesty of nature, the great guardian of virtue, is not seduced from its post. You would blush even in secret to do a deed of dishonesty and shame. High sentiments of honour and of probity expand the soul. The colour comes into the cheek at the smallest apprehension of blame; the ready lightning kindles in the eye at the least appearance of treachery and falsehood.

Beware of the first breaking through this virgin innocence: when once it is overcome, there is no knowing to what lengths your passions or habits may lead you.

LOGAN *and Ed.*

RESOLVE, PERSEVERE, AND SUCCEED.

IRRESOLUTION on the schemes of life which offer themselves to our choice, and inconstancy in pursuing them, are the greatest and most universal causes of all our disquiet and disappointments. When ambition pulls one way, interest another, inclination a third, and perhaps reason contrary to all, a man is likely to pass his time but ill who has so many different parties to please. When the mind hovers among such a variety of allurements, there is but one method of setting ourselves at rest, and that is by adhering steadfastly to one great end as the chief and ultimate aim of all our pursuits. If you are resolved to make a figure in the world, first coolly consider in what way

it shall be, and when wisdom has directed you in your choice, let that be the polar star of your pursuit. Keep your attention steadily fixed on the object in your mind's eye; be not diverted in your design by the follies and trifles that may surround you. Patiently and industriously push forward in your career of glory. Persevere and your success is sure. Honour, integrity, and industry, were never disappointed in finding their reward.

ADDISON *and Ed.*

ENJOYMENT IN LITERATURE.

LEARNING enables those who enjoy the benefit of it, to derive the purest, the sweetest, the most elegant, and the least injurious pleasures from themselves and from reflection. The man of taste and learning, creates as it were, a little world of his own, in which he exercises his faculties; and he feels his most exalted satisfaction arising from things, the existence of which is scarcely known to the vulgar mind.

Literature affords nourishment to our youth, delights our old age, adorns prosperity, supplies a refuge in adversity, is a constant source of pleasure at home, is no impediment while abroad, attends us in the night season, and accompanies us in our travels and retirements. Amid the variety of books in our library, we may find a balsam for every wound of the mind, and a lenient medicine for every disease.

[It is difficult to be attached to the common objects of human pursuit, without feeling the sordid or the troublesome passions. But in the pursuits of learning, all is liberal, noble, generous. They require and promote that comprehensive mode of thinking, which overlooks the little and mean occupations of the vulgar mind.]

Learning, besides being a requisite qualification for the several professions of civil life, ought to be cultivated for its own sake,—for the enjoyment it confers. Next to religion, it is the best and sweetest source of comfort in those hours of dejection, which every mortal must sometimes experience. It constitutes one of the most solid pillars to support the tottering fabric of human felicity, and commonly contributes as much to virtue as to calm and rational enjoyment.

KNOX.

THE GOSPEL.

THE word *Gospel* signifies good-tidings; and the message which the gospel contains is indeed fraught with the most cheering intelligence. It does not merely communicate news from a distant country, and concerning a people with whom we are little connected. It contains tidings of great joy, which respect ourselves. [It does not rehearse the civil and political state of the different nations of the earth, or inform us of new and better modes of conducting trade and government. It does not tell us of mountains unopened, where mines of treasure are to be found; or of regions unexplored, from which new luxuries may be imported. Its contents are infinitely more joyful and excellent.] It describes to us the policy and the government of Emanuel's realm; and unfolds the treasures and delights which are the heritage of its subjects. It discovers to us at once the cause and the remedy of all our evils. It reveals whence and how we may obtain peace of mind on earth, and immortal felicity in heaven. If our share of worldly goods be little, it informs us how to make that little a treasure to ourselves; if much, how to render our superabundance a blessing to others. It unfolds the grand secret, how to be happy in every situation, to rejoice in afflictions,

to smile beneath the grey hairs of age ; and to descend, with a firm step and undaunted heart, to the chambers of death.

COUTTS.

AVOID TEMPTATIONS.

It is of unspeakable importance, in order to self-knowledge and self-government, to be acquainted with all the accesses and avenues to sin, and to observe which way it is that we are oftenest led to it, and to set reason and conscience to guard those passes, those usual inlets to vice, which if a man once enters, he will find a retreat extremely difficult.

Watchfulness, which is always necessary, is chiefly so when the first assaults are made ; for then the enemy is most easily repulsed, if we never suffer him to get within us, but upon the very first approach, draw up our forces, and fight him without the gate. And this will be more manifest, if we observe by what methods and degrees temptations grow upon us.

[As the subtle enemy of mankind takes care to draw men gradually into sin, so he usually draws them, by degrees, into temptation. As he disguises the sin, so he conceals the temptation to it ; well knowing that were they but once sensible of their danger of sin, they would be ready to be upon their guard against it. Would we know ourselves thoroughly, then, we must get acquainted, not only with our most usual temptations, that we be not unawares drawn into sin, but with the previous steps, and preparatory circumstances, which make way for those temptations, that we be not drawn unawares into the occasions of sin.]

As men have their particular sins which do most easily beset them, so they have their particular temptations which do most easily overcome them. That may be a very great temptation to one, which is none at

all to another; for our temperaments and dispositions are as various as our faces. If we would avoid sin, let us be particularly cautious to avoid the temptations that lead to it.

MASON.

THE JOURNEY OF HUMAN LIFE.

HUMAN life may be compared to the journey of a day. We rise in the morning of youth full of vigour and full of expectation; we set forward with spirit and hope, with gaiety and with diligence, and travel on awhile in the straight road of piety towards the mansions of rest. In a short time we relax our vigour, and resolve no longer to be terrified with crimes at a distance, but rely upon our own constancy, and venture to approach what we resolve never to touch. We thus enter the bowers of ease, and repose in the shades of security. Here the heart softens, and vigilance subsides; we are then willing to inquire whether another advance cannot be made, and whether we may not at least turn our eyes upon the gardens of pleasure. We approach them with scruple and hesitation; we enter them, but enter timorous and trembling, and always hope to pass through them without losing the road of virtue, which we for awhile keep in our sight, and to which we propose to return. But temptation succeeds temptation, and one compliance prepares us for another; we in time lose the happiness of innocence, but solace our disquiet with the intention of future reformation.

[By degrees we let fall the remembrance of our original intention, and quit the only adequate object of rational desire. We entangle ourselves in business, immerge ourselves in luxury, and rove through the labyrinths of inconstancy, till the darkness of old age begins to invade us, and disease and anxiety obstruct our way. We then look back upon our lives with

horror, with sorrow, with repentance; and wish, but too often vainly wish, that we had not forsaken the ways of virtue.]

DR. JOHNSON.

DESCRIPTION OF THE MAN OF INTEGRITY.

THE man of integrity is one who makes it his constant rule to follow the road of duty, according as the word of God, and the voice of his conscience, point it out to him. [He is not guided merely by affections, which may sometimes give the colour of virtue to a loose and unstable character. The upright man is guided by a fixed principle of mind, which determines him to esteem nothing but what is honourable; and to abhor whatever is base and unworthy, in moral conduct. Hence you find him ever the same; at all times the trusty friend, the affectionate relation, the conscientious man of business, the pious worshipper, the public-spirited citizen.] He assumes no borrowed appearance. He seeks no mask to cover him; for he acts no studied part; but he is in truth what he appears to be, full of truth, candor, and humanity. In all his pursuits, he knows no path but the fair and direct one; and would much rather fail of success, than attain it by reproachful means. He never shews you a smiling countenance, while he meditates evil against you in his heart. He never praises you among your friends; and then joins in traducing you among your enemies. You will never find one part of his character at variance with another. In his manners he is simple and unaffected; in all his proceedings, open and consistent.

BLAIR.

ON COVETOUSNESS.

SCARCELY any sin exposes to more snares than covetousness. The love of money is the root of all evil. He that loves money immoderately, will not care whom he cheats and defrauds, so he may bring in gain to himself; and from hence spring those many tricks of deceit so common in the world. When the committing the greatest sin against God, may be likely either to get or save him ought, his love of wealth quickly persuades him to commit it. Covetousness contracts the heart, and tempts men to base and sinful ways to keep what they have thus gotten. It sometimes makes a person criminally sparing towards himself, so that in the fulness of his sufficiency, he is in straits. But his penuriousness more frequently appears in his conduct towards others; for his neighbours and mankind he has no charity; his heart is closed against all friendly feelings, and all the duties of beneficence. Money is his God; it is that which he dreads most to be deprived of; that in which his desires finally centre; that in which he reposes his confidence; that which most of all engrosses his heart and affections, and influences his conduct.

[Nothing so soon, and so effectually, stops the ear, and shuts the heart against religious impressions as covetousness. A heart which is deeply tinctured with this disease, will stand out against all the promises, and invitations, and threatenings of the word of God; because its hopes, and fears, and affections, are so set upon worldly things, that the man considers riches as the highest felicity, and the want of them as the worst of evils. Such a person can only be moved with the promises and threatenings of temporal things; he cannot extend his hopes or his fears so far as to another world; he is so busied and occupied about the concerns of this.]

Take heed and beware of covetousness. It is of an

insinuating and encroaching nature. And remember, ye cannot serve God and mammon. He that will be a friend of the world is an enemy of God.

RIDDOCH *and Ed.*

IMPORTANCE OF REGULATING THE TEMPER.

THE regulation of the temper and passions, is a point of the highest importance to individual and domestic comfort. Nothing leads more directly to the breach of charity, and to the injury and molestation of our fellow creatures, than the indulgence of an ill-temper. The greatest outward blessings cannot afford enjoyment to a mind ruffled and uneasy within itself. A fit of ill-humor will spoil the finest entertainment, and is as real a torment as the most painful disease. Another unavoidable consequence of ill-temper, is the dislike and aversion of all who are witnesses to it, and, perhaps, the deep and lasting resentment of those who suffer from its effects.

[We all from social or self-love earnestly desire the esteem and affection of our fellow-creatures; and indeed our condition is such as to make them so necessary to us, that the wretch who has forfeited them, must feel desolate and undone, deprived of all the best enjoyments and comforts the world can afford, and given up to his inward misery, unpitied and scorned. But this will never be the case with a goodnatured person.] An agreeable temper, without the help of great talents or acquirements, will make a person more desirable than that of the most brilliant genius in whom this quality is wanting. With this you will scarcely fail of finding some friends, even though you should be destitute of almost every other advantage.

It is observed, that every temper is inclined, in some degree, either to passion, peevishness, or obsti-

nacy: many are so unfortunate as to be inclined to each of these in turn. It is therefore necessary to watch the bent of the mind, and to apply the remedies proper for the infirmity to which we are most liable,

MRS. CHAPONE.

MUSIC.

MUSIC may be considered one of the most powerful means we possess for softening the heart, and rendering it susceptible of every fine and more exalted pleasure. Whilst it softly steals upon our ear, it arrests our roving fancy, and lulls to rest all the passions that invade our bosom. Often when wrapped in melancholy, the sweet voice of music charms away our cares, and restores our drooping spirits, or awakens in us the sentiments of honour and glory. As a source of sensual pleasure, it is one of the purest and most dignified: it touches the soul, and elevates and refines its nature. Conducted by philosophy, it is able to infuse the noblest thoughts, to urge to the most animated action, to calm the ruffled spirits, and to eradicate every malignant propensity.

[Music is an object of universal love; and from its prevalence in every age, and by its cultivation in every part of the world, it seems as if there were something in the "concord of sweet sounds" congenial with the mind of both savage and civilized man. It has ever been the solace and delight of men of genius, and there is no subject which is praised in more ardent expressions, or expatiated upon with more delight, by the poets of every age. It cheers the traveller as he pursues the journey of life, and produces a sweet oblivion of his fatigue. It is a matchless balm to a melancholy mind, and an inexhaustible source of enjoyment

and amusement. It furnishes us with innumerable pleasures, either in solitude or society. Its delights can be enjoyed in every period of life, from the earliest infancy to the total decay of all the vital powers.]

Music may be considered an innocent and delightful amusement, adapted for filling up many vacant hours, which young people might otherwise employ in pursuits tending to vitiate the mind, or trifle away with frivolous companions. And surely, that which can assuage our griefs, pour balm into our perturbed breasts, and amuse our vacant hours, is deserving our cultivation and acquisition.

Editor, &c.

THE KINDNESS OF PROVIDENCE.

THE Almighty is the Creator of the world, and the Father of the human race, he is likewise their preserver, and the author of order and harmony in the universe.

In his providence, he takes us, the children of men, into his particular tuition, in giving us from his immediate hand, all things requisite for our subsistence, well-being, and delight, in this world, [our well-ordered habitation; in making nature spontaneously unlock to us her hidden stores; in causing the wide creation, one way or other, administer to our pleasures, as if heaven and earth contended which should be most liberal of their favors to happy man.]

But when we consider his particular providence, with respect to every one of us, our obligations will be infinitely heightened. Here we discern the finger of God. His goodness lent a favorable ear to all our feeble cries and complaints, when we were upon the breast; he guarded us from a thousand dangers and diseases which hung over our heads, and cut off more

than one half of our equals in age ; he hath led us, as it were by the hand, through the various stages of life, affording us many deliverances, and many tokens of his loving kindness, which only ourselves and heaven were privy to ; and when all things in the world seemed to combine against us, he was a friend that never failed.

Seeing then he upholds our existence, and is the parent of so many mercies, has he not, as our supreme benefactor, a title to the service of our whole lives, and to all the fervor of our spirits ?

LOGAN.

HASTE AND HURRY.

[A MAN is fit for neither business nor pleasure, who either cannot, or does not, command and direct his attention to the present object, and, in some degree, banish, for that time, all other objects from his thoughts. There is time enough for every thing, in the course of the day, if you do but one thing at once ; but there is not time enough in the year, if you will do two things at a time.] It is incredible how much business a man will go through, if he is only methodical and regular. A steady and undivided attention to one object is a sure mark of a superior genius ; as hurry, bustle, and agitation, are the never-failing symptoms of a weak and frivolous mind. A man of sense may be in haste, but can never be in a hurry, because he knows, that whatever he does in a hurry he must necessarily do very ill. He may be in haste to dispatch an affair, but he will take care not to let that haste hinder his doing it well. Little minds are in a hurry, when the object proves (as it commonly does) too big for them ; they run, they puzzle, confound, and perplex themselves ; they want to do every thing at once, and never do it at all. But a man of sense takes the time

necessary for doing the thing he is about, well; and his haste to despatch a business only appears by the continuity of his application to it; he pursues it with a cool steadiness, and finishes it before he begins any other. Your time may be much taken up, and you may have a great many different things to do; but remember, that you had much better do half of them well, and leave the other half undone, than do them all indifferently. A few seconds saved in the course of the day, will make the trifling difference, between taking time to do a thing well, and doing a thing hastily and ill. And always remember that whatever is worth doing at all, is worth doing well.

CHESTERFIELD *and Ed.*

DRUNKENNESS.

DRUNKENNESS is one of the most degrading, and, at the same time, most mischievous of the sensual vices. [It besots and hinders the action of the understanding, making a man brutish in his passions, and a fool in his reason; and differs nothing from madness, but that it is voluntary, and so is an equal evil in nature, and a worse in manners. It takes off all the guards, and lets loose all the reins of all those evils to which a man is by his nature or by his evil customs inclined, and from which he is restrained by reason and decorum.]

A drunken man is more contemptible than any beast. He is no longer fit for human conversation, but is a nuisance and disturbance to all about him, the grief of his family and friends, and the sport of others. He is likewise continually exposed to broils and quarrels; in danger of fatal accidents, liable to be imposed upon, and unfit for every employment in life.

Drunkenness is also a very wasteful vice; for it

causes a man to neglect his business, distress himself, and starve, or at least, injure his family. It is equally ruinous to a man's character, to his constitution, and to his estate. And one of its worst effects is, it deprives a man of the grace of God, and unfits him for every religious duty.

[Drunkenness expels reason, drowns the memory, defaces beauty, diminishes strength, inflames the blood, causes internal, external, and incurable wounds; is a witch to the senses, a devil to the soul, a thief to the purse, the beggars companion, a wife's woe, and children's sorrow; makes a strong man weak, and a wise man a fool; he is worse than a beast, and is a self-murderer, who drinks to other's good health, and robs himself of his own.]

Beware then, of giving way to this destructive vice, it increases with indulgence, and the longer it possesseth a man, the more he will delight in it, and the older he groweth the more he will be subject to it, if he have the means.

Editor, &c.

TRUTH AND CANDOUR.

[As you value the approbation of heaven, or the esteem of the world, cultivate the love of truth. In all your proceedings, be direct and consistent. Ingenuity and candour possess the most powerful charm; they bespeak universal favor, and carry an apology for almost every failing.] The path of truth, is a plain and a safe path; that of falsehood, is a perplexing maze. After the first departure from sincerity, it is not in your power to stop. One artifice unavoidably leads on to another; till, as the intricacy of the labyrinth increases, you are left entangled in your own snare. Deceit discovers a little mind, which stops at temporary expedients, without rising to comprehensive

views of conduct. It betrays at the same time a dastardly spirit. It is the resource of one who wants courage to avow his designs, or to rest upon himself. Whereas, openness of character displays that generous boldness which ought to distinguish youth. To set out in the world with no other principle than a crafty attention to interest, betokens one who is destined for creeping through the inferior walks of life. But to give an early preference to honour above gain, when they stand in competition; to despise every advantage, which cannot be attained without dishonest arts; to brook no meanness, and to stoop to no dissimulation; are the indications of a great mind, the presages of future eminence and distinction in life.

BLAIR.

BENEVOLENCE.

BENEVOLENCE is an inestimable jewel, and one of the most graceful ornaments of human nature. It is the grand cement of society, and is of the highest importance to its welfare. It [is also a source of the purest intellectual pleasures, of the most refined enjoyments of social life, of the best affections of the heart. We are so constituted, by our benevolent Creator, that the more pleasure we communicate to others, the more we enjoy in our own bosoms. When we make others happy, the sunshine of celestial joy is reflected back on our own hearts.

Benevolence] denotes a hearty desire for the good of mankind, evidencing itself, as ability and opportunity offer, in the cheerful and diligent practice of whatever may promote the well-being of all. He who serves his brethren, serves God, the Father of all; he who heartily communicates to others the good things which he himself enjoys, is in reality grateful to the God who entrusts them to him. A professed

Christian, who is not animated by these benevolent dispositions towards every man, and does not readily, on all occasions, act consistently with them, is totally destitute of the spirit of Christianity; nor will its benevolent Founder acknowledge him as his genuine disciple. Neither knowledge, nor faith, nor zeal, nor devotion, can compensate for the want of Christian beneficence; for mercy is better than sacrifice. The sum of all the commandments is love, which is the fulfilling of the law.

MANKIND IGNORANT OF THE FORTUNE THAT
AWAITS THEM.

THE events in our earthly pilgrimage are dark, intricate, and perplexing. We come into life feeble, helpless, and dependent; ignorant both of our origin, and of our destination, and equally ignorant through what situations we are destined to pass, or what circumstances of distress, or of comfort, await us. We pass through it on a tide of events. Prosperity and adversity succeed each other, apparently in the most capricious forms; they change into each other by sudden and unaccountable transitions; and the appearances of this day give no certain indication of what is to be our fortune tomorrow. An awful darkness rests on the whole future condition of our life. This world is the theatre of our probation, and its events are the trials through which we must rise to spiritual perfection. Let us endure, therefore, all the changes of fortune with an equal mind, and suffer with patience and resignation the adverse allotments of our condition. Regarding them as chastenings appointed for our good, by a merciful Father who grieveth not willingly the children of men.

FINLAYSON.

ADVANTAGES OF EDUCATION.

A GOOD education is of vast importance towards the formation of a useful and distinguished member of society. The mind of that man who has received one, is expanded and liberal, open to the best impressions, and filled with the most generous feelings and sentiments. Education elevates the mind, as it were, above the general level, and enables man to move in a loftier and purer sphere, giving him a nobler dignity of mind, a greater independence of condition. Destitute of mental cultivation, and without the blessings of education, a man can never expect to rise in the world, nor advance beyond the laborious sphere of life. [If he have a paternal estate left him, or the prospect of one, he may, indeed, get through life without much inconvenience, but then he will be liable to be the dupe of the basest flatterers, or the pitiable object of derision and scorn. He can enjoy no mental entertainment, without which the finest figure, or the most extensive property, are but trifles, yea vanity itself. The purest pleasures are mental: worldly pleasures are but secondary, precarious, and mixed; and, such as they are, they cannot be felt or enjoyed without reflection and observation. The mind of man is so constituted, that it soars after things not seen or experienced, is a curious searcher for information, and aspires continually to a greater degree of intellectual improvement. And all these propensities of the human mind, when properly indulged in, infallibly lead to honour and renown, to ease and independence, to respectability and credit.]

Education opens the way for a man to rise in the world; it is a qualification which will gain him respectability and honour, and be a source of daily gratification and delight. Experience has often demonstrated to individuals, that "learning is better than

house or land." For internal or intellectual wealth will remain with a man in all his fortunes; the honours which it creates, and the pleasures it bestows, will be more creditable and lasting than any that can result from the most affluent fortune. When once acquired, no enemy can rob us of it, no fortune deprive us of it, no clime destroy it: it will accompany us through the various scenes of life, adorn us in society, amuse us in solitude, delight us in prosperity, and solace us in adversity.

IRELAND *and Ed.*

EXTRACT FROM "A CLERGYMAN'S LEGACY TO
HIS PARISHIONERS."

As the last advice of a dying friend may have often a better effect than his living advice: I have ordered these few rules to be printed, and distributed among you at my funeral. They contain the sum of what instruction I may at different times have given you.

[We are placed in this world, as in a school of preparation to fit us for the next. As we receive all that we possess, and all that we enjoy, from God, he has a claim on the utmost of our love and gratitude. Through him we live, through him we are preserved, and through his mercy we are redeemed, by the atonement of Christ, from the evil consequences of sin. To him, therefore, we must shew our gratitude, by daily prayer. Make him your friend by a good life, and he will support you when every thing else fails.]

Whoever neglects the church can have little regard for religion; and he who neglects the sacrament can have as little for the dying commands of that Saviour who died for his sins.

Never let an oath come out of your mouth. As

there is no temptation to swear, it is, in fact, doing the devil's work for nothing.

Be honest and fair in your dealings. Tricking and cheating serve only a present occasion; they never turn out well in the end. Take care not to get a habit of drinking, as drunkenness includes every vice and folly: nothing is more offensive to God; the man is turned into a beast. Consider, also, that there is no vice more easily acquired.

Never speak ill of your neighbours, but use that charity towards them, which you would wish they should use towards you: and never defile your lips with lewd and filthy discourse. Such discourse shews you have corrupt hearts yourselves, and tends to corrupt others.

Be industrious in your callings: do the best you can yourselves, and leave the event to God.

Do these things, and you will be happier in this world than wickedness can make you; and I hope we shall all meet again together in a blessed eternity hereafter, which is the sincere prayer of your affectionate minister.

WM. GILPIN.

Vicar's hill; April 5, 1805.

ASCERTAIN THE PREVAILING BENT OF THY HEART.

IF a man would know himself, he must study his natural temper, his constitutional inclinations and favorite passions. If his soul be captivated by the pleasures of sin, it is a sign its prevailing taste is very vicious and corrupt; [if with the pleasures of sense, very low and sordid; if imaginary pleasures, and the painted scenes of fancy and romance, do most entertain it, the soul hath then a trifling turn; if the plea-

tures of science, or intellectual improvements, are those it is most fond of, it has then a noble and refined taste;] but if the pleasures of religion and divine contemplation do, above all others, delight and entertain it, it has then its true and proper taste; its temper is, as it should be, pure, divine, and heavenly.

Seeing the importance of self-knowledge, in order to correct what is amiss, examine thyself; and this knowledge of that which passes within thee, will be of more use to thee than the knowledge of all that passes in the world. Concern not thyself with the wars and quarrels of public or private persons. Take cognizance of those contests which are between thy flesh and thy spirit; betwixt the law of thy members, and that of thy understanding. Appease those differences. Teach thy flesh to be in subjection. Replace reason on its throne, and give it piety for its counsellor. Tame thy passions, and bring them under bondage. Govern wisely, that multitude of affections, thoughts, opinions, and passions, which are in thine heart: then comfort will attend thee, and respect will follow thee.

MASON.

VARIOUS DISTRESSES PASSING EVERY MOMENT IN
THE WORLD.

“Ah, little think the gay licentious proud,
How many feel, this very moment, death,
And all the sad variety of pain.”

WHILE the vain and the licentious are revelling in the midst of extravagance and riot, how little do they think of those scenes of sore distress which are going on at that moment throughout the world: multitudes struggling for a poor subsistence, to support the wife

and children whom they love, and who look up to them with eager eyes for that bread which they can hardly procure: multitudes groaning under sickness in desolate cottages, untended and unmourned; many apparently in a better situation of life, pining away in secret with concealed griefs: families weeping over the beloved friends whom they have lost, or, in all the bitterness of anguish, bidding those who are just expiring, the last adieu. As every man will, sometime or other, have to encounter hours of sadness and sorrow, it may be wise, in the midst of our affluence and ease, our gaiety and health, to pause sometimes to reflect on such scenes of distress as are here depicted. Though the contemplation may sadden the countenance, the heart will be made better. Here we may learn the vanity of life, and the frailty of man: here the heart will be softened, and serious ideas awakened in the mind. A new direction may be given to the current of life, which in the issue may lead to bliss and glory.

BLAIR *and Ed.*

KEEP YOUR AFFECTIONS UNDER THE CONTROL
OF REASON.

IF you intend to live a sober, peaceable, and contented life, a life well pleasing to God, comfortable to yourselves, and profitable to those among whom you live, you must have a great watchfulness over your passions, especially those of love and anger. They are dangerous and unruly affections; and if not kept under the control of reason and prudence, will most certainly lead to the disturbance of your lives, and the discomposure of your minds.

Therefore, before you settle your love or affection upon any thing in this world, consider well, first, whether it deserves your love, [and if it do, then how

much; and measure out so much love for it as it deserves, and no more. Consider, also, whether it be a thing attainable; if it be not, your love of it is folly. Again, if it be attainable, whether the charge, the incumbrances, the difficulties of its attaining, do not outweigh the good that is in it when attained:] and this take for a certain truth, that all worldly enjoyments, whether profits or riches, or honours, but especially worldly and carnal pleasures, are greater in their expectation than they are in the fruition or enjoyment: they promise a great deal more than they perform. Many times these worldly pleasures, while they promise much contentment and satisfaction, become great evils and crosses; but when they perform best, yet they come very short of what they promise, or what you expect.

Hence, learn to beware of indulging your affections; if you allow them to fix on improper objects, you may date from that moment the ruin of your happiness.

SIR M. HALE.

RESTRAIN ANGER.

ANGER is a vicious and revengeful passion, which mankind in general are more or less subject to. From anger proceeds malice; and from malice, envy and hatred. This passion is the spring of many evils; it is the means of making breaches in families, it alienates friendship, it often leads a man to do or to say, what he regrets all his life after: it gnaws a man's soul, and disquiets the peace of his mind.

Seeing, then, the mischiefs arising from anger, let us learn how to prevent its fury and restrain its force. When you receive a provocation, either by word or action, use every means you can devise to suppress the first rising of your anger: do not presently return reproach for reproach, or reviling for reviling; remem-

ber, "A soft answer turneth away wrath, but grievous words stir up anger. He that is soon angry dealeth foolishly. The discretion of a man deferreth his anger, and it is his glory to pass by a transgression. The beginning of strife is as when one letteth out water, therefore leave off contention before it be meddled with."

Pause and consider before you allow your wrath to arise, or to give an ill reply or return for the injury you receive. Commonly the greatest mischiefs are done upon a sudden, in the first firing of the passion: delay and a pause give leave for reason, prudence, and discretion to be heard.

[To be angry about trifles is mean and childish; to rage and be furious is brutish; and to maintain perpetual wrath, is akin to the temper of devils: but to suppress resentment, to subdue anger, and to vanquish wrath, is wise and glorious, is manly and divine.]

Editor, &c.

REPUTATION.

REPUTATION is at all times a most valuable thing, but particularly so when one is setting out in life; and, as the phrase is, beginning the world. For at this time to be esteemed for good sense, sobriety, and the fear of God, is, as it were, an addition to our fortune; as it encourages friends to stand by us, begets confidence in those with whom we deal, incites the generous to assist and befriend us, and the worldly to employ and trust us; being a security to the first, that we will not be dishonest, and to both, that we will not be slothful in business, nor prodigal in expenses. But dissipated conduct in youth will entirely deprive a man of these advantages: it hangs up his character, as it were in chains, for his friends to grieve at, his

enemies to exult over, and those who are indifferent, to ridicule.

[They who have not so much religion and virtue as to be shocked at profligate conduct, will have so much worldly wisdom as to be suspicious of the understandings and hearts of those who fall into it. Though they may not consider them as sinners hurrying to perdition, yet they will consider them as fools posting to poverty and contempt.] Thus a dissipated conduct in youth will ruin your reputation with the good, from a sense of the impiety of your conduct; and with others, from a sense of its folly, and a foresight of its ill consequences with respect to your temporal interest.

RIDDOCH.

MINUTES TRIFLED AWAY IN A DAY, AMOUNT TO
YEARS IN A LIFE.

LIFE is too short to allow time to be squandered away in trifles and idleness. We ought not to pass an instant in laziness; but always to have some little kind of work for those frequently recurring occasions, denominated spare minutes. Many people lose two or three hours each day, because they neglect the minutes. Never consider any part of time as too short to be employed; you may always find how to occupy it by one thing or another.

Youth should always be trained to the habit of doing every thing with attention and celerity, because slowness of movement occasions a vast loss of time. Were we to reflect what an infinite number of minutes are lost by this simple deficiency, the calculation would appal us: they would probably amount to more than two hours each day, or above fifteen years in the course of a long life; that is, from early youth to seventy-five years old. Besides which, every hour

that is spent in unmeaning trifles, should be considered as lost time; thus making it appear, that most men waste, upon folly, one quarter of their lives; [the passions and a vain pursuit of false pleasures generally consume two other quarters; some must be allowed for physical sufferings and sickness, which few escape; and then how little remains to be well employed!]

PLATTS *and Ed.*

COMFORT IN PRAYER FOR THE AFFLICTED.

PRAYER is important, not only as a means of high improvement in religion, but as an instrument of consolation and relief under the distresses of life. [How many situations are found in the world, where men have no resource left to them but prayer to God? How forlorn would the persecuted and afflicted, the sad and the sorrowful be, if even this last sanctuary were shut against them; if they had no protector in heaven to whom they could look up in the hours of anguish?]

We all know what a relief it is to be able to unbosom our griefs to some friend whom we believe compassionate and kind, even though it be not in his power to give us any effectual aid. In our Heavenly Father we can look up, not only to One in whom "compassions flow, who knows our frame, remembers we are dust, and pities us as a father pitieth his children;" but to one whose arm is all-powerful, either to support us under our distress, or if to his wisdom it seem meet, to relieve us altogether from it. Hence, prayer is so often the last retreat of the miserable: where men can give them no aid, "God is their present help;" to him they can pour forth those secret griefs, which to men they sometimes cannot disclose. He hears those groans of the labouring

heart, which no words can utter; and circumstances which would expose our requests to be despised by the world, prevent not our prayers from finding acceptance with God.

Hence, prayer may be termed the temple of tranquillity to the unhappy; where their minds are soothed, and their cares and sorrows are, for a time, hushed and forgotten.

BLAIR.

VICES OFTEN PROCEED FROM A WEAKNESS OF MIND, RATHER THAN BADNESS OF HEART.

[THE follies and vices which disfigure human life, do not always proceed from a principle of depravity. The thoroughly abandoned who sin from forethought and contrivance, who commit iniquity upon a fixed plan, and who are wicked merely from a love of wickedness, are not a numerous class.] The indiscretions and vices into which men fall, generally proceed from a weakness of mind, rather than a badness of heart: they have no firmness of principle to withstand temptations. There is a certain feebleness in the springs of actions, a facility of disposition, a silliness of soul, which marks the character, and runs through the life of many men, as pernicious to them in the conduct of life, as a principle of actual depravity could be. Persons of this class, properly speaking, sustain no character at all: they assert not the rights of an independent being; they make no original efforts of mind, but patiently surrender themselves to accident, to be guided by events, and to be fashioned by those with whom they live. [They have not strength of mind to stand alone, they dare not walk in a path unless it is beaten. Feebleness, fluctuation, timidity, irresolution, fill up the period of their insignificant

days, and often betray them into crimes as well as indiscretions.]

This weakness of mind is not only pernicious, but criminal. There are mental defects that are inconsistent with a state of virtue. A sound mind, as well as a good heart, is always represented in scripture as an ingredient in the character of a saint. When a religious principle predominates in the mind, it makes us superior to the opinion and fashion of the world, superior to the difficulties and dangers of the world, superior to the pleasures and temptations of the world, and superior to desponding fears at our departure from the world.

LOGAN *and Ed.*

TALENTS RENDERED USELESS BY INDOLENCE.

ACTIVITY is one of those virtues indispensably requisite for the happiness and welfare of mankind. Of all who have risen to eminence in the paths of literature or ambition, how few are there who at first enjoyed the means of pleasure, or the liberty of being idle! and how many could every one enumerate, within the circle of his acquaintance, possessed of excellent abilities, and even anxious for reputation, whom the fatal inheritance of a competency has doomed to obscurity through life, and quiet oblivion when dead!

Let no man confide in his genius, in his love of fame, or in his taste for literature: these principles, even where they are strongest, unless supported by habits of industry, and roused by the immediate presence of some great object to which their exertion leads, gradually lose, and at last resign, their influence. [The smallest particle of natural indolence, like the principle of gravitation in matter, unless counterbalanced by continual impulse from some active

cause, will insensibly lower, and at last overcome, the flight of the sublimest genius.]

If you have great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiency. Nothing is denied to well-directed labour: nothing is to be obtained without it. Experience continually shews, that assiduity, unabated by difficulty, and a disposition eagerly directed to the object of its pursuit, will produce effects similar to those which some call the result of natural powers.

HOME and Ed.

THE VIRTUES AND THE GRACES NEARLY ALLIED.

THE virtues and the graces are nearly allied. There is something extremely beautiful in all the moral virtues, clearly understood, and properly reduced to practice. [He who is actuated in his desire of pleasing by morality and religion, may very properly add all the embellishments of external gracefulness; and he may rest assured, that the sincerity of his principles, and the goodness of his character, will ensure a degree of success in his attempts to please, which a false pretender, with all his duplicity, can never obtain.]

The rules and doctrines of morality and religion tend to correct all the malignant qualities of the heart, such as envy, malice, pride, and resentment: in doing this they cut off the very source of disagreeable behaviour. Morality and religion inculcate whatever is just, mild, moderate, candid, and benevolent: in doing this, they effectually promote a system of manners, which, without any sinister design in the person who possesses them, cannot fail of being agreeable. If to these substantial powers of pleasing, are added the last polish of a graceful deportment, the habits acquired in good company, an acquaintance

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with men and manners, a taste for polite arts and polite literature, no other requisites will be wanting to form and perfect an all-accomplished character. Such a one may be at once pleasing and respectable; and grow in favor with men, without offending God.

KNOX.

RELIGION.

RELIGION prepares us for all events. If we are prosperous in life, it keeps our prosperity from being our ruin; if we suffer, it preserves us from fainting in the day of adversity. It turns our losses into gains; it exalts our joy into praises; it makes prayers of our sighs, and in all the uncertainties of time, and changes of the world, it sheds on the mind, "a peace which passeth all understanding." It unites us to each other, not only as creatures, but as Christians; not only as strangers and pilgrims upon earth, but as heirs of glory, honour, and immortality.

Religion is the daughter of heaven, the parent of all our virtues, and the guardian of all our pleasures; it is she who alone gives peace and contentment, divests the heart of care, and the life of trouble, bursts on the mind a flood of joy, and sheds unmingled and perpetual sunshine in the virtuous breast. [By her the spirits of darkness are banished the earth, and ministers of grace mingle unobserved in the scenes of mortality. She promotes love and good will among men, heals the wounded spirit, dissipates the gloom of sorrow, sweetens the cup of affliction, blunts the sting of death, and wherever seen, or felt, or heard, breathes around her an everlasting spring.]

Seeing then the comforts in religion,—that it is the one thing needful,—let us in reality embrace it. It

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has the promise of the life that now is, and of that which is to come. It brings peace into our bosoms, and joy into our dwellings: it secures our happiness in this world, and our bliss in the next.

JAY and Ed.

THE LAST SCENES OF THE TRAGEDY OF LIFE.

THE most indifferent or negligent spectator can indeed scarcely retire without heaviness of heart, from a view of the last scenes of the tragedy of life, in which he finds those, who, in the former parts of the drama, were distinguished by opposition of conduct, contrariety of designs, and dissimilitude of personal qualities, all involved in one common distress, and all struggling with affliction which they cannot hope to overcome.

The other miseries which waylay our passage through the world, wisdom may escape, and fortitude may conquer; by caution and circumspection we may steal along with very little to obstruct or incommode us; by spirit and vigour we may force a way, and reward the vexation of contest by the pleasures of victory: but a time must come when our policy and bravery shall be equally useless, when we shall all sink into helplessness and sadness, without any power of receiving solace from the pleasures that have formerly delighted us, or any prospect of emerging into a second possession of the blessings that we have lost.

[Yet, however age may discourage us by its appearance from considering it in prospect, we shall all by degrees certainly be old; and therefore we ought to inquire what provision can be made against that time of distress? what happiness can be stored up against the winter of life? and how we may pass our latter years with serenity and cheerfulness?

Scripture teaches us, and experience confirms, that piety is the only proper and adequate relief of decay-

ing man. He that grows old without religious hopes, as he declines into imbecility, and feels pains and sorrows incessantly crowding upon him, falls into a gulf of bottomless misery, in which every reflection must plunge him deeper, and where he finds only new gradations of anguish, and precipices of horror.]

DR. JOHNSON.

INTRODUCE ORDER INTO THE MANAGEMENT OF YOUR FORTUNE.

WHATEVER your fortune may be, let the administration of it proceed with method and economy. Keep regular accounts of your income and expenditure. From time to time look over these accounts; see where you are extravagant, and where you must retrench; and proportion your expenses to your growing or diminishing revenue. Provide what is necessary before you indulge in what is superfluous. Study to do justice to all with whom you deal, before you affect the praise of liberality. Fix such a plan of living as you find that your circumstances will fairly admit, and adhere to it invariably against every temptation to improper excess. The man who will live above his present circumstances, is in great danger of living in a little time much beneath them.

Be assured that order, frugality, and economy, are the necessary supports of every personal and private virtue. [How humble soever these qualities may appear to some, they are nevertheless the basis on which liberty, independence, and true honour must rise. He who has the steadiness to arrange his affairs with method and regularity, and to conduct his train of life agreeably to his circumstances, can be master of himself in every situation into which he may be thrown. He is under no necessity to flatter or to lie; to stoop to what is mean, or to commit what is

criminal.] But when once you have accustomed yourself to live beyond what your fortune will afford, embarrassment will soon assail you, and difficulties accumulate upon you. Base arts and shallow expedients will now be adopted, to support your sinking credit: the day of exposure and ruin hastens on apace; and a family that once was flourishing and ranked in respectability is reduced to beggary, and exposed to the taunts and insults of an unfeeling world.

BLAIR *and Ed.*

PARENTAL SOLICITUDE.

AFTER a certain period, parents may be said to live in and for their children; their hopes of happiness in this world rest, next to God, upon them; their labours and cares are chiefly upon their account; the greatest joy which they can feel from earthly things, is to know that they are prudent, respected, and happy; and the sharpest affliction that can befall them, is to see or hear of their misconduct, and to have cause to forebode their future ruin. What flattering promises have they made to themselves of the future character and reputation of their children! How often have they cheered laborious days and sleepless nights with the thoughts of the great blessings they would procure for them in the decline of life: they have a thousand and a thousand times represented them to their imaginations, as the props of their old age; as friends, provided for them by Divine Providence, to sympathise with, and alleviate their approaching infirmities, to visit and cheer them in the latter and solitary years of life, kindly to close their eyes, and shed the tears of affection and gratitude over their tombs. Full of such pleasing hopes, how cruel would be the disappointment, and how severe the shock, when, instead of the fair prospects

on which their imaginations used to dwell with so much delight, they with heavy hearts begin to fear and foresee, for their offspring, ruin and infamy,—and for themselves, shame and vexation,—to embitter their latter days, and hasten down their grey hairs with sorrow to the grave!

RIDDOCH.

HUMAN HAPPINESS.

ONE main article of human happiness is the exercise of our faculties, either of body or mind, in the pursuit of some engaging end.

It seems to be true, that no plenitude of present gratifications can make the possessor happy for a continuance, unless he have something in reserve,—something to hope for, and look forward to. This we may conclude to be the case, from comparing the alacrity and spirits of men who are engaged in any pursuit which interests them, with the dejection and *ennui* of almost all, who are either born to so much that they want nothing more, or who have used up their satisfactions too soon, and drained the sources of them.

Hence those pleasures are most valuable, not which are most exquisite in the fruition, but which are most productive of engagement and activity in the pursuit. Engagement is every thing; the more significant, however, our engagements are, the better; such as [the planning of laws, institutions, manufactures, charities, improvements, public works; and the endeavouring, by our interest, address, solicitations, and activity, to carry them into effect; or, upon a smaller scale,] the procuring of a maintenance and fortune for our families, by a course of industry, and application to our callings, which forms and gives motion to the common occupations of life; [training up a child; prosecuting a scheme for his future establishment; making our-

selves masters of a language or a science; improving or managing an estate; labouring after a piece of preferment; and, lastly, any engagement which is innocent is better than none,—as the writing of a book, the building of a house, the laying out of a garden, the digging of a fish-pond, even the raising of a cucumber or a tulip.]

Whilst our minds are taken up with the objects or business before us, we are commonly happy, whatever the object or business be; when the mind is absent, and the thoughts are wandering to something else than what is passing in the place in which we are, we are often miserable.

PALEY.

AUTHENTICITY OF THE SCRIPTURES.

As you advance in years and understanding, you will be able to examine for yourself the evidences of the Christian religion, and be convinced, on rational grounds, of its divine authority. On exercising your matured powers of reasoning, you will find that the holy Scriptures are writings inspired by God, containing a true history of facts, in which we are deeply concerned: a true recital of the laws given by God to Moses, and of the precepts of our blessed Lord and Saviour, delivered from his own mouth to his disciples, and repeated and enlarged upon in the edifying Epistles of his Apostles, who were men chosen from amongst those who had the advantage of conversing with our Lord, to bear witness of his miracles and resurrection; and who, after his ascension, were assisted and inspired by the Holy Ghost. This sacred volume must be the rule of your life: in it you will find all truths necessary to be believed; and plain and easy directions for the practice of every duty.

[Our Saviour's precepts were spoken to the common

people amongst the Jews, and were therefore given in a manner easy to be understood, and equally striking and instructive to the learned and unlearned; for the most ignorant may comprehend them, whilst the wisest must be charmed and awed, by the beautiful and majestic simplicity with which they are expressed.]

Let the Bible then be your chief study and delight; it is the book of books, and if you are unacquainted with it, all the other books you may have studied, and all the other learning you may have acquired, will be of no consequence.

MRS. CHAPONE *and Ed.*

PURSUIITS AND DUTIES OF MANHOOD.

As we advance from youth to middle age, a new field of action opens, and a different character is required. The flow of gay and impetuous spirits begins to subside; life gradually assumes a graver cast; the mind a more sedate and thoughtful turn. The attention is now transferred from pleasure to interest; [that is, to pleasure diffused over a wider extent, and measured by a larger scale. Formerly the enjoyment of the present moment occupied the whole attention; now, no action terminates immediately in itself, but refers to some more distant aim. Wealth and power, the instruments of lasting gratification, are now coveted more than any single pleasure.] Prudence and foresight lay their plans; industry carries on its patient efforts; activity pushes forward; address winds around: here, an enemy is to be overcome; there, a rival to be displaced: competitions warm; and the strife of the world thickens on every side.

To guide men through this busy period without loss of integrity; to guard them against the temptations which arise from mistaken or interfering interests; to

call them from worldly pursuits, to serious thoughts of their spiritual concerns, is the great office of religion. Religion must be both our guide and our comforter. If we are destitute of religious principle, if we forfeit our integrity and honour, neither wealth nor station will afford satisfaction, nor be able to protect us long from sinking into contempt in the eye of an observing world.

BLAIR.

BEAR YOUR MISFORTUNES WITH FORTITUDE.

NEVER endeavour to move the compassion of your friends by your sufferings. There are few, if any, that will feel afflicted at your afflictions, and to reveal them to those who will not, is only exposing yourself to those who perhaps will only feel gratified at your misfortunes. The world admires and applauds the man who supports adverse fortune with manly fortitude; but blames, and runs down him who with cowardly submission yields to ordinary misfortunes. If a man will not bear up and support himself, the world will not do it for him; but when they see him stricken and bleeding, they will readily join to hunt him down like a wounded deer. Mankind are in general ungrateful, inconstant, hypocritical, self-interested, and ready to fly from any appearance of danger. While you are secure, and in a capacity of doing them any good, they will smile on you and caress you; but if fortune turn her back upon you, they will soon follow her example.

A manly confidence, and undaunted assurance, in our own abilities and resources, go far towards surmounting the difficulties that beset us, and towards reducing the misfortunes that befall us. A man of noble spirit disdaineth the malice of fortune; his greatness of soul is not to be cast down: though he may be compelled to feel his misfortunes like a man,

yet he resolves to bear them like a man. As a rock on the sea-shore he standeth firm, and the dashing of the waves disturbeth him not: he raiseth his head like a tower on a hill, and the arrows of fortune drop at his feet.

Editor, &c.

SOCIETY.

MAN was formed for social life, and its pleasures are universally esteemed. Society improves us in the knowledge of mankind; it supplies the best means of exercising our mental powers, of enlarging the sphere of our views, of rectifying and bringing into action the knowledge we have already acquired, and of increasing it with new discoveries. In society the intellect is awakened and stimulated by collision, lights are mutually kindled, brilliant thoughts elicited, and benevolent schemes promoted; for, "as iron sharpeneth iron, so doth a man the countenance of his friend." Without society, life would lose every relish; whilst the empire of knowledge, truth, peace, righteousness, and charity, would soon cease to exist.

It is in society that we enjoy the gaieties of conversation, the charms of mirth, and the many agreeable occupations and amusements of our senses and our mind. These pleasures recruit our spirits after finishing some laborious task, furnish relaxation to the mind after intense application, and reward us for our industry and fidelity in the duties of our callings.

[To enjoy the pleasures of social conversation, in their natural purity and zest, we must strive to attain all those accomplishments of mind and heart which will qualify us for justly appreciating them; we must banish all irregular and violent passions from our breast; we must cultivate our understanding, accustom ourselves to reflect on what we see and hear, and thus

collect a treasure of useful and agreeable knowledge, which we can exchange, in conversation with friends and acquaintances, for the results of their experience and observation.]

Unknown.

CREATION OF THE WORLD.

[THERE was a period when this globe, with all that we see upon it, did not exist; when the sun and the moon had not begun their course; when the sound of the human voice had never been heard, nor the name of man known. At length the signal moment arrived, predestined from all eternity, when the Deity arose in his might, and with a word created the world.] What an illustrious moment was that, when, from non-existence, there sprang at once into being this mighty globe, on which so many millions of creatures now dwell! No preparatory measures were required; no long circuit of means was employed. “He spake, and it was done; he commanded, and it stood fast.” The earth was at first “without form, and void; and darkness was on the face of the deep.” The Almighty surveyed the dark abyss, and fixed bounds to the several divisions of nature. He said, “Let there be light; and there was light.” Then appeared the sea and the dry land: the mountains rose, and the rivers flowed: the sun and moon began their course in the skies: herbs and plants clothed the ground: the air, the earth, and the waters were stored with their respective inhabitants. At last God made man after his own image, and breathed into him a living soul. He appeared, walking with countenance erect, and received his Creator’s benediction, as the lord of this new world. [The Almighty beheld his work when it was finished, and pronounced it good. Superior beings saw with wonder this new accession to existence. “The morning stars sang together, and all the sons of God shouted for joy.”]

BLAIR.

DISSOLUTION OF THE WORLD.

MAGNIFICENT as the fabric of the world is, it was not, however, intended for perpetual duration: it was erected as a temporary habitation for a race of beings, who, after acting there a probationary part, were to be removed into a higher state of existence. As there was an hour fixed from all eternity for its creation, so there is an hour fixed for its dissolution, when the heavens and the earth shall pass away, and their place shall know them no more. The race of men living in that last age, shall see the presages of the approaching fatal day: there shall be "signs in the sun," as the Scripture informs us, "and signs in the moon and stars; upon the earth distress of nations, with perplexity; the sea and the waves roaring." They shall clearly perceive that universal nature is tending to ruin: they shall feel the globe shake; shall behold their cities fall; and the final conflagration begin to kindle around them.

[Contemplate the Supreme Being directing the dissolution, as he directed the original formation of the world. He is the great agent in this wonderful transaction: it was by him intended, it entered into his plan from the moment of creation.] The revolution of this great day will not be a scene of blind confusion, of universal ruin brought about by undesigning chance: over the shock of the elements and the wreck of nature, eternal wisdom presides: according to its direction, the conflagration advances which is to consume the earth: amidst every convulsion of the world, God shall continue to be, as he was from the beginning, "the dwelling-place of his servants to all generations."

BLAIR.

CHARACTERS TO BE AVOIDED.

It is an established maxim, that the world will always form an opinion of persons according to the company

they are known to keep; and as there are characters in every place that ought to be avoided as one would the plague, some of the most prominent of these pests in society shall here be pointed out for your guidance :

The first person to be cautioned against, is the wretch who takes delight to turn religion into ridicule. Whenever you find yourself in the company of such a person, as such characters are too corrupt and contemptible to argue with, it is only worth while to let him see, by a composed and dignified demeanour, that you have no relish for his jests, and that his impious conversation is offensive to you, and withdraw from him as soon as possible.

The next character to be shunned is the—gamester. Oaths and curses are in his mouth, deceit and design are in his heart; restless anxiety and misery attend him. He has not the least notion of friendship, but would ruin his own brother, if it might be of any advantage to himself.

The next character to be avoided is—the drunkard. If you associate with him, it is highly probable you will learn his vice: and it is one of the most degrading and beastly of vices, and exposes a man to the commission of every enormity: it is equally ruinous to a man's character, to his constitution, and to his estate.

[A loungeur is an odious creature that you will often see sauntering about the streets, inquiring or detailing the news and scandal of the day: he hinders business, impedes activity, and corrupts, by his example, all that he approaches.

As there is neither comfort nor satisfaction in the company of a—wrangler, or a person of litigious temper, it is best to avoid them, and keep out of the way of contention and strife.]

The profligate rake is a dangerous and corrupting character. If you associate with him, he will soon lead you down that declivity which human nature, when unchecked by religion, is naturally bent unto.—Noted liars are no less to be avoided, as the common pests of

society. They are often of a mischievous disposition, and, by their calumnies and false suggestions, take a pleasure in setting the most intimate friends at variance.

Above all, never engage, at least with any degree of violence, in any party spirit. If you behave with honour and prudence, you will be regarded and courted by all parties; but if otherwise, you will certainly be despised by all.

[After these cautions against the evil influence of your own sex, it may be right to say a word or two concerning the other; and to warn you to resist the beginning of any growing affection towards any female whose character or circumstances render such an attachment, in the eye of wisdom and prudence, either improper or unsuitable. Remember, our passions are not to be played with, and there is no knowing to what lengths they may carry us, if we indulge them.]

“CONNOISSEUR” and *Ed.*

ADVANTAGES OF EARLY RISING.

[Rising early or late is a habit which, like all other habits, is more or less painful to our nature to alter. To him who accustoms himself to early rising, it would be irksome to have to lay in bed after his usual hour; and to him who indulges late in bed, it is always an unpleasant task to have to rise early. As the practice, however, of rising early brings with it self-satisfaction and positive advantages; and the habit of rising late, dissatisfaction with one's self and positive disadvantages, reason should direct you to pursue the satisfactory and advantageous habit of early rising.]

The morning is the best part of the day. If your business requires reflection and thought, the mind is then clear and best fitted for it; the attention has not been wearied, the ideas not divided. If your business requires diligence and labour, by early rising you gain time, you get beforehand with your work, you secure leisure for amusement or enjoyment.

By rising but two hours before the sluggish part of the world, (supposing you and they go to bed at the same time,) you will be a gainer of one day in six: and at the end of your life, you will have lived many years more than he who has been as long in the world, but has smothered his time in the dark enjoyments of the sluggard. How awakening are these considerations to a reflecting mind! How important to one who values time!

By early rising, you will keep your body and mind in health and vigour, whilst the whole frame, both mental and corporeal, of the sluggard, will be wasted and enervated, and all his faculties will be stupified. He will become peevish and dissatisfied; whilst you will receive, from your better habits, a continual glow of cheerfulness and good humour.

Early rising, therefore, not only gives us more life in the same number of years, but adds likewise to their number by way of health; and not only enables us to enjoy more of existence in the same measure of time, but increases also the measure.

HUSSEY *and Ed.*

GOVERNMENT OF THE THOUGHTS.

THE right government of the thoughts requires no small art, vigilance, and resolution; but it is a matter of such vast importance to the peace and improvement of the mind, that it is worth while to be at some pains about it.

Watch against all fretful and discontented thoughts, which do but chafe and wound the mind to no purpose. To harbour these, is to do yourself more injury than it is in the power of your greatest enemy to do you.

[Harbour not too anxious and apprehensive thoughts. By giving way to tormenting fears, suspicions of some approaching danger or troublesome event, some not

only anticipate but double the evil they fear, and undergo much more from the apprehension of it before it comes, than by suffering it when it is come.]

Dismiss, as soon as may be, all angry and wrathful thoughts. These will but canker and corrode the mind, and dispose it to the worst temper in the world, viz. that of fixed malice and revenge.

Banish all malignant and revengeful thoughts. A spirit of revenge is the very spirit of the devil; than which, nothing makes a man more like him, and nothing can be more opposite to the temper which Christianity was designed to promote.

Repel all impure and lascivious thoughts, which taint and pollute the mind; and, though hid from men, are known to God, in whose eye they are abominable.

[But there are other kinds of thoughts which we ought to indulge, and, with great care and diligence, retain and improve. Whatever thoughts give the mind a rational or religious pleasure, and tend to improve the heart and understanding, are to be favored, often recalled, and carefully cultivated. Nor should we dismiss them, till they have made some impressions on the mind which are like to abide there.]

MASON.

INDULGED PASSIONS LEAD TO MISERY AND RUIN.

IF there be any fertile source of mischief to human life, it is, beyond doubt, the misrule of passion. It is this which poisons the enjoyment of individuals, overturns the order of society, and strews the path of life with so many miseries, as to render it indeed the valley of tears. To judge of the baneful influence of the passions, it is needless to mention the black and fierce passions, such as envy, jealousy, and revenge, whose effects are obviously noxious, and whose agitations are immediate misery. But take any of the licentious and sensual

kind; suppose it to have unlimited scope; trace it throughout its course, and you will find that, gradually as it rises, it taints the soundness, and troubles the peace, of his mind over whom it reigns: that in its progress, it engages him in pursuits which are marked either with danger or with shame; that in the end, it wastes his fortune, destroys his health, or debases his character, and aggravates all the miseries in which it has involved him, with the concluding pangs of bitter remorse.

[When any passion intrudes itself unseasonably into our mind, and darkens and troubles our judgment, the great object which we ought to propose to ourselves to regain our liberty and happiness, is, to acquire a firm and stedfast mind, which the infatuation of passion shall not seduce, nor its violence shake; which, resting on fixed principles, shall, in the midst of contending emotions, remain free and master of itself: able to listen calmly to the voice of conscience, and prepared to obey its dictates without hesitation.]

BLAIR.

ORATORY.

ORATORY, or the art of speaking well, is so useful in every part of life, and so absolutely necessary in most, that every person who wishes to shine in the world should cultivate it with the greatest care and attention. A man can make no figure without it: in parliament, in the church, or in the law; and even in common conversation, a man that has acquired an easy and habitual eloquence, who speaks properly and accurately, will have a great advantage over those who speak incorrectly and inelegantly.

The business of oratory is to persuade people; and you easily feel, that to please people is a great step towards persuading them. You must then, con-

sequently, be sensible how advantageous it is for a man who speaks in public, whether it be in parliament, in the pulpit, or at the bar, to please his hearers and gain their attention, which he can never do without a graceful manner and good elocution. It is not enough to have solid matter, and speak the language he speaks in, in its utmost purity, but he must speak it elegantly; that is, he must choose the best and most expressive words, put them in the best order, and express them with gracefulness.

[By study and application, every person may make himself a pretty good orator,—eloquence depending upon observation and care. Every man if he pleases may choose good words instead of bad ones; may speak properly instead of improperly; may be clear and perspicuous in his recitals, instead of dark and muddy; he may have grace instead of awkwardness in his motions and gestures; and, in short, may be a very agreeable, instead of a very disagreeable, speaker, if he will take care and pains.]

CHESTERFIELD.

HONESTY THE BEST POLICY.

HONEST and honourable conduct are the surest way to obtain success in our worldly concerns, and to gain respect. He that will violate the rules of justice, or break the laws of his country, or scruple not to take false oaths, may perhaps get the start of an upright man, and rise in a little time to wealth and preferment. It is often in a man's power, by a base action, to introduce himself at once into ease and plenty: but wretched are those men who secure any worldly advantages by such methods. There is a canker at the root of their successes and riches. What they gain is unspeakably less than what they lose. It is attended with inward anguish, with the frown of Heaven,

and inconceivable future danger. Universal experience has proved, that agreeably to a common and excellent maxim, "Honesty is the best policy." It may be slow in its operation; and for this reason, many persons have not patience enough for it; but it is in the end certain.

[An upright man has the confidence of all that know him. He has always the greatest credit, and the most unembarrassed affairs. There are few who are not disposed to rely upon him, and who do not choose to deal with him. He may deny himself the gains which others make by the mal-practices common to their trade; and on this account he may be under a necessity of contenting himself with small gains. But it must be considered, that he can seldom fail of a tolerable subsistence, attended with comfort, and the truest enjoyment of himself. Though his gains may be small, they are always sweet. He has with them an easy conscience, the blessing of God, and security against numberless grievous evils. And the smallest gains of this sort, are infinitely preferable to the greatest gains that can be obtained by wrong methods.]

ON THE PURSUIT OF FAME.

THEY who appear to thirst for praise, will find themselves frequently disappointed in their aims. People naturally oppose any violent propensity in others, however they may use the freedom to indulge it in themselves: and no sooner do they discover in any a passionate longing after fame, as there is no inclination more ready to betray itself, than they are upon their guard, and take pleasure in withholding that applause, which however they might be willing to bestow it as a gift, they cannot endure to have exacted as a tribute

Even the most generous minds will be careful how they deal out commendation to such as it might render yet more conceited.

[Of all characters that we meet with in life, the arrogant are the most intolerable. All the world is hurt by the boastfulness and ostentation of him who is for ever exhibiting; and therefore, of all others, he meets with the severest checks. The highest rank, the greatest talents, the most illustrious achievements, can neither justify nor excuse it. Mankind in general are more penetrating and cautious than you will readily believe, with regard to both the encroachments of the proud, and the artifices of the vain; and if you wish for their esteem, you must not think of taking it either by force or surprise.] The less you are seen to covet applause, the more you are likely, if you deserve, to obtain it. Praise will follow virtue as her shadow, while she moves on, but will fly her the moment she grows vain and turns to catch it.

FORDYCE.

FOLLY OF ANTICIPATING MISFORTUNES.

NEVER let misfortunes trouble you till they arrive. If the breast be once laid open to the dread of mere possibilities of misery, life must be given a prey to dismal solicitude, and quiet must be lost for ever. The state of the world is continually changing, and none can tell the result of the next vicissitude. Whatever is afloat in the stream of time, may, when it is very near us, be driven away by an accidental blast, which shall happen to cross the general course of the current. The sudden accidents by which we see the powerful are sometimes depressed, may perchance fall upon those whose malice we fear; and the greatness by which we expect to be overborne, may become another proof of the falseflatteries of fortune. Our enemies may

become weak, or we grow strong before our encounter, or we may advance towards each other without ever meeting. [There are indeed natural evils which we can flatter ourselves with no hopes of escaping, and with little of delaying; but of the ills which are apprehended from human malignity, or the opposition of rival interests, we may always alleviate the terror by considering that our persecutors are weak and ignorant, and mortal like ourselves.] No man ever found the evils of life so formidable in reality, as they were described to him by his own imagination; they are like the hills which alarm travellers upon their road; they both appear great at a distance, but when we approach them we find that they are far less insurmountable than we had conceived. Every species of distress brings with it some peculiar supports, some unforeseen means of resisting, or power of enduring.

JOHNSON.

THE DISPENSATIONS OF PROVIDENCE ALWAYS
GOING ON.

God gives to things, in themselves most unapt, an aptitude and fitness to fulfil his own great ends; disposes and prepares them for their proper effects; and makes dangers and evils his instruments for accomplishing the felicity of his servants. There is a certain operation and process always going on, by which, though we are insensible of it, all things are constantly advancing towards a happy issue. In the same manner as the operation of natural causes, though slow and unperceived, is sure; as the seed which is sown in the ground is every moment unfolding itself; and though no eye can trace the steps of its progress, yet, with a silent growth, is ripening and shooting forth its stalks; so in the moral world, throughout all the dispensations of Providence, there is the same latent, but certain

progress of the seeds of virtue and holiness, tending towards perfection in the end.

Taken singly and individually, it might be difficult to conceive how each event wrought for good. They must be viewed in their consequences and effects; considered in all their dependencies and connexions, as links hanging together to form one extensive chain. [It is by adjusting into one consistent whole, the various events that fill up human life; arranging in the happiest succession all the occurrences of that complicated scene; and bending to his own purpose things which appear most opposite and contrary, that the Almighty accomplishes his great plan in behalf of those who love and serve him.]

BLAIR.

COURTESY AND POLITENESS NECESSARY TO PRESERVE FRIENDSHIP.

CARE should be taken to cultivate, in all intercourse with friends, gentle and obliging manners. It is a common error to suppose, that familiar intimacy supersedes attention to the lesser duties of behaviour; and that, under the notion of freedom, it may excuse a careless, or even a rough demeanour. On the contrary, an intimate connexion can only be perpetuated by a constant endeavour to be pleasing and agreeable. The same behaviour which procures friendship, is absolutely necessary to the preservation of it. The nearer and closer that men are brought together, the greater necessity there is for the surface to be smooth, and for every thing offensive to be removed. Let no harshness, no appearance of neglect, no supercilious affectation of superiority, be encouraged in the intercourse of friends. A tart reply, a proneness to rebuke, a captious and contradictory spirit, are often known to embitter domestic life, and to set friends at variance;

it is only by continuing courtesy and urbanity of behaviour, that we long preserve the comforts of friendship. True friendship is a slow grower, but of so delicate a nature that it may be destroyed in a moment. To the delicate mind, the slight of a friend goes to the bottom of his soul; and the least appearance of a sneer from him, sets his whole heart bleeding. The most frivolous improprieties may, at times, infringe the dignity of friendship: that divine sensibility which gives a lustre to all its parts, and sheds a softness over all its scenes, renders it so very tender to the touch, that the least shock at the extremities is also felt in the centre.

Editor, &c.

CONTRAST BETWEEN THE SPIRIT WHICH IS OF THE
WORLD AND THAT WHICH IS OF GOD.

THE spirit of the world is a spirit of falsehood, dissimulation, and hypocrisy. With the man of the earth, the face is not the index of the mind, nor the tongue the interpreter of the heart: he turns himself into a variety of shapes; he changes as circumstances change; he goes through all the forms of dissimulation, and puts off one disguise to put on another. The spirit which is of God is a spirit of truth, sincerity, and openness. He expresseth with his tongue what he thinketh in his heart: he is what he appears to be: arrayed in the simple majesty of truth, he seeks no other covering: supported by the consciousness of rectitude, he holds fast his integrity as he would guard his life. Such is the difference between these characters. The man of the earth turns aside to the crooked paths and insidious mazes of dissimulation; the citizen of heaven moves along in the onward tract of integrity and honour.

[The spirit of the world is a timid spirit; the spirit

which is of God is a bold and manly spirit. Actuated by selfish principles, and pursuing his own interest, the man of the earth is afraid to offend; he accommodates himself to the manners that prevail; he is a mere creature of the times, a mirror to reflect every vice of the vicious, and every vanity of the vain. His sole desire is to please: if he speaks truths, they are pleasing truths. He dares not risk the disapprobation of a fool, and would rather offend against the laws of heaven than give offence to his neighbour. To sinners he appears as a sinner, to saints he appears as a saint: in the literal sense he becomes all things to all men, but is regarded by all as a contemptible and insignificant character.]

LOGAN.

ADVANTAGES OF AFFLICTION.

[THOSE who enjoy a large portion of the good things of this life, will often find it very difficult to avoid growing too much attached to them, and (at least in some degree) inattentive, perhaps even indifferent in regard to another.] Present objects make a strong impression; and even those, who appear to have the least reason to be attached to this world, may yet stand in need of some powerful call to awaken their attention, and raise their thoughts to a better. The affliction which it may please God to send, to rouse their reflection, however severe it may be, is indeed a blessing, if received as it ought to be. But no affliction can accomplish its chastening design, if we immediately fly to pleasure and dissipation, and endeavour by such means to drive it from our thoughts, and render ourselves insensible to it. This method may perhaps succeed in some degree, or appear to do so, for a time; but the affliction must be trifling, or the disposition little inclined to feel, if such methods can destroy the

impression it has made. Where the heart has received a real wound, it can never be healed in this way; [it will bleed afresh in every solitary moment, and in spite of all our endeavours to take off our attention, it will tell us in secret, that this is not the comfort which it wants; and thus the sorrow will remain in its full force, but without the advantages which might be derived from it.]

Religion is the only remedy for a wounded heart, the only balm that can soothe its sorrows; it reveals to us a Father and a Friend, who is both able and willing to comfort and support us. To him, then, let us pour forth all our sorrows with filial confidence, and beg that assistance and comfort which can never fail, and will never be denied to those who sincerely seek for them.

MISS BOWDLER.

PROVOCATIONS WILL ARISE.

You might as well expect, when you behold a calm atmosphere, and a clear sky, that no clouds were ever to rise, and no winds to blow, as that your life was long to proceed without receiving provocations from human frailty. The careless and the imprudent, the rude and the uneducated, the ungrateful and the interested, every where meet us: they are the briars and the thorns, with which the paths of human life are beset. He only who can hold his course among them with patience and equanimity; he who is prepared to bear what he must expect to happen, is worthy of the name of a man.

Did you only preserve yourself composed for a moment, you would perceive the insignificancy of most of those provocations which you magnify so highly. When a few suns more have rolled over your head, the

storm will, of itself, have subsided ; the cause of your present impatience and disturbance will be utterly forgotten. Can you not, then, anticipate this hour of calmness to yourself ; and begin to enjoy the peace which it will certainly bring ? [If others have behaved improperly, leave them to their own folly, without becoming the victim of their caprice, and punishing yourself on their account. Patience, in this exercise of it, cannot be too much studied by all who wish their life to flow in a smooth stream ; it is the reason of a man, in opposition to the passion of a child.]

BLAIR.

DOMESTIC ECONOMY.

AMONGST all other things of the world, take care of thy estate, which thou shalt ever preserve if thou observe three things. First, that thou know what thou hast ; what every thing is worth that thou hast ; and neither prodigally waste thy substance thyself, nor negligently allow it to be wasted by others.

The second is, that thou never spend any thing before thou have it ; for borrowing is the canker and death of every man's estate.

The third is, that thou beware of suretiship, and suffer not thyself to be wounded for other men's faults. [By suretiship millions of men have been beggared and destroyed, paying the reckoning of other men's riot, and the charge of other men's folly and prodigality :] if thou smart, smart for thine own sins, and above all things, be not made an ass to carry the burdens of other men.

What virtue soever thou hast, be it never so manifold, if thou be poor withal, thou and thy qualities shall be despised. [Poverty is a shame amongst men, an imprisonment of the mind, a vexation of every

worthy spirit; it exposes a man to contumely, neglect, and insult.

If thou be rich, thy riches will give thee pleasure in health, comfort in sickness, keep thy mind and body free, save thee from many pains and perils, befriend thee in old age, enable thee to relieve the indigent, and give means to thy posterity to live and defend themselves, and thine own fame.

SIR WALTER RALEIGH *and Ed.*

BUSINESS AND EMPLOYMENT.

To a man that is in possession of his health and faculties, a life of business and employment is far preferable to one spent without occupation: it procures him abundantly more satisfaction, and conduces essentially to his happiness. Employment is the best, indeed the only preservative from that languor of body, and dejection of mind, which proves one of the heaviest burdens of human existence, since the man of business is never at a loss for objects to beguile the passing hour. In the morning when he awakes, he has continually something to employ his thoughts, and to call forth his active powers. It is he alone who truly enjoys the delights of leisure, of the festive board, of the social circle, and of innocent recreation.

[Business is likewise a powerful protection from folly and sin. The indolent and lazy are the most exposed to temptation, and they who most frequently fall into the snares of the destroyer. Vigorous exertion, and full occupation, beget that firmness and seriousness of mind, necessary to resist the fascinations of evil; and the steady habits to which they necessarily give rise, prevent any lapse into folly or frivolity when the mind is unbent by recreation and enjoyment.] Business develops talent, promotes exercise,

invigorates the animal spirits, and thus conduces to real perfection and happiness. It gives a man consequence in society; for his importance cannot be diminished, whilst providing for the wants, the conveniences, the elegancies, and the pleasures of others.

ADVICE TO YOUTH.

YOUTH may rely that early piety is the root of every virtue, and the surest source of comfort in every stage and condition of life. Your parents, however good they may be, will, in the course of nature, be soon taken from you: friends you may have but few, or perhaps none who can, or at least who will, assist you in your need. You are just entering into a world, where you will find every one bustling for his own advantage, and little regardful of that of others; you will meet with many hardships, and have many difficulties to struggle with; let your situation be what it may, you will stand in great need of a protector who has power to succour you, wisdom to see what is fittest for you, and goodness to give you every thing that will be of use to you. God is that protector: he is most able, most wise, and most willing to guard you from misfortunes, and to bless you with all comforts; it is your highest interest to procure his favor: and you need not despair of obtaining it, if you will but endeavour to deserve it; [and you will be most likely to endeavour to deserve it, through the whole course of life, if you accustom yourself, in your younger years, to think of him with reverence, to pray to him with humility and hope, and to praise him with heartfelt gratitude for all his goodness towards you.]

BP. WATSON.

FORTITUDE.

FROM the vicissitudes to which man is exposed in this life, no quality is more requisite than fortitude of mind. It is a quality necessary to be acquired by every one who wishes to discharge with fidelity the duties of his station. It is the armour of the mind, which will fit him for encountering the trials, and surmounting the dangers, that are likely to occur in the course of his life.

The man of feeble and timorous spirit, lives under perpetual alarms; he foresees every distant danger, and trembles. [He explores the regions of possibility, to discover the dangers that may arise; often he creates imaginary ones; always magnifies those that are real: hence like a person haunted by spectres, he loses the free enjoyment even of a safe and prosperous state. On the first shock of adversity, he desponds: instead of exerting himself to lay hold on the resources that remain, he gives up all for lost; and resigns himself to abject and broken spirits.]

On the other hand, firmness of mind is the parent of tranquillity; it enables one to enjoy the present without disturbance, and to look calmly on dangers that approach, or evils that threaten, in future. It suggests good hopes; it supplies resources; it allows a man to retain the full possession of himself, in every situation of fortune. Look into the heart of this man, and you will find composure, cheerfulness, and magnanimity; look into the heart of the other, and you will see nothing but confusion, anxiety, and trepidation.

BLAIR.

THE SYCOPHANT.

HE who is of a cowardly mind, is, and must be, a slave to the world; he fashions his whole conduct according to its hopes and fears: he smiles, and fawns, and betrays, from abject considerations of personal safety. He is incapable of either conceiving, or executing, any great design; he can neither stand the clamour of the multitude, nor the frowns of the mighty: the wind of popular favor, or the threats of power, are sufficient to shake his most determined purpose; the world always knows where to find him. He may pretend to have principles; but, on every trying occasion, it will be seen, that his pretended principles bend to convenience and safety.

The man of virtuous fortitude, on the other hand, follows the dictates of his heart, unembarrassed by those restraints which lie upon the timorous. Having once determined what is fit for him to do, no threatenings can shake, nor dangers appal him: he rests upon himself, supported by a consciousness of inward dignity. All who have been distinguished as servants of God, or benefactors of men,—all who, in perilous situations, have acted their part with such honour as to render their names illustrious through succeeding ages, have been eminent for fortitude of mind.

BLAIR.

LET REASON GUIDE YOUR PROPENSITIES.

IF you find a strong propensity to any particular action, examine the tendency of it with impartiality. Perhaps it is what neither your reason nor conscience can fully approve: and yet every motive to it is strongly urged, and every objection against it slighted.

Sense and appetite grow importunate and clamorous, and want to lead, while reason remonstrates in vain: but turn not aside from that faithful and friendly monitor, whilst, with a low still voice, she addresses you in this soft, but earnest language: "Hear me, I beseech you, but this one word more. The action is indeed out of character; and what I shall never approve. The pleasure of it is a great deal overrated; you will certainly be disappointed: it is a false appearance that now deceives you. And what will you think of yourself when it is past, and you come to reflect seriously on the matter? Believe it, you will then wish you had taken me for your counsellor instead of those enemies of mine, your lusts and passions, which have so often misled you, though you know I never did."

[Such short recollections as these, and a little leisure to take a view of the nature and consequences of things or actions, before we reject or approve them, will prevent much false judgment and bad conduct; and, by degrees, wear off the prejudices which fancy has fixed in the mind, either for or against any particular action; teach us to distinguish between things and their appearances; strip them of those false colours that so often deceive us; correct the sallies of the imagination, and leave the reins in the hand of reason.]

MASON.

EFFECTS OF CIVILITY.

HOWEVER just the complaints of the misery of life, yet great occasions for the display of beneficence and liberality do not often occur. But there is an hourly necessity for the little kind offices of mutual civility: at the same time that they give pleasure to others,

they add to our own happiness and improvement. Habitual acts of kindness have a powerful effect in softening the heart. An intercourse with polished and humane company tends to improve the disposition, because it requires a conformity of manners; and it is certain, that a sense of decorum, and of a proper external behaviour, will restrain those whose natural temper would otherwise break out in acrimonious and petulant conversation. [Even the affectation of philanthropy will in time contribute to realize it. The pleasure resulting from an act of kindness naturally excites a wish to repeat it; and indeed the general esteem which the character of benevolence procures, is sufficient to induce those to wish for it, who act only from the mean motives of self-interest.]

In the journey of life many sorrows will arise, which neither pomp nor power can alleviate; which can only be soothed by the sympathy of friends. In such seasons we look for their attention, and are sensible of the least slight or neglect: a smile, an affable address, a look of approbation, are often capable of giving a greater pleasure than any pecuniary benefits could bestow.

KNOX and Ed.

THE BASENESS OF ENVY.

THE wicked envy an unblemished reputation; and what they envy, they are busy to destroy: they are unwilling to suppose themselves more despicable than the rest of mankind, and therefore attempt to pull down from their elevations such as they cannot hope to equal.

Envy is almost the only vice which is practicable at all times, and in every place; the only passion which can never lie quiet for want of irritation: it can act

too without expense or danger. To spread suspicion, to invent calumnies, to propagate scandal, requires neither labour nor courage. It is easy for the author of a lie, however malignant, to escape detection, and infamy needs very little industry to assist its circulation. As envy can shoot its poisoned arrows in the dark, its base attacks are always to be dreaded.

[The frequency of envy makes it so familiar, that it escapes our notice; nor do we often reflect upon its turpitude or malignity, till we happen to feel its influence. When he that has given no provocation to malice, but by attempting to excel, finds himself pursued by multitudes whom he never saw, with all the implacability of personal resentment; when he perceives clamour and malice let loose upon him as a public enemy, and incited by every stratagem of defamation; when he hears the misfortunes of his family, or the follies of his youth, exposed to the world; and every failure of conduct, or defect of nature, aggravated and ridiculed; he then learns to abhor those artifices at which he only laughed before, and discovers how much the happiness of life would be advanced by the eradication of envy from the human heart.]

Envy is one of the meanest and most tormenting of the passions, and one of the vilest in the human breast: it pursues a hateful end by despicable means, and desires not so much its own happiness as another's misery.

JOHNSON *and Ed.*

GRACEFULNESS IN FEMALES.

GRACEFULNESS is to the body what good sense is to the mind; they are both the gifts of nature, and they both admit of much cultivation. It has been defined as the outward expression of the inward harmony of the soul.

Grace in women has more effect than beauty. We sometimes see a certain fine self-possession, an habitual complacency of character, which reposes on its own sensations, and derives pleasure from all around it, that is more irresistible than any other attraction. There is an air in such persons, which robs us of ourselves, and draws us by a secret sympathy towards them. Their minds are a shrine where pleasure reposes: their smile diffuses a sensation like the breath of spring.

Beauty is the greatest privilege of nature, and, it must be allowed, has many advantages; it inspires a pleasing prepossessing sentiment. Handsome people carry letters of recommendation in their looks: at the same time, unless personal beauty is adorned with modesty and grace, it fails in its effect; these give a charm to beauty, and hide deformity. Merit, without modesty and the graces, may command the esteem of men, but cannot secure their affections.

[Elegance is the perfection of taste, in life and manners; it is the quality that diffuses an ineffable grace over every look, every motion, every sentence you utter. It is dignity without pride, affability without meanness, and simple elegance without affectation.

If aught on earth can present the image of celestial excellence in its softest array, it is surely an accomplished woman, in whom purity and meekness, intelligence and modesty, mingle their charms.]

Editor, &c.

RICHES AN UNCERTAIN BLESSING.

RICHES and pleasures are the chief temptations to criminal deeds. Yet those riches, when obtained, may very possibly overwhelm the possessor with unforeseen miseries: those pleasures may cut short his health and life. And is it for such doubtful and fallacious rewards, that man will run into guilt and wound his conscience?

Whoever commits a crime, incurs a certain evil for a most uncertain good. What will turn to his advantage in the course of this life, he cannot with any assurance know; but this he may know, with full certainty, that by breaking the divine commandments, he will draw upon his head that displeasure of the Almighty, which shall crush him for ever. The advantages of this world, even when innocently gained, are uncertain blessings; when obtained by criminal means, they carry a curse in their bosom: to the virtuous, they are often no more than chaff; to the guilty, they are always poison.

[Let our imperfect knowledge of what is good or evil, attach us the more to those few things, concerning which there can be no doubt of their being truly good. Of temporal things which belong to this class, the catalogue, it must be confessed, is small. Perhaps the chief worldly good we should wish to enjoy, is a sound mind in a sound body: health and peace, a moderate fortune, and a few friends, sum up all the undoubted articles of temporal felicity.]

BLAIR.

KNOWLEDGE.

OUR understanding is a noble distinction of our nature, and the desire of knowledge is a natural pro-

pensity, which we ought to improve. Just sentiments, liberal views, refined taste, improving conversation, and dignity of action, are the fruits of knowledge. Science supplies a numerous and rich variety of objects for the gratification of this passion. It is as much our duty to employ our mental faculties as our corporeal ones, therefore we should early cultivate a love of knowledge and a taste for reading, and thus lay up a stock of useful knowledge for future days.]

The desire of knowledge is implanted in the soul of man; the gratification of this desire yields the most refined and complete satisfaction. The rising sun gives not more pleasure to the traveller, who in the darkness of the night has lost his way, than the light of knowledge imparts to the soul that is deviously wandering in the shades of ignorance; because what light is to the eye, knowledge is to the mind. Ignorance envelopes the soul in darkness, and sinks it to a condition, alas! but little superior to the animal that grazes in the field. Knowledge sheds a lustre on the human faculties, and raises them to a participation in the divine omniscience.

Every step we advance in the pursuit of knowledge; every new truth we discover, every new refinement to which we attain, communicates a fresh accession of pleasure to the faculties, and pours a new stream of joy into the soul.

SORROW AT THE DECEASE OF FRIENDS.

ONE of the most painful afflictions in life is the separation of friends by death. When persons have had long experience of each other's temper, and there has been a free communication of counsels, joys, and griefs; when they have by a series of kind offices, through many years, assisted one another in difficulties

and perplexities; and been intent upon promoting each other's wisdom, holiness, and credit; their hearts are knit together in the strongest manner; and the principles of gratitude, honour, love, and piety, confirm the union. When death, therefore, makes separation, the loss is great: we lose their animating presence, their wise counsels, their kind exertions, their useful conversation. They heard our complaints; they condoled with us under our sorrows; they softly reproved us when we erred, and often alleviated our cares. But now they are gone, and the place that once knew them, shall know them no more; they are removed into the darkness of the grave; their eyes are closed in death; the heart beats no longer with sympathy, and the lips are sealed in perpetual silence.

C. BUCK.

EFFECTS OF DILIGENCE AND FRUGALITY.

IN this country every man amongst us is equally capable of acquiring property; the reward of his industry and frugality cannot be ravished from him by the tyranny of an unfeeling master: through the faults or the misfortunes of his progenitors he may have been born in a low situation, but it must be through his own if he continues in it. Honesty, diligence, and frugality, will go a great way in lifting him, if not to much eminence, at least above indigence, and it may be to opulence. [We see this frequently happening, those who have been upright and careful servants often becoming reputable masters and distinguished citizens; and that it does not happen oftener, is not so much to be attributed to the difficulty of the thing itself, as to the little pains men take to accomplish it. The golden crown of diligence and economy

is held out as a prize to all ; every one who runs may reach it : but if, instead of running with alacrity and circumspection the appointed course, we loiter away our time, suffering ourselves to be carried from the pursuit by every little allurements of idleness or pleasure, whom have we to blame but ourselves?]

He who is idle and extravagant in his youth, has no right to complain if he finds his old age destitute and comfortless, if he remains through life in the state of poverty in which he was born. There is scarcely any old person but must confess, that had he from his earliest youth used his best diligence in acquiring property, and his utmost caution in not needlessly parting with it, he might have been worth a respectable competency, nay, perhaps, have been wealthy.

BP. WATSON.

THE MAN WITHOUT A FRIEND.

AMONG the numerous classes of human misery, it is not perhaps easy to figure a being more forlorn than the man who is sunk in the vale of age without a friend ; without a friend to console him in the remembrance of past calamity, to support him under the pressure of growing frailty, to direct his hopes beyond the dreary scene that is closing round him, to address him in that voice of affection which gives warmth and persuasion to the language of piety, to talk to him of the glorious things which are in store for the servants of God broken with the toils of life. How mournful must it be for a person of sensibility, who has survived whatever he held dearest on earth, to see himself left alone like some solitary shattered tree on a barren wild ; to have buried the only individuals that cared for him ; to have outlived the acquaintance of his early associates, seen some of them carried to their graves,

and others withdrawing to more amusing society than he can now furnish ; to see the world, which perhaps he had long entertained and obliged, forgetting him because he can oblige and entertain it no longer.

[Merciful Creator! may we never know the misery of being abandoned to helpless solitude in the midst of feeble age! teach us to cultivate, in the preceding stages of our journey, those sweet sympathies of the soul which reason approves and religion consecrates, which depend for their gratification but on a few fellow-travellers, and will continue to relieve us when wearied, and to refresh us when worn out with the length of the way.]

FORDYCE.

VIRTUE DESTROYED BY GRADUAL AND LATENT STEPS.

[MANKIND are extremely apt to deceive themselves, by fancying that because they have not been guilty of any atrocious crimes, their hearts are pure, and their lives righteous ; whereas, if they would seriously examine themselves, they would discover what little grounds they have for such a supposition.]

By a continued series of loose, though apparently trivial gratifications, the heart is often as thoroughly corrupted, as by the commission of any one of those enormous crimes which spring from indulged passions, insatiable ambition, or mad revenge. Habit gives the passions strength, while the absence of glaring guilt seemingly justifies them; and, unawakened by remorse, the sinner proceeds in his course, till he wax bold in guilt, and become ripe for ruin: for by gradual and latent steps, the destruction of our virtue advances. Did the evil unveil itself at the beginning; did the storm which is to overthrow our

peace, discover, as it rose, all its horrors, precautions would more frequently be taken against it. But we are imperceptibly betrayed; and, from one licentious attachment, one criminal passion, are, by a train of consequences, drawn on to another, till the government of our minds is irrecoverably lost. David, when he first beheld Bathsheba, did not plan the death of Uriah: Haman was not delivered up all at once, to the madness of revenge against Mordecai.

[In this manner, every criminal passion, in its progress, swells and blackens; and what was at first a small cloud, such as the prophet's servant saw, no bigger than a man's hand, rising from the sea, is soon found to carry the tempest in its womb.]

BLAIR *and Ed.*

THE HONEST PIOUS MAN MOST HAPPY, AND MOST
LIKELY TO PROSPER IN THE WORLD.

It is universally allowed that the man of religious principles and integrity in conduct is the most likely to be happy and prosperous in life. For let any one consider whether he who is just and true in all his dealings, honest and sincere in all his professions, and faithful to his word and promises; who is diligent and industrious in his calling; who makes it his constant rule to do to all men as he would they should do to him; and is so far from endeavouring to overreach and defraud his neighbour, that he chooses rather to forego the greatest gain than purchase it at the expense of the least injustice: whether it is not much more probable that such a man should enlarge his fortune in the world, than he that acts the very reverse of all this; that practises all the art of cheating and lying, of overreaching and circumvention, and stoops to every thing, how base and dishonest soever, which he thinks

will turn to his present profit; [that considers not so much how honest and upright his actions are, as how profitable; and cares not what his neighbour suffers by his injustice, if he himself does but get by it?] Such a man, when he comes to be known, (as he will not be able long to conceal himself,) will certainly lose his credit and reputation; he will become hated and despised, and every person will be afraid to have any dealings with him. [On the other hand, the honest and upright man (beside the blessing of God, which he cannot fail of,) will be sure to meet with all the love and esteem of all that know him; he will have few, if any, enemies, but will have many friends, and those some of the wisest and best of men, who will be always ready to assist him, and glad of every opportunity of promoting his interest and happiness.]

MASON.

FRIENDSHIP DOUBLES OUR PLEASURES AND
DIVIDES OUR SORROWS.

SINCERE and affectionate friendships form undoubtedly the greatest blessings we can enjoy on earth. By the pleasing communication of all our sentiments which they prompt, they are justly said to double our pleasures, and to divide our sorrows. They give a brighter sunshine to the gay incidents of life, and they enlighten the gloom of its darker hours. A variety of occasions happen, when to pour forth the heart to one whom we love and trust, is the chief comfort, perhaps the only relief, we can enjoy. Miserable is he who, shut up within the narrow enclosure of selfish interest, has no person to whom he can at all times with full confidence expand his soul.

The fundamental qualities of true friendship are constancy and fidelity. Without these material ingredients, it is of no value. An inconstant man is not

capable of friendship. For where there is no fixedness of moral principle, occasional feelings are of no value; mind is of no effect; and with such persons it is never desirable to have any connexion. [Where constancy is wanting there can be no fidelity, which is the other basis of friendship. For all friendship supposes entire confidence and trust, supposes the seal of secrecy to be inviolable, supposes promises and engagements to be sacred; and no advantage of our own to be pursued at the expense of our friend's honour.] An inconstant man is despicable, a faithless man is base.

BLAIR.

ON AVOIDING DEBT.

OF the many foundations laid by youth for misery, perplexity of mind, poverty, distress, and contempt in after-life, that of getting into debt is the most frequent. Could a youth but foresee the evil consequences of once exceeding the bounds of his income a single guinea, he would tremble at the thought, and learn the value of economy.

[Besides the care and anxiety of mind attending it, the man to whom you owe money, without being able to pay it when demanded, can arrest your person, drag you by bailiffs to a prison, deprive you of your liberty, and throw you among the profligate and coarse companions of a loathsome gaol.

Another circumstance that must surely deter you from getting into debt is this; that by how much you are indebted to others, by so much will your credit and good name be diminished in their value; and "a good name (says Solomon,) is better than riches."]

Getting into debt without the certain means of paying, is the mark of a weak, inconsiderate, and dependent mind. The strong and independent mind will not degrade and let itself down so much, as to put

it in the power of any one to say *it owes*; its pride revolts at the idea, and much more at the sound of the words.

In your passage through life, live in such a manner as may challenge friendship and favor from all men; but exert yourself with the utmost vigilance from ever standing in need of assistance from any; for, though it is a blessed thing to *give*, it is a wretched thing to *ask*. In short, avoid debt and suretiship as you would poison; for be assured they are the bane of happiness and peace.

DAVID MORRICE.

ON ASSOCIATING WITH EQUALS, FOR THE TRUE
PLEASURE OF FRIENDSHIP.

THE experience of the world has long pronounced those marriages the happiest, in which the contracting parties are of a condition nearly equal; so that, when the first ardours of love are abated by time, neither can assume a superiority, or think it a condescension to have acceded to the nuptial alliance.

This observation, which is just in matrimony, is no less true in friendship, of which similar inclinations and similar aversions are said to constitute the only firm foundation. But to like and dislike the same or similar things, is not usual in persons widely separated from each other by birth, rank, and fortune. A great disparity in all these circumstances, causes things to appear in different colours, opens diversified prospects in life, and renders the same objects to one desirable, and to the other, indifferent or odious.

[An alliance between an inferior and a superior, though not abounding in the pleasures of true friendship, may yet be useful to both parties; it may serve the necessities or convenience of the superior, and contribute to the interest, preferment, indulgence, and

luxury of the inferior; and may, therefore, be pursued by those to whom these are the sole or principal objects in the establishment of an amicable intercourse.]

If preferment and promotion are our objects in forming connexions, we ought to seek them rationally and by worthy conduct, from superiors; if we wish for the enjoyment of social delight and hearty friendship, we must look for them among our equals; but, in all our connexions we must always remember to support the dignity of human nature, for such conduct alone will command respect.

KNOX.

ADVANTAGES ATTENDING EMPLOYMENT.

IF we make observations on human nature, either from what we feel in ourselves or see in others, we shall perceive that almost all the uneasinesses of mankind owe their rise to inactivity, or idleness, of body or mind. A free and brisk circulation of the blood is absolutely necessary, towards the creating easiness and good humour; and is the only means of securing us from a restless train of idle thoughts, which cannot fail to make us burdensome to ourselves, and dissatisfied with all about us.

Providence has therefore wisely provided for the generality of mankind, by compelling them to use that labour which not only procures them the necessaries of life, but peace and health to enjoy them with delight. [Nay, further, we find how essentially necessary it is, that the greatest part of mankind should be obliged to earn their bread by labour, from the ill use that is almost universally made of those riches which exempt men from it: even the advantages of the best education are generally found to be insufficient to keep us within the limits of reason and moderation.]

Whoever seriously considers this subject will dis-

cover that riches are by no means such certain blessings as the poor imagine them to be; on the contrary, he will perceive that the common labours and employments of life are much better suited to the majority of mankind, than prosperity and abundance would be without them.

The happiness of life is generally to be found in those stations which neither totally subject men to labour, nor absolutely exempt them from it. Power is the parent of disquietude; ambition, of disappointment; and riches, of anxiety and disease.

“The World.”

NEITHER UNLAWFUL GAIN NOR GUILTY PLEASURE AFFORD SATISFACTION.

NEVER did any man long forsake the straight and upright path in life, without having cause to repent of it. Whether it be pleasure or interest, or ambition, that leads him astray, he is always made to pay dear for any supposed advantage he gains.

Warily and cautiously he may at first set out, and lay many restraints upon himself against proceeding too far. But having once forsaken conscience as his guide, his passions and inclinations soon take the lead of his conduct, and push him forward rashly. One bad step betrays him into another; till, in the end, he is overtaken, if not by poverty and disease, at least by dishonour and shame, by the loss of friends and the forfeiture of general esteem. He who walketh uprightly has been always found to walk surely; while, in the dark and crooked paths of fraud, dishonesty, or ignoble pleasure, a thousand forms of trouble and disaster arise to meet us.

BLAIR.

CHARACTER OF THE MISER AND THE PRODIGAL.

THE hoarding miser heaps up for others; and the prodigal scatters what others had heaped. The hoarder thinks so much of the time to come, as to forget the present; the squanderer has his thoughts so much taken up with the present, as to forget the future. The first lives as if he were never to die, and the last as if he had but a day to enjoy. Both are unprofitable members of society; the one occasioning a stoppage in the circulation, and the other an hæmorrhage. The hoarding miser is like a fog that infests the air; the prodigal resembles an outrageous storm that overturns all in its way. The hoarder passes restless nights, though he has nothing to fear; the squanderer sleeps sound, and leaves want of repose to his creditors. The hoarding miser is a ridiculous creature, and the prodigal a noxious animal.

[The character of covetousness is what a man acquires, more through some niggardliness, or ill grace, in little and inconsiderable things, than in expenses of any consequence: a very few pounds a year would ease a man of the scandal of avarice.

Sordid selfishness contracts and narrows our benevolence, and causes us, like serpents, to infold ourselves within ourselves, and to turn out our stings to all the world besides.]

It is as disagreeable to a prodigal, to keep an account of his expenses, as it is to a sinner, to examine his conscience; the deeper they search the worse they find themselves.

“The Gleaner.”

ON MERCY.

[MERCY is that disposition of soul, by which we are influenced to pity all who are in affliction, misfortune,

or sorrow: it denotes a heart that is truly noble and generous; even a heart elevated above every thing that is low, mean, or selfish.] The merciful have a real feeling for those who are involved in trouble and calamity, and prove the reality of that feeling, not by words only, but by actions. They cannot behold the miserable without an internal emotion prompting them to their relief; and they rejoice greatly when they have it in their power to alleviate the sufferings of others, and to do good to them. The truly merciful are led to the performance of generous actions, from a real goodness of heart: they give, assist, and relieve, not merely because they are bound to do so, but because it would be painful for them to refrain: they are not influenced by ostentatious principles, or a desire to obtain that popular praise, which is as fluctuating as the foundation that supports it. To stop the falling tear, to repress the heaving sigh, to console the troubled soul, and to make the heart of the needy leap with joy, is to them a most pleasant and delightful work, and affords them a satisfaction of mind, far beyond what the covetous worldling can feel from hoarding up his boasted, but vain, treasures.

[Mercy is an essential part of goodness in man, and without it no man is good, or should be called good. Though there may be many good qualities in a man, yet if he be without merciful dispositions, and merciful actions, there is a want in his character which no other good quality can supply.]

REV. J. WRIGHT *and Ed.*

ON RESULTS AND CONSEQUENCES.

RESULTS and consequences are the counteractions of our actions, good or bad; and in the ordinary course of things, without providential intervention, are certain of coming to pass.

Happy are they, who, instead of looking to the immediate gratification, extend their consideration to final consequences. [The man who lavishes the health of nature, would then deduce from the premises of heedlessness, the results of heedlessness,—sickness, and disease. He who lavishes and squanders his money, would view the scarecrow Poverty, advancing by rapid steps towards him, as the certain result; and he who loves indolence, would dread that habit of idleness which fixes him to a spot, and induces a mortification of all those springs of activity which are fatal to his advantages in life.]

True wisdom is that which sees in time, what a vast consequence may be put in train from an apparently trivial act; but which forecasting is generally, and unhappily with the unwise, neglected; nor is it until after the fact, that they acknowledge they might have foreseen the event.

“That great results from trivial causes spring,” is to the considerate an axiom of use and importance: we learn by it, that little attentions and civilities often procure us friends and great advantages: the instant may be productive of infinite good or mischief; the instant is sometimes every thing to us; the instant often decides our fate: the small present is also often of great consequence, and the giving up of a small advantage also, is frequently productive of great benefit.

European Mag.

THE SOUL HATH A HEALTH AND SICKNESS OF ITS OWN.

MAN is compounded of two parts, a soul and a body. The soul is the principle of all life, and knowledge, and action; the body is no more than its instrument, or organ: the one is only a frail and perishable machine; the other survives its ruin, and lives for ever. The soul hath a health and a sickness, hath pleasures and pains

of its own, quite distinct from those of the body, and which have a powerful influence on the happiness or misery of man. He who pays no attention to these, and neglects all care of preserving the health and soundness of his soul, is not only preparing final misery for himself when he shall enter into a disembodied estate, but is laying, even for his present state, the foundation of many a bitter distress. By folly and guilt he is "wounding his spirit:" its wounds will often bleed when his body appears sound, and will give rise to inward pangs which no animal comforts shall be able to assuage or heal.

[Close as the union between the soul and body now appears to be, it is no more than a temporary union: it subsists only during the continuance of a tabernacle of dust, which, by its nature, is tending towards ruin: the dust must soon return to the dust, and the spirit to God who gave it. The dissolution of the earthly house of this tabernacle, is a matter full of dismay to wicked men, and even to the just is a serious and awful event: it closes to each their time of probation, and decides their fate in eternity.]

BLAIR.

EVERY MAN THE ARCHITECT OF HIS OWN
FORTUNE.

Nothing is more common in the world, than for people to flatter their self-esteem, and excuse their indolence by referring the prosperity of others to the caprice or partiality of fortune. Yet few, who have examined the matter with attention, have failed to discover, that success is as generally a consequence of industry and good conduct, as disappointment is the consequence of indolence and indecision. [Happiness is truly our being's end and aim, and almost every man desires wealth as a means of happiness; but, in wishing, mankind are nearly alike, and it is chiefly the striking

incongruity that exists betwixt their actions and thoughts that chequers society, and produces those endless varieties of character and situation which prevail in human life.] Some men, with the best intentions, have so little fortitude, and are so fond of present ease or pleasure, that they give way to every temptation; while others, possessed of greater strength of mind, hold out heroically to the last, and then look back with complacency on the difficulties they have overcome, and the thousands of their fellow-travellers that are lagging far behind, railing at fate, and dreaming of what they might have been. This difference in the progress which men make in life, who set out with the same prospects and opportunities, is a proof of itself, that more depends upon conduct than fortune; [and it would be good for man, if, instead of envying his neighbour's lot and deploring his own, he would begin to inquire what means others have employed that he has neglected; and whether it is not possible, by a change of conduct, to secure a result more proportioned to his wishes.]

M'DIARMID.

PREPOSSESSING EFFECTS OF EXTERNAL BEAUTY.

NOTWITHSTANDING the lessons of moralists, and the declamations of philosophers, it cannot be denied that all mankind have a natural love, and even respect, for external beauty. In vain do they represent it as a thing of no value in itself, as a frail and perishable flower; in vain do they exhaust all the depths of argument, all the stores of fancy, to prove the worthlessness of this amiable gift of nature. However specious their reasonings may appear, and however we may, for a time, fancy ourselves convinced by them, we have in our breasts a certain instinct, which never fails to tell us that all is not satisfactory; and, though we may not be able to prove that they are

wrong, we feel a conviction that it is impossible they should be right.

Every one naturally wishes to please. To this end we know how important it is, that the first impression we produce should be favorable : now this first impression is commonly produced through the medium of the eye, and this is frequently so powerful as to resist for a long time the opposing evidence of subsequent observation. [Let a man of even the soundest judgment be presented to two women, equally strangers to him, but the one extremely handsome, the other without any remarkable advantages of person, and he will, without deliberation, attach himself first to the former. All men seem in this to be actuated by the same principle as Socrates, who used to say, that when he saw a beautiful person, he always expected to find it animated by a beautiful soul.]

It must, however, be remembered, that a woman with a cultivated mind, without even any superior advantages of person, may be pleasing and agreeable; whilst the loveliest creature that ever came from the hand of her Creator, can hope only for a transitory empire, unless she unite with her beauty the more durable charm of intellectual excellence: a fine person may captivate the eye, but it is the informed mind that can retain the heart.

“Literary Gazette.”

ON HONESTY.

IN the journey of life, honesty has in every age been always found to be the best and wisest policy; and happy are they who have fortitude and self-command enough to dare to be honest in the worst of times, to persevere in their integrity, even through the thorny paths of poverty and distress.

Honesty in man is as invaluable to him as chastity

to a woman; either of these lost, and publicly known, is the certain loss of honour, reputation, and happiness in society.

[The security and peace of all communities depend on justice being administered, and dishonesty punished; the happiness of individuals, on the safe enjoyment of all their possessions. We ought, therefore, to keep our hearts within the bounds of moderation, guided by those eternal principles of justice which are implanted within our breasts by the adorable Creator.]

Dare not, therefore, to harbour even the wish to convert the property of another to your own use, more especially where it is committed to your charge; for breach of trust is a heinous aggravation of theft. If, therefore, you should be unfortunately inclined to deceit, lucky in your frauds, and even escape without being detected or punished; you will, nevertheless, stand self-condemned, and wear in your very countenance both the consciousness of guilt and the dread of a discovery: but, if your knaveries come to light, (to say nothing of the penalties of the law,) with what shame and confusion of face must you appear before those you have wronged; and with what grief at heart must your relations and friends be made eye or ear witnesses of your disgrace!

D. MORRICE.

IMPORTANCE OF DESPATCH IN BUSINESS.

VERY few people are good economists of their fortune, and still fewer of their time; and yet, of the two, the latter is the most precious. [Young people are apt to think they have so much time before them, that they may squander away what they please of it, and yet have enough left; as very great fortunes have frequently seduced people to a ruinous profusion. The maxim of taking care of the pence, and trusting the pounds to

take care of themselves, is also true with regard to time as well as money: if you trifle away those minutes and quarters of hours in the course of the day, which indolent people think too short to deserve their attention, you will find, if they were summed up at the end of the year, that they amount to a very considerable portion of time.]

Whatever business you have, do it the first moment you can, never by halves, but finish it without interruption, if possible. Despatch is the soul of business, and nothing contributes more to despatch than method. Lay down a method for every thing, and stick to it inviolably, as far as unexpected incidents may allow: you cannot conceive how much time you will save by it, nor how much better every thing you do, will be done.

Indolence is a sort of suicide; for the man is destroyed, though the appetites remain: use yourself therefore to be alert and diligent in all your concerns: never procrastinate; never put off till tomorrow what you can do today; and never attempt to do two things at a time: pursue your object, be it what it will, steadily and indefatigably; and let any difficulties (if surmountable,) rather animate than slacken your endeavours: perseverance has surprising effects.

CHESTERFIELD *and Ed.*

THE LOVE OF PRAISE CALLS FORTH EXERTION.

THE love of praise is one of the most powerful principles in the human breast. It has given rise to most of the splendid, and to many of the useful enterprises of men: it awakens us from sloth, invigorates activity, and stimulates our efforts to excel: it has animated the patriot, and fired the hero. Magnanimity, generosity, and fortitude, are what all mankind ad-

mire. Hence such as were actuated by the desire of extensive fame, have been prompted to deeds which either participated of the spirit, or, at least, carried the appearance of distinguished virtue. The desire of praise is generally connected with all the finer sensibilities of human nature; it affords a ground on which exhortation, counsel, and reproof, can work a proper effect: whereas to be entirely destitute of this passion, betokens an ignoble mind, on which no moral impression is easily made. [When there is no desire of praise, there will be also no sense of reproach; and if that be extinguished, one of the principal guards of virtue is removed, and the path opened to many opprobrious pursuits.] He whose countenance never glowed with shame, and whose heart never beat at the sound of praise, is not destined for any honourable distinction; is likely to grovel in the sordid quest of gain, or to slumber life away in the indolence of selfish pleasures.

BLAIR.

IF WE INDULGE ONE PASSION, WE MUST
SACRIFICE OTHERS.

MAN is so formed, that if he indulges one passion, he must sacrifice others. If, for instance, we are bent upon fame and power, we must resign ease and pleasure: we must cringe and truckle, and do violence to some of our strongest inclinations. In like manner, if we make money our principal pursuit, and would acquire wealth, we must often limit our pursuits of fame and honour; we must keep down generosity and benevolence, and the love of sensual indulgences; we must pinch, and toil, and watch, and eat the bread of carefulness. An ambitious man must sacrifice the gratifications of a covetous one: a covetous man,

likewise, must sacrifice the indulgences of a convivialist; and a man of pleasure, those of the ambitious and worldly-minded.

Since, then, in every course of life, there is such a collision in the several objects of our affection; that course in which there is the least of it, must be likely to make us most happy; and it is certain there is less of it in a virtuous course than in any other. [Virtue brings with it many exquisite pleasures of its own, and at the same time does not encroach on other sources of delight. There is no lawful and natural pleasure, of which it does not leave us in possession: it is favorable to every innocent pursuit, and an excellent friend to every just and laudable undertaking.]

ON SORROW.

[SORROW is, properly, that state of the mind in which our desires are fixed upon the past, without looking forward to the future; an incessant wish that something were otherwise than it has been, a tormenting and harassing want of some enjoyment or possession which we have lost, and which no endeavours can possibly regain.] Into such anguish many have sunk, upon some sudden diminution of their fortune, an unexpected blast of their reputation, or the loss of children or of friends! they have suffered all sensibility of pleasure to be destroyed by a single blow; have given up for ever the hopes of substituting any other object in the room of that which they lament; resigned their lives to gloom and despondency, and worn themselves out in unavailing misery.

It seems determined, by the general suffrage of mankind, that sorrow is to a certain point laudable, as the offspring of love; or at least pardonable, as the effect of weakness: but that it ought not to be suffered

to increase by indulgence; but must give way, after a stated time, to social duties and the common avocations of life. All beyond the bursts of passion, or the forms of solemnity, is not only useless, but culpable; for we have no right to sacrifice to the vain longings of affection, that time which Providence allows us for the task of our station.

The safe and general antidote against sorrow, is employment; this engages the attention, and diverts the mind from its misfortunes. Time, also, the healer of all wounds of the heart, generally wears out sorrow.

JOHNSON.

CHRISTIAN FORTITUDE.

TRUE fortitude is a strength of mind, which cannot be overcome by any trials or any sufferings. It consists not in being insensible of them, for there is no real fortitude in bearing what we do not feel; but it renders us superior to them, and enables us to act as we ought to do in every different situation in life, in every change that can affect our outward circumstances, or our inward feelings.

The effect of this fortitude is, that it makes us steadily and constantly pursue the great aim we have in view; it is drawn aside by no pleasure; it shrinks at no difficulty; it sinks under no affliction; but resolutely goes on, whatever may be the path assigned, and though it may suffer, it never yields.

This virtue is exercised, not only in the greatest afflictions, but in the daily occurrences of life. It enables us to bear the faults and weaknesses of others, [the disappointments and humiliations which all must meet with, and the numberless little vexations and inconveniences, which though, when considered se-

parately, they may appear trifling, yet often affect the temper much more than we are generally aware of.

Fortitude enables us] to make the best of every thing, to pursue steadily and constantly the path of duty, unmoved by all the attacks of pleasure or of pain, and unwearied by the most tedious and apparently unsuccessful exertions.

MISS BOWDLER.

THE EDUCATED AND UNEDUCATED.

IN every state and condition of life, there are hours of leisure and relaxation; but if you have a taste for books, which are things that may be always at hand, they will enable you to fill up these vacuities with profit and pleasure. [Books are a never-failing source of ever-varying amusement. They give information to the philosopher and the peasant. They afford pleasure and recreation to the grave and the gay, and are the companions of the hours of melancholy, as well as those of mirth. Whatever the temper of the mind, whatever the state of the feelings, books may be found suitable to every taste and inclination:] they will teach you to know yourself and your situation, and to set a just value on those things which ignorant avarice and ambition pursue with restless avidity, and at the same time without any genuine enjoyment: they will enlarge your views, and give you a liberality of sentiment and manners. If you attend solely to the means of getting money, your mind will gradually become narrow; you will consider money as the only good: your eyes and your heart will be shut to all those other objects of delight, with which the God of nature has profusely furnished the residence of his favorite creature. This is an enlightened age; and the man of fortune, but illiberal mind, must be pitied, despised,

and neglected. He will find few associates, but among those who are as vulgar as himself, and whose riches, if they possess riches, cannot render them respectable.

The mind is the noblest part of man, and he whose mind is uneducated and unenlightened with knowledge, is only fit for grovelling in the lower walks of life, and can never rise to honour or distinction in the world.

KNOX and Ed.

FEELINGS EXCITED BY DEATH IN OUR FAMILY.

WHEN a family who, for years, had been living in comfort and peace, are suddenly shattered by some of their most beloved or respected members being torn from them by death; when the husband or the spouse are separated for ever from the companion who, amidst every vicissitude of fortune, solaced their life; who had shared all their joys, and participated in all their sorrows; when the weeping parent is folding in his arms the dying child whom he tenderly loved; when he is giving his last blessing, receiving the last fond adieu, looking for the last time on that countenance, now wasting and faded, which he once beheld with much delight; then is the time, when the heart is made to drink of all the bitterness of human woe.

Then, indeed, is the time to weep. At the same time, let moderation temper the grief of a good man and a Christian; he must not sorrow like those who have no hope. Grief, when it goes beyond certain bounds, becomes unmanly; when it lasts beyond a certain time, becomes unseasonable. Let him not reject the alleviation which time brings to all the wounds of the heart, but suffer excessive grief to subside, by degrees, into a tender and affectionate re-

membrance. [Let him consider, that it is in the power of Providence to raise him up other comforts in the place of those he has lost: or, if his mind, at present, reject the thoughts of such consolation, let it turn for relief to the prospect of a future meeting in a happier world. This is indeed the chief soother of affliction; the most powerful balm of the bleeding heart: it assists us to view death as no more than a temporary separation of friends.]

BLAIR.

LIVE IN THE FEAR OF GOD.

NEVER let either the pleasures or the cares of life produce in you a forgetfulness of God, and an indelicate mind. Whether you are born to poverty or riches, do not live as if there was no God in the world. He is not indeed the object of any of your senses, yet is he always with you: you cannot speak, but he hears you; you cannot stir a step, but he accompanies you. It depends upon yourself, whether you will make this adorable and incomprehensible Being, from whose presence you cannot withdraw yourself; from whose eye you cannot hide your actions; from whose knowledge you cannot conceal your thoughts; it depends upon yourself whether you will make him your friend or enemy. He is the friend of virtue, and the enemy of vice: you are just come into an existence which will have no end; but the manner of this your never-ceasing existence will be happy or miserable, according as, by your conduct in this world, you please or displease him. [He respects not your outward circumstances; you may unhappily have been instructed to mind little else. Men may scorn you, for your meanness or poverty; men may flatter you, for your rank or riches; God regards you for nothing but your

goodness; for that, and for that only, will he reward you in this world and the next.]

BP. WATSON.

MIND YOUR BUSINESS, AND GUARD AGAINST INTERRUPTIONS.

WHATEVER may be your profession or business in life, guard against every thing which interrupts application, or enervates activity. Guard against the fascinating influence of company, amusements, and pleasures. By them time is wasted, opportunities are lost, and expenses incurred. But, besides these evils, the habit of diligence, which would prevent or remedy such baneful consequences, is undermined, and by degrees destroyed: the attention is diverted from the pursuits of business, and the heart totally indisposed for them. Company and recreation are useful to diversify the scene, and unbend the mind; but enjoyed too frequently, or too long, they become pernicious and ruinous. [Guard against that impertinent and officious activity, which, expended on concerns foreign to your proper employment and character, would leave you no inclination for your own business. To serve others, or the public, is the expression of generous philanthropy, and enlarges the sphere of usefulness; but when it is done to a gross neglect of our own business, it is activity misapplied.]

Once more, guard against that careless, implicit confidence in the management and activity of others, which may seem to excuse your own exertions. No dependent, or substitute, can have such powerful inducements to industry, as a man himself has to mind his own concerns. Would you have your affairs well managed, and your business well done, act them as much as possible for yourself.

ADVANTAGES OF A GOOD CHARACTER.

SOLOMON says, "a good character, or name, is better than riches," and experience confirms the truth of the assertion. Every action we commit, good or bad, impresses the minds of those who are privy to our conduct with a favorable or unfavorable opinion of us, an approving or a condemning sense of our actions; and these ideas, whatever they are, become inseparably associated with the sight or recollection of our persons, or the hearing of us named. It must be obvious, then, to the most thoughtless youth, how vast the necessity, and infinite the importance is, that our conduct should always be such as to make these impressions or stamps on the minds of others favorable to our happiness and our interests; and that can alone be done by habitually living in the fear of God, speaking the truth, and acting honestly, in whatever situation of life we are placed. These are the three leading features of a good mind and an unblemished character.

In your journey of life, always then bear in mind, that your character, if once sullied, can never be restored to its original purity; or, if once totally lost, can never be regained.

[The advantages of a good character are these: credit in business, confidence from men, esteem and respect in society, happiness at home, and peace within your own mind. If misfortunes overtake you, if sickness and age weigh you down, the sense of your integrity will comfort you, and you will meet with friends.

Study therefore with all your might, first to gain, and then to preserve, a good name and an unsullied character; for the characters and actions of men not only live with them, but after them; are written in the memories of their acquaintances and contemporaries,

and engraven, as it were, upon tablets of brass, and even handed down to the latest posterity.]

D. MORRICE.

THE BROKEN-HEARTED.

THE life of man on earth is doomed to be clouded with various evils. Throughout all ranks, the afflicted form a considerable proportion of the human race; and even they who have a title to be called prosperous, are always, in some periods of their life, obliged to drink from the cup of bitterness. But while some may be said, only to taste it, others have to drink it to the very dregs. The morning of their day was bright and cheerful; health bloomed on their cheek, and happiness gladdenened their heart; the world then smiled upon them; friends caressed them, and fair prospects appeared before them. But, alas! their day has darkened; events have arisen which appeared only small and trifling in the beginning, which have ultimately led on to their misery and ruin; and now they find, as they have changed in their circumstances, others have changed in their affections.

They are stung, perhaps, by the unkindness of friends; reduced, it may be, from affluence to poverty; cast off by those in whom they had trusted; or torn by untimely death from real friends, in connexion with whom they might have flourished and been happy. Life now brings no joys to them; a settled sadness is fixed in their minds, yet they think it policy to put on the appearance of cheerfulness, to hide from the world a broken heart. [At length their smothered sorrow affects their frame, the body sympathizes with the mind, they wither and droop together; death is welcomed as a deliverer, and the grave is regarded as a retreat from the sorrows of life, and from the insults of an unkind and unfeeling world.]

Editor, &c.

THE BIRTH OF CHRIST.

[Soon after the fall of Adam, a Redeemer is foretold and promised unto men. Through a space of four thousand years prophets announced, more and more clearly, his life and character. They predicted that he was to be born of a virgin, of the tribe of Judah, of the family of David, and at the town of Bethlehem. At length, in the anxious expectations of the world, the time arrived for his appearance on earth. The Almighty, in a marvellous manner, so overruling the wills of men and the affairs of the world, as accurately to accomplish the prophecies of his word.]

His birth was made known to mankind, with all those supernatural circumstances as never before or since attended the birth of an individual. "In the same country," we are told, "shepherds were keeping watch over their flocks during the night:" and lo! while these humble individuals were engaged in their lowly occupation, on a sudden the glory of the Lord shone round about them, and an angel from heaven appeared before them. Terrified at such an astonishing midnight appearance, which the celestial messenger observing, he hastens to allay their apprehensions: "Fear not, says he, for behold I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David, a Saviour which is Christ the Lord." And [lest they should mistake, and expect a prince accompanied with outward pomp and magnificence, the angel describeth the meanness and obscurity of his circumstances, as a token to guide them in the search of this new born prince;] "This, says he, shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes, and lying in a manger." And immediately, as if to confirm their belief of this astonishing event, and to do honour to the divine infant, whose birth was thus

announced, suddenly there came into view a multitude of the heavenly host, praising God, and saying, "Glory to God in the highest, and on earth peace, good will towards men." [The shepherds awakened from their transport of surprise, "Come, say they, one to another, let us go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger: and when they had seen it, they made known abroad the saying which was told them concerning this child: and all they that heard it, wondered at those things which were told them by the shepherds:" all conjecturing what manner of man this would be, whose birth had been attended with such marvellous circumstances.]

Editor.

THE LIFE OF CHRIST.

THE miraculous circumstances which attended the whole of our Saviour's life on earth, and the mighty works which he himself performed, are decided proofs that he was the son of the living God. He was ushered into the world by the preaching and testimony of the Baptist; his conception was announced by an angel; his birth was proclaimed by the hosts of heaven; his baptism was followed by a voice from on high, proclaiming "This is my beloved Son, in whom I am well pleased;" and his death attended with prodigies and convulsions of nature.

At twelve years of age he was engaged in the temple with the doctors, in his Father's business. From this period, till the age of thirty, he passed his days in humble privacy. At the age of thirty he commenced his public ministry; and, during the three

years that it continued, performed miracles, and displayed a character that clearly evinced his divine nature. Wherever he was present, we find him employed in doing good; either relieving men from their distresses, or making them wise and happy by his instructions: the hungry were fed, and the sick were cured, the blind saw, and the lame walked, wherever he came. [His miracles never were mere ostentations of power, but always expressions of goodness. Often he prevented the supplications of the distressed, and unasked conferred his favors: but never did any person apply to him for aid and relief without receiving it, whether he was Jew or heathen, friend or foe. And what is remarkable in his beneficence is, that it was continued and persevering in the midst of ingratitude and reproach. Though his life was short, he familiarised himself in it with a wide compass of human woe; and there is almost no distressful situation to which we can be reduced, but what he has experienced before us. He tenderly felt as a man, and he sympathized with the feelings of others. On different occasions we are informed that he "was troubled in spirit," that "he groaned," and that "he wept." "He was in all points tempted like as we are, yet without sin."] In his character there was the most perfect harmony of every excellency. [In him were combined the utmost tenderness and mildness, with the most unyielding boldness and fortitude. He was never disturbed, never irritated, never thrown off his guard. He deeply felt indeed every affliction, as appears from his intense prayers during his agony, but he was perfectly patient and resigned under them.] During a life of woe, and a death of torment, not one impatient word escaped his lips: even on the cross, whilst his murderers were in the very act of driving the nails into his hands and feet, he prayed "Father, forgive them, for they know not what they do."

Editor.

THE DEATH OF CHRIST.

[AT length the awful day arrived for Christ the Son of God to die as a sacrifice for the sins of the human race. He knew that his hour was come; and went out into the garden of Gethsemene, to contemplate his approaching sufferings. Hardly is he recovered from his agony there, when the traitor Judas approached, and with him a great multitude, with swords and staves; and laying hold of Jesus, they led him to the tribunal of his enemies; and now all his disciples forsook him and fled, and abandoned him to his fate. The Jews had bribed one of his disciples to betray him; they had suborned witnesses to accuse him; they had beforehand resolved to destroy him. If he spoke for himself, they struck him on the face; if he kept silence, they insulted him with "Hearest thou not what these witness against thee?" If he told them the truth, they rent their clothes, and cried out "he is guilty of death." Pilate, his judge, confessed he found no fault in him, and proposed to release him at the feast, according to the custom of releasing one; but the multitude preferred Barabbas, a robber, unto him. Pilate then cruelly and unjustly complied with the wish of the people, and delivered up Jesus to be scourged, and then crucified. Hardly is there any punishment more painful or shameful than scourging; and here it was inflicted with the greatest severity, and embittered with the keenest malice and most cruel mockery. They arrayed him in purple, crowned him with wreaths of thorns, put a reed in his right hand for a mock sceptre, kneeled before him exclaiming "Hail! king of the Jews." Then, starting up, they spit in his face, plucked off the hair, and struck the thorns into his head, while, upon every repeated stroke, fresh streams of blood ran down his sacred temples, and smarting pain went to his heart.]

In this disfigured condition they led him to Mount Calvary, to be crucified. There his bruised and wounded body they stretch on a cross, and nail his hands and feet to the accursed tree; while at the same time, they scoff at his sufferings, and insult him in his agonies. In his sorrows he stood by himself, abandoned by his friends and by all mankind. Such was the forlorn fate of the Saviour of the world, that when he died for all, he was pitied by none. At last, to complete his sufferings, while he was struggling with every kind of distress that man could inflict upon him, his heavenly Father seemed to forsake him too: and how hard this affliction proved to our Saviour appears from his complaint, "My God! my God! why hast thou forsaken me?" At all other times, and in all other distresses, he had God to comfort him; but now he had to endure the bitter sense that God is no longer with him. Then was indeed the travail of his soul; then did he feel the wrath of God, and all the woe arising from a full view of the evil of sin, and the guilt he had to expiate. Divine justice, however stern, was at last satisfied: mercy proclaimed "It is finished;" our Lord bowed down the head, and gave up the ghost: and never was an hour distinguished with such awful prodigies as this. Nature, as it were, sympathising with its Maker, frowned upon, and shuddered at the ingratitude of men. There was darkness over all the land; the veil of the temple was rent in twain; the earth shook; the graves were opened; and "many who slept arose and went into the holy city."

Editor.

THE RESURRECTION OF CHRIST.

[ON the evening of the day of the Crucifixion, Joseph of Arimathea went unto Pilate, and begged the body

of Jesus, and when he had taken it down from the cross, he wrapped it in a clean linen cloth, and laid it in his own new tomb, hewn out of a rock, and rolled a great stone to the door of the sepulchre, and departed. And it being known that Jesus had said, after three days he should rise again, Pilate ordered the sepulchre to be sealed, and a guard of soldiers set to watch, in order to prevent imposition. Every precaution being now taken against his resurrection that man could devise, all things were in readiness in both worlds for the moment in which the arm of the Lord should be revealed.]

Twice had the sun gone down upon the earth, and all, as yet, was quiet at the sepulchre: Death held his sceptre over the Son of God; still and silent the hours passed on; the guards stood by their post; the rays of the midnight moon gleamed on their helmets and on their spears. The enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and in sorrow; the spirits of glory waited in anxious suspense to behold the event, and wondered at the depth of the ways of God. At length the morning star arising in the east, announced the approach of light; the third day began to dawn upon the world, when, on a sudden, the earth trembled to its centre, and the powers of heaven were shaken; an angel of God descended, the guards shrunk back from the terror of his presence, and fell prostrate on the ground, "his countenance was like lightning," and his "raiment was white as snow," he rolled away the stone from the door of the sepulchre, and sat upon it. The grave-clothes are thrown aside; and our Redeemer cometh forth from the tomb, with dyed garments, from the bed of death. He arises a conqueror from the grave; he returns with blessings from the world of spirits: he demonstrates to the senses the truth of a resurrection to eternal life. [Never did the returning sun issue in a day so glorious; it was the

jubilee of the universe. The Father of Mercies looked down from his throne in the heavens, and with complacency beheld his world restored.]

DR. HARDY *and Ed.*

THE ASCENSION OF CHRIST.

CHRIST was buried in the evening of the day of his crucifixion, and on the third day afterwards, he burst open the barriers of his grave, and arose from the dead; and, during the space of forty days, "shewed himself alive after his passion, by many infallible proofs, being often seen by his disciples, and conversing with them of things pertaining to the kingdom of God." All being now concluded which he had to do on earth; the guilt of mankind having been expiated by his death, and his apostles fully instructed in the part they were henceforth to act, and the character they were to assume; one day, we are told, "he led them out of the city as far as to Bethany; and he lift up his hands and blessed them; and while he blessed them, he was parted from them, and carried up into heaven." [Supernatural appearances of old had been accompanied with majesty of a terrible kind: the law was given in the midst of lightnings and thunders; Elijah was caught up into heaven in a fiery chariot; but the Saviour of the world was gently "received up in a cloud," with that sort of meek and calm magnificence which bespeaks the peaceful genius of the gospel and its author.

As angels were present both at his birth and resurrection, we also find them present at his ascension. "And while his disciples looked stedfastly towards heaven, as he went up, behold two men stood by them in white apparel:" and perceiving anxiety and concern in the countenance of his disciples, on this

sudden removal of their master, they expostulated with them, assuring them that they were not left so destitute as they seemed to imagine; and that this separation, painful as it might be, was but temporary: they informed them that it would be in vain for them to remain there, expecting and longing to see him again; but that as certainly as he had now departed from them, he would return at the time fixed in the eternal counsels of God. "Why stand ye here gazing up to heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

[The ascension of Christ was the completion of the great design of his coming among mankind. He now sits at the right hand of God, and acts there as our mediator and intercessor; and suddenly, we are told, at some certain period of time, already fixed, but known only to God, he will come again in splendor and power, accompanied by all the host of heaven, and sit as judge of the quick and dead.]

Editor, &c.

THE COMING OF CHRIST TO JUDGMENT.

THE Scriptures inform us, that "God hath appointed a day in which he will judge the world in righteousness;" [when all who shall then be found alive upon the earth, and all the past generations of mankind, shall appear before the judgment-seat of Christ, to be punished or rewarded according to their deeds in this world. In the counsels of the Almighty, it seems that the day is appointed, and also the judge: "the Father judgeth no man, but hath committed all judgment to the son."]

According to the account given in the Scriptures, the proceedings of that day will be accompanied with an assemblage of circumstances the most awful and terrific. The powers of heaven are shaken; the

trumpet sounds; the dead arise; the judge appears; he comes in a cloud, with power and great glory, and all the holy angels with him. The throne is erected: the books are opened; all the children of Adam are assembled for trial; and here, for our comfort, that mild and merciful character who once, in the cause of God and mankind, stood as a criminal before impious judges on earth, now appears in the illustrious character of the judge of all the world. In him then we have an assurance of our sentence being with perfect equity; for he dwelt amongst us on earth, and knows what human passions and human frailties are, and can be touched with the feeling of our infirmities. He who so loved the human race as to die for them, will surely, as their judge, display every favorable allowance their case will admit.

Editor.

ON FRUGALITY.

FRUGALITY in expenses is especially necessary for those who, like the silkworm, are to spin their riches out of their own bosom.

By economy you are to understand not only the avoiding profusion, or the limiting your expenses to pounds and shillings, but even to pence and farthings. The neglect of trifles, as they are called, is suffering a moth to eat holes in your purse, and let out all the profits of your industry. Nothing is more true than "a penny saved is two pence got." Never let fools laugh you out of your economy; but let *them* enjoy the jest, and *you* keep your money.

[Remember that the most magnificent edifice is raised from one single stone, and that every access, how little soever it is, helps to raise the heap. Let a man once begin to save, and he will soon be convinced that it is the straight road to wealth. To hope it may

be acquired from nothing, is to build castles in the air; but no trifle is so small that will not serve for a foundation; he that has one shilling may with more ease increase it to five, than he procure a penny who is not master of a farthing.]

By frugality you will always be enabled to keep money in your pocket, and to avail yourself of those advantageous opportunities, bargains, and purchases in life, which cannot be attended to without the ready command of money. From the want of a little money, multitudes have lost more favorable opportunities of rising in life than they will ever meet with again, and from dear experience have been made fully sensible of the folly of their early extravagance and neglect of economy.

D. MORRICE.

REMEMBER THE END OF YOUR JOURNEY IN LIFE.

IN journeying through life, there is no harm in your endeavouring, by an honest exertion of your talents, to render your accommodations on the road as comfortable as you can; the harm consists in your being so wholly occupied in this business, in your placing so strongly your affections on these accommodations, as to think not at all, or but seldom, and slightly, on the end of your journey. [Whilst you are on the earth, you cannot so spiritualize your nature as to have no connexion with it; but the eye of your faith should be steadily fixed on heaven; every pursuit is commendable which will help to raise you thither; every gratification is innocent which does not, directly or indirectly, retard you in your progress to it.]

Always remember for what purpose you were born; through the whole of life look at its end; and consider, when that comes, in what will you put your trust; not in the bubble of worldly vanity, it will be

broken; not in worldly pleasures, they will be gone; not in great connexions, they cannot serve you; not in wealth, you cannot carry it with you; not in rank, in the grave there is no distinction; not in the recollection of a life spent in a giddy conformity to the silly fashions of a thoughtless and wicked world, but in that of a life spent "soberly, righteously, and godly in this present world."

BP. WATSON.

ADVANTAGES OF GENTLENESS IN DEMEANOUR.

GENTLENESS in demeanour is the great avenue to mutual enjoyment. Amidst the strife of interfering interests, it tempers the violence of contention, and keeps alive the seeds of harmony: it softens animosities, renews endearments, and renders the countenance of man a refreshment to man: it prepossesses and wins every heart: it persuades, when every other argument fails; often disarms the fierce, and melts the stubborn: whereas harshness confirms the opposition it would subdue; and of an indifferent person, creates an enemy. To the man of gentleness, the world is generally disposed to ascribe every other good quality; it diffuses placidity, and has an influence on the minds of all within its reach, therefore all in some degree partake of it; and it is a trait of character that all love. The man of this character rises in the world without struggle, and flourishes without envy: his misfortunes are universally lamented, and his failings are easily forgiven.

[But whatever may be the effect of this virtue on our external condition, its influence on our internal enjoyment is certain and powerful. That inward tranquillity which it promotes, is the first requisite to every pleasurable feeling: it is the calm and clear

atmosphere, the serenity and sunshine of the mind; when benignity and gentleness reign within, we are always least in hazard of being ruffled from without,—every person, and every occurrence, are beheld in the most favorable light.]

BLAIR.

CONTEMPT, INJURY, AND INSULT.

BE convinced, that there are no persons so insignificant and inconsiderable, but may, some time or other, and in some thing or other, have it in their power to be of use to you; which they certainly will not, if you have once shown them contempt. Wrongs are often forgiven, but contempt never is: our pride remembers it for ever. It implies a discovery of weaknesses, which we are much more careful to conceal than crimes. Many a man will confess his crimes to a common friend, but no man will tell his silly weaknesses to his most intimate one.

However frivolous a company may be, still, while you are among them, do not shew them, by your inattention, that you think them so; but rather take their tone, and conform in some degree to their weakness, instead of manifesting your contempt for them. There is nothing that people bear more impatiently, or forgive less, than contempt; an injury is much sooner forgotten than an insult. [If, therefore, you would rather please than offend, rather be well than ill spoken of, rather be loved than hated, remember to have that constant attention about you, which flatters every man's little vanity, and the want of which, by mortifying his pride, never fails to excite his resentment, or at least his ill-will. An enemy may be gained by courteous behaviour, and a friend may be lost from the want of it.]

CHESTERFIELD.

THE FOLLY AND INFATUATION OF A
SPENDTHRIFT.

THE whole world is put in motion by the desire of that wealth, which is chiefly to be valued as it secures us from poverty. Yet there are always some whose passions or follies lead them to a conduct opposite to the general maxims and practice of mankind; some who seem to rush upon poverty, with the same eagerness with which others avoid it; who see their revenues hourly lessened, and the estates which they inherit from their ancestors mouldering away, without resolution to change their course of life; who persevere against all remonstrances, and go forward reckless of consequences. Led by the viciousness of their own inclinations, or the seducements of alluring companions, they are engaged in courses of prodigality, and move in a round of pleasures disproportioned to their condition, and without power to extricate themselves from the enchantments of their accustomed habits, they continue from day to day, and from month to month, to anticipate their revenues, and sink every hour deeper into the gulfs of usury and extortion. [They advance towards misery by soft approaches, and destroy themselves, not by the violence of a blow, or the vehemence of a sudden passion, but by a slow poison, hourly repeated, and obstinately continued.]

This conduct is so absurd when it is examined by the unprejudiced eye of rational judgment, that nothing but experience could evince its possibility; yet, absurd as it is, the sudden fall of some families, and the sudden rise of others, prove it to be common; and every year sees many wretches reduced to contempt and want, by their costly sacrifices to pleasure and vanity.]

And in the midst of this prodigality, how miserable

must such men be in their sober and serious moments; when they feel and foresee that their present course of life cannot continue, and that a very short time must give them up to the gripe of poverty, and to the taunts and reproaches of an unfeeling world.

JOHNSON *and Ed.*

HAPPINESS DEPENDS ON OUR OWN CONDUCT.

AFTER this life is over, we are to enter on another world. Nothing, therefore, can be of more consequence to us, than to know by what means we may secure the best portion and the greatest happiness in a future state; and it cannot be doubted that the practice of religious goodness in this probationary state is the proper and only means to be used for the purpose. If any thing is clear, it is that the upright and the worthy, in all events, will stand the best chance of escaping misery and obtaining happiness. That our happiness hereafter will depend on our conduct here, is certain, because we find that the happiness of every successive period of human life is made to depend, in a great measure, on our conduct during that which preceded it. The happiness of mature life depends on the habits acquired, and the pains taken in early life; and mature life spent in folly and vice generally makes a miserable old age. [No one, indeed, can well carry infidelity so far as to deny, that, if there is a future state, it is likely that the righteous will fare better in it than the wicked. All we observe of the government of the Deity, and all that we can learn with respect to his character, leads us to believe that he must approve of righteousness and discountenance wickedness; and in the same proportion that he does this, must he favor the one and discountenance the other.]

MODESTY AND DOCILITY IN YOUTH.

DOCILITY, dependence, and obedience, belong to youth : modesty is one of its chief ornaments, and has ever been esteemed a presage of rising merit : of all the follies incident to youth, there are none which either deform its present appearance, or blast the prospect of its future prosperity, more than self-conceit, presumption, and obstinacy : yet these are vices too commonly found among the young ; big with enterprise, and elated by hope, they resolve to trust for success to none but themselves : full of their own abilities, they deride the admonitions which are given them by their friends, as the timorous suggestions of age. Too wise to learn ; too impatient to deliberate ; too forward to be restrained, they plunge with precipitant indiscretion into the midst of all the dangers with which life abounds.

Positive as you now are in your opinions, and confident in your assertions, be assured, that the time approaches when both men and things will appear to you in a different light : many characters which you now admire, will, by and by, sink in your esteem ; and many opinions, of which you are at present most tenacious, will alter as you advance in years.

[By patient and gradual progression in improvement, you may, in due time, command lasting esteem : but by assuming, at present, a tone of superiority to which you have no title, you will disgust those whose approbation it is most important to gain : forward vivacity may fit you to be the companions of an idle hour ; more solid qualities must recommend you to the wise, and mark you out for importance and consideration in subsequent life.]

BLAIR.

PROVIDENCE WATCHES OVER HUMAN AFFAIRS.

It is part of the glad tidings revealed to us in the Gospel, that there is a particular Providence which watches over human affairs; that the Lord God omnipotent reigneth; that although his throne be in the heavens, and though the heaven of heavens cannot contain him, yet he condescends to visit the earth, to take up his abode and dwell with men. He who counts the number of the stars, numbers also the hairs of our head; a sparrow cannot fall to the ground without the will of our heavenly Father: the most ordinary, as well as the most casual events, are under the direction of that arm which reaches from heaven to earth: ever watching over the world, there is an eye above, which slumbers not nor sleeps: the archer may draw the bow at a venture, but the arrow is directed by an higher hand. This will administer relief to the mind in all the afflictions of life; for knowing that nothing can befall us without the permission of God, and knowing that God is merciful, must create a consolation and hope that will support us under every adversity.

[Fear not, O man! the afflictions which thou endurest are not the stripes of an hard master, who seeks thy destruction; they are the chastisements of a kind Father, who punishes only to reform: the God of love has no pleasure in the misery, or in the death of his creatures: his eye overflows with pity, whilst his hand is lifted up to strike: whilst he bruises, he binds up the wound. This surely will administer consolation to the wounded in mind, and speak peace to the broken in heart, when they reflect that the evils in their lot are a part of this providence, who doth not afflict willingly, nor grieve the children of men; that they are not marks of his wrath, but indications of his love.]

LOGAN.

PERSEVERANCE AND FORTITUDE.

THE man who promises himself success without endeavours, or despairs at the sight of difficulties, is always disappointed; but, on the contrary, he that is indefatigable, succeeds even beyond his expectations. There is not a more certain sign of a soft imbecile mind, than to have the edge of one's activity soon turned by opposition; as, on the contrary, there is no disputing his fortitude who contends with obstacles, and never gives over the pursuit till he has reached the end he aimed at. Indeed, to tempers of this last kind, few things are impossible: to say the truth, it argues a weak, pusillanimous spirit, to sink beneath perplexities and calamities, and rather lament one's sufferings than attempt to remove them: if ever, therefore, you apprehend yourself to be, in a manner, overwhelmed with adversity, bear up boldly against it all: it will be the longer before you sink, at least; and may, perhaps, give time and opportunity for some friendly hand to interpose for your preservation.

D. MORRICE.

HAPPINESS OF THE SOCIETY IN HEAVEN.

IN society, man finds his chief enjoyment of life, but the pleasure of earthly society can give us a very faint conception of the joy that must arise from the society of perfect spirits in a happier world: here it is with difficulty that we can select from the corrupted crowd a few with whom we wish to associate in strict union; there, are assembled all the wise, the holy, and the just, who ever existed in the universe of God, without any distress to trouble their mutual bliss, or any source of disagreement to interrupt their perpetual

harmony: artifice and concealment are unknown there; there, no competitors struggle, no factions contend, no rivals supplant each other; the voice of discord never rises, the whisper of suspicion never circulates, among those innocent and benevolent spirits: each, happy in himself, participates in the happiness of all the rest; and, by reciprocal communications of love and friendship, at once receives from, and adds to, the sum of general felicity. [Renew the memory of the most affectionate friends with whom you were blest in any period of your life: divest them of all those infirmities which adhere to the human character: recall the most pleasing and tender moments which you ever enjoyed in their society; and the remembrance of those sensations may assist you in conceiving that felicity which is possessed by the saints above.]

BLAIR.

INTELLECTUAL PURSUITS.

THE student, shut up in his library, and surrounded by his books, may well consider himself in the company of all the ancient and modern sages: he may fancy himself in the society of the wisest men of all ages and all nations, and those too delivering their most refined and choicest sentiments on the most important and interesting subjects: though their bodies may, for ages, have been deposited in the silent tomb, the noblest part of them, their mind, their opinions, and their sentiments, still remain for our instruction, and are still essentially with us.

[We may, indeed, almost venture to assert, that if pure and rational happiness is any where to be found, except in the temples of religion, she resides in the studies of the learned, and sweetens all their labours.]

The cultivation of a taste for literature, is the source of rational and innocent entertainment; it is a powerful preservative from vice, and contributes to excite in the soul a love of virtue.]

The mind was formed to be the noblest part of man, though many so miserably degrade it: the pleasures of sense are all transitory in their nature, and have a direct tendency to débase the soul; while, on the contrary, intellectual pursuits delight us the more we are engaged in them, and when their novelty is worn off, still retain their charms: they strengthen and invigorate the faculties of the mind, and render it capable of manly exertions; they inspire cheerfulness and serenity, and produce an exquisite gratification to the mental powers; as much superior to any thing of a sensual nature, as the nature of the soul is superior to that of the body.

Unknown.

THE DUTY OF PARENTS TO INSTRUCT THEIR CHILDREN IN RELIGION.

SURELY it behoves parents of every degree to instruct their children in religion. [Besides endeavouring to make them good scholars, it is surely more important to endeavour to make them good Christians. Their neglect in this point may be the cause of sin and misery in their offspring, in this world, and of God's indignation upon them in another.] Parents should consider, that they, under God, have been the cause of giving existence to an innocent and helpless being; by their instrumentality it has had a beginning of existence, but it is not in their power to say when it will have an end of it: yea it will have no end of existence, it will live for ever and ever. But though the duration of the existence which they have given to the child of

their love does in nowise depend upon them, the quality of it does: though they will not be able some millions of years hence, to blot this poor being out of existence, if it should then chance to move their compassion by its misery, yet they may even now guard it against being in misery in that or in any more distant period: they may even now build up the clay which is put into their hands, into a vessel which God's mercy may see fit to preserve in everlasting honour. Let them, then, not neglect this blessed opportunity, let them fashion it with care; if not for the love they bear it, let them do it for the love they bear themselves, for their own personal interest: for their everlasting happiness or misery is closely connected with their diligence, or with their neglect, in forming the religious character of their offspring.

BISHOP WATSON.

THE PLEASURES OF SENSE SHORT-LIVED.

THERE is hardly any delusion by which men are greater sufferers in their happiness, than by their expecting too much from what is called pleasure; that is, from those intense delights which vulgarly engross the name of pleasure.

Human happiness does not consist in the pleasures of sense, in whatever profusion or variety they may be enjoyed: for these pleasures continue but a little while at a time, and can only fill up a very few hours in the four and twenty. The pleasures of sense, too, by repetition, lose their relish: it is a property of the machine, for which we know no remedy, that the organs by which we perceive pleasure, are blunted and benumbed by being frequently exercised in the same way. There is hardly any one who has not found the difference between a gratification when new, and when familiar; or any pleasure which does not become indifferent as it grows habitual.

[The eagerness, too, for high and intense delights, takes away the relish for all others; and, as such delights fall rarely in our way, the greater part of our time becomes from this cause empty and uneasy: for when this humour of being prodigiously delighted has once taken hold of the imagination, it hinders us from providing for, or acquiescing in, those gently soothing engagements, the due variety and succession of which are the only things that supply a vein or continued stream of happiness.

The truth seems to be, that there is a limit at which these pleasures soon arrive, and from which they ever afterwards decline. They are by necessity of short duration, as the organs cannot hold on their emotions beyond a certain length of time; and, if you endeavour to compensate for this imperfection in their nature by the frequency with which you repeat them, you suffer more than you gain by the fatigue of the faculties, and the diminution of sensibility.]

PALEY.

ALL MEN FEEL A RESPECT FOR VIRTUE AND HONOUR.

AT the bottom of the hearts of all men there lies a secret sense of propriety, virtue, and honour. This sense may be so far blunted, as to lose its influence in guiding men to what is right, while yet it retains its power of making them feel that they are acting wrong: hence remorse often gnaws the heart, which affects to appear light and gay before the world. Among the crowd of amusements, the voluptuary may endeavour to stifle his uneasiness, but through all his defences it will penetrate: a conscious sense of his own insignificance, when he sees others distinguished for acting a manly and worthy part; reflection on the time he has

wasted, and the contempt he has incurred; the galling remembrance of his earlier and better days, when he gave the fair promise of accomplishments which now are blasted, have frequently been found to sadden the festive hour: the noise of merriment may be heard, but heaviness lies at the heart. [While the tabret and the viol play, a melancholy voice sounds in his ears: the wasted estate, the neglected halls, and ruined mansions of his father, rise to view: the angry countenances of his friends seem to stare him in the face: a hand appears to come forth on the wall, and to write his doom.]

BLAIR.

MODESTY AND FIRMNESS.

THE consciousness of merit makes a man of sense more modest, though more firm. A man who displays his own merit is a coxcomb, and a man who does not know it is a fool. A man of sense knows it, exerts it, avails himself of it, but never boasts of it; and always seems rather to under than over value it, though, in truth, he sets the right value upon it. A man who is really diffident, timid, and bashful, be his merit what it will, never can push himself in the world: his despondency throws him into inaction; and the forward, the bustling, and the petulant, will always get the better of him. The manner makes the whole difference: what would be impudence in one man, is only a proper and decent assurance in another. A man of sense and of knowledge of the world, will assert his own rights and pursue his own objects, as steadily and intrepidly as the most impudent man living, and commonly more so; but, then, he has address enough to give an air of modesty to all he does: this engages and prevails, whilst the very same things shock and fail from the overbearing or impudent manner only of doing them.

[With exterior modesty and diffidence, have inward firmness and steadiness; know your own value, whatever it may be, and act upon that principle, *suaviter in modo*, but *fortiter in re*.]

CHESTERFIELD.

DEATH WALKS THROUGH THE WORLD WITHOUT ANY ORDER.

DEATH walks through the world without any order: he delights to surprise, to give a shock to mankind. Hence, he leaves the wretched to prolong the line of their sorrows, and cuts off the fortunate in the midst of their career; he suffers the aged to survive himself, to outlive life, to stalk about the ghost of what he was, and aims his arrow at the heart of the young who puts the evil day far from him. He delights to see the feeble carrying the vigorous to the grave, and the father building the tomb of his children. Often when his approaches are least expected, he bursts at once upon the world like an earthquake in the dead of night, or thunder in the serene sky. All ages and conditions he sweeps away without distinction; the young man just entering into life, high in hope, elated with joy, and promising to himself a length of years; the father of a family, from the embraces of his wife and children; the man of the world, when his designs are ripening to execution, and the long expected crisis of enjoyment seems to approach. These and all others are hurried promiscuously off the stage, and laid without order in the common grave. Every path in the world leads to the tomb, and every hour in life hath been to some the last hour.

[Without order too, is the manner of death's approach. The king of terrors wears a thousand forms; pains and diseases, a numerous and a direful

train, compose his host. Marking out unhappy man for their prey, they attack the seat of life, or the seat of understanding; hurry him off the stage in an instant, or make him pine by slow degrees: blasting the bloom of life, or waiting till the decline gradually carry him down to the grave.]

LOGAN.

STUDY THE TEMPER AND DISPOSITIONS OF MEN.

To study the tempers and dispositions of men will be of infinite use in your commerce with the world, both to carry your own points, and secure you from the designs of others. In the first of which cases, be sure never to solicit a man against his ruling passion; for, to induce a miser to act liberally, a coward bravely, or a selfish man disinterestedly, exceeds all power of persuasion; and you may as well hope to reduce all faces to the same similitude, as to work them to such ends as contradict their own views of things. But nevertheless, as all men vary in their humors, and have their unguarded moments, all may be made serviceable, if managed with dexterity and address.

But, to be able to turn all the different inclinations of men to your advantage, you ought closely to study that *expression* which the hand of nature has engraven on every face. Men, may disguise their actions, but not their inclinations; and though it is not easy to guess, by the muscles of the countenance, what a man *will* do, yet it is as difficult for him to conceal what he wishes to have done. [Judge, therefore, of characters by what they are constitutionally, and what habitually; that is to say, in other words, what they would be thought, and what they really are: but principally the last: for however diligently a man may keep a watch over his passions, they will sally

out, sometimes, in spite of him; and those escapes are a never-failing clue to trace out the whole man.

D. MORRICE.

CIVILITY AND GOOD-BREEDING.

To sacrifice one's own self-love to other people's is a short, but a true, definition of civility: to do it with ease, propriety, and grace, is good-breeding. The one is the result of goodnature; the other of good sense, joined to experience, observation, and attention.

Perfect good-breeding is only to be acquired by great knowledge of the world, and keeping the best company. It is a quality that cannot be exactly defined; but it consists in a fitness, a propriety of words, actions, and even looks, adapted to the infinite variety and combinations of persons, places, and things.

[Good-breeding, like charity, not only covers a multitude of faults, but, to a certain degree, supplies the want of some virtues. In the common intercourse of life it acts goodnature, and often does what goodnature will not always do; it keeps both wits and fools within those bounds of decency, which the former are too apt to transgress, and which the latter never know.]

Love and friendship necessarily produce, and justly authorize, familiarity; but then good-breeding must mark out its bounds; a coarse familiarity weakens affection and alienates friendship. [Nor is good-breeding less the ornament and cement of common social life; it connects, it endears, and at the same time that it indulges the just liberty, restrains that indecent licentiousness of conversation which alienates and provokes.] Great talents make a man famous, great merit makes him respected, and great learning makes him esteemed; but good-breeding alone can make him beloved.

"The World."

N

MANAGEMENT OF A SMALL AND LIMITED INCOME.

THOSE who are not in the habit of squaring their outlay to their income, by keeping regular accounts, and by laying down a rigid estimate of what they can afford to spend, for obtaining necessities and comforts within their reach, are not aware how much they must infallibly lose in the enjoyment of life, and in ease of mind, from the want of method and management.

A very small income laid out according to a regular estimate, will procure more real comfort and daily enjoyment, than the double of it expended at random and as the fancy of the moment suggests. Those who have a fixed income, ought, therefore, to parcel it carefully out, according to some judicious estimate, framed suitably to their taste for the several articles of necessity and comfort. This, if executed with prudence, and firmly followed up, would be the most certain guarantee of arriving at independence, even in the humblest sphere; while, without this, the highest income will melt insensibly away.

[Were it nothing more than the feeling of independence which it brings with it, ready-money payment is worth all the little trouble, and caution, and foresight, necessary for keeping it up in cases of small income. On the credit system, you must cringe and sneak, and continue to deal with those who are serving you with their worst goods at the highest prices; and you must suffer abundance of low insolence, and all the uncomfortable fears of being dunned, or the miseries of actual dunning, when you have not a shilling, and know not when you may have one, which you can call your own.]

“Oracle of Health,” and Ed.

FUTURITY IS AN UNKNOWN REGION.

VICISSITUDES of good and evil, of trials and consolations, fill up the life of man. The best intentioned are sometimes betrayed into crimes; the most prudent, overwhelmed with misfortunes. The world is like a wheel incessantly revolving, on which human things alternately rise and fall. What is past of our life, has been a chequered scene; on its remaining periods, uncertainty and darkness rest. Futurity is an unknown region, into which no man can look forward without awe, because he cannot tell what forms of danger or trial may meet him there. This we know well, that in every period of our life, the path of happiness shall be found steep and arduous; but swift and easy the descent to ruin. What, with much exertion of care and vigilance, we had built up, one unwary action may, in an evil hour, overthrow.

[The props of human confidence are, in general, insecure; the sphere of human pleasures is narrow: while we form schemes for strengthening the one, and for enlarging the other, death meanwhile advances; life, with a swift, though insensible course, glides away, and like a river which undermines its banks, gradually impairs our state. Year after year steals something from us; till the decaying fabric totters of itself, and crumbles into dust.]

BLAIR.

 KNOWLEDGE AND RELIGION BEST PREPARATIVES
FOR OLD AGE.

A CULTIVATED mind, and a religious heart, are the best preparatives for old age. The man whose mind is cultivated, can feast at home alone, and in his parlour put himself into whatever company best shall

please him. A taste for reading abates the tediousness of decrepit age, and beguiles the weariness of the pillow and chair. A grey head, with a wise mind enriched by learning, is a treasury of grave precepts, experience, and wisdom; it is an oracle, to which the less wise resort to know their fate. He that can read and meditate need not think the evening long, or life tedious; it is at all times employment fit for a man.

[But old age that is neither enlightened by knowledge, nor religion, is the worst picture that time can draw of man: his ignorance and imbecility condemn him to idleness; which, to the active soul, is more irksome than any employment. What can he do when strength of limbs shall fail, and the gust of pleasure, which helped him to mispend his youth, through time and languid age, shall be blunted and dull? Abroad he cannot stir, to partake of the variation the world affords; nor will others be fond of coming to him, when they shall find nothing but a cadaverous man, composed of diseases and complaints, that for want of knowledge, hath not discourse to keep reason company.]

Doubtless, were it for nothing else, even for this, learning is to be highly valued, that it makes a man his own companion without either the charge or the cumber of company. He need neither be obliged to humour, nor engaged to flatter; he may hear his author speak as far as he likes, and leave him when he doth not, nor shall he be angry though he be not of his opinion. It is the guide of youth, to manhood a companion, and to old age a cordial and an antidote.

FELTHAM *and Ed.*

THE PROSPECT OF A HAPPY ETERNITY CHEERS
THE MOURNING HEART.

CEASE Christian to mourn! thy sorrows will soon
have an end: corruption has but a limited duration;

happiness is even now in the bud; a few days, or weeks, or months, or years at most, and that bud shall be fully blown. It does not signify what thy prospects now are; what thy situation now is. In thy present condition, thy heart, indeed, may sob and bleed its last, before thou shalt meet with one, who has either the generosity to relieve, or the humanity to pity thee. Thou hast, however, in thy compassionate parent of nature, a most certain resource in the deepest extremity. Cast thine eyes but a little beyond this strange, mysterious, and perplexing scene, which at present intercepts thy views of futurity. In the vista of eternity behold thy long-lost friend, who still lives in thy remembrance, and warms thy inmost heart, whose presence gave thee more delight than all that life could afford, and whose absence cost thee more groans and tears than all that death can take away,—beckons thee to him, that where he is, thou mayest be also. Here, he says, dwell unmingled pleasures, unpolluted joys, inextinguishable love; immortal, unbounded, unmolested friendship. All the sorrows and imperfections of mortality are to us as though they had never been; and nothing lives in heaven, but pure unadulterated virtue. [We are just as safe as infinite power, as joyful as infinite fulness, and as happy as infinite goodness can make us. Ours is peace without molestation, plenty without want, health without sickness, day without night, pleasure without pain, and life without the least mixture or dread of death.]

Happy thou to whom life has no charm, for which thou canst wish it protracted! Thy troubles will soon vanish like a dream, which mocks the power of memory: and what signify all the shocks which thy delicate and feeling spirit can meet with in this shocking world? A moment longer and thy complaints are at an end; thy diseases of body and mind shall be felt no more.]

REV. J. MOIR.

GOOD-HUMOUR.

GOOD-HUMOUR may be defined a habit of being pleased; a constant and perennial softness of manner, easiness of approach, and suavity of disposition; like that which every man perceives in himself, when the first transports of new felicity have subsided, and his thoughts are only kept in motion by a slow succession of soft impulses. Good-humour is a state between gaiety and unconcern; the act or emanation of a mind at leisure to regard the gratification of another.

It is imagined by many, that whenever they aspire to please, they are required to be merry, and to shew the gladness of their souls by flights of pleasantry and bursts of laughter. But though these men may be for a time heard with applause and admiration, they seldom delight us long. We enjoy them a little, and then retire to easiness and good-humour, as the eye gazes awhile on eminences glittering with the sun, but soon turns aching away to verdure and to flowers.

[Gaiety is to good-humour as animal perfumes to vegetable fragrance; the one overpowers weak spirits, and the other recreates and revives them. Gaiety seldom fails to give some pain; the hearers either strain their faculties to accompany its towerings, or are left behind in envy and despair. Good-humour boasts no faculties which every one does not believe in his own power, and pleases principally by not offending.]

A man whose great qualities want the ornament of good-humour and superficial attractions, is like a naked mountain with mines of gold, which will be frequented only till the treasure is exhausted.]

JOHNSON.

MANKIND GRADUALLY ADVANCE IN KNOWLEDGE.

KNOWLEDGE is now advancing in the world more rapidly than at any former period in the history of man; and we have a strong presumption for believing, that as mankind become more enlightened, and more generally acquainted with their nature and their state, they will gradually become more virtuous, and consequently more happy. Viewed in this light, the prospect brightens, and probably will continue to brighten throughout the succession of ages; not to mention the natural and reasonable expectation of a future state, which alone can afford due scope to our growing capacities of knowledge, virtue, and happiness.

[Meanwhile, in the commencement of this great plan, evil is made to combat evil, and misery sets bounds to guilt: otherwise, an universal deluge of crimes would break in; the bands of society would be dissolved, the harmony of the world subverted, and the human race extinguished. But infinite wisdom converts the guilty passions of men into engines of their own punishment and correction: thus pain and disease wait upon excess; the natural resentment of mankind is in arms against inhumanity and injustice; while remorse pursues crimes of every description; and the awful forebodings of conscience which create so much secret terror to the guilty individual, are the great safeguard of the peace and welfare of society at large.]

DISSIMULATION OF INJURIES.

IN your passage through life it will be highly advantageous for you to attain the art of concealing the passions that may be working in your breast, and to

cultivate an artificial insensibility of fear, anger, sorrow, and concern, of any sort whatever. He that acutely feels either pain or pleasure cannot help expressing it in some way or other; and, whoever makes the discovery, has the springs of your affections at his command, and may manage them at pleasure: whereas, he that exhibits no sensations of the mind, betrays no weakness, and is, consequently, wholly inaccessible by the keenest penetration.

With respect to injuries, it is, above all things, necessary, sometimes, not only not to resent them, but even to *dissemble* the very feeling them. [Whoever complains, declares he is hurt, and would punish if he had the power; and, from that moment, your adversary both thinks his animosity justifiable, and will do you all the mischief he can by way of self-defence: whereas, if you affect to be ignorant of the ill turn he has done you, he concludes himself safe from your expostulations or reproaches, and will consider it as his interest to behave so as to avoid an explanation. Again, in contending with those who have more strength and power than yourself, though equity is on your side, it is ten to one but you are more hurt by striving for redress than by the very grievance itself. Remember, then, at all events, to avoid this double evil.]

D. MORRICE.

INGREDIENTS FOR THE ENJOYMENT OF LIFE.

RELIGION diffuses a perpetual sunshine over every thing around us; whether prosperity or adversity be our lot, it is an ingredient that will calm the storm and convert it to an universal serenity, like that of a fine summer evening.

[Innocence is the first requisite to cheerfulness. Guilt can only affect external gaiety. Health is also essentially necessary to secure the possession. But as

none are perfectly innocent, but guilty of sins of omission and commission, it will be necessary to restore by religion, what we have lost by depravity.]

It is certainly very desirable to preserve the mind in a state capable of being pleased with those ordinary circumstances which are frequently stigmatized and despised as trifles. Many, indeed, of the common occurrences of life are trifles, when they are weighed in the balance of reason; but he who resolves not to be entertained by them as they arise, will rescind a copious source of soothing satisfaction.

[After all the boasted amusements and pleasures of gay life, there is nothing which can so sweetly compose the troubled spirit of man, nothing which can so effectually smooth the rugged path of life, and strew it with flowers, as piety and charity. A perfect confidence in God is a firm foundation for the fabric of felicity, which no storms and tempests can shake, much less overturn.]

KNOX.

TREATMENT OF CHILDREN.

THE great difficulty in the education of children, is to hit the proper medium between gentleness and severity. Harshness breaks and sours the temper: too much indulgence enfeebles the mind, or sets the passions loose from all restraint. Let it be your constant aim, therefore, to hold the reins of authority with a gentle but steady hand; be the friend and not the tyrant of your family. Show your children that you love them, and they will love you in return; treat them with confidence, and they will open their hearts to you. At the same time, do not let a mistaken tenderness prevent you from administering correction when necessary. Remember that "he who spareth the rod hateth the child;" but take care that *reason* not

passion direct the punishment. [For a simple accident, however vexatious and distressing it may be, your child is not accountable: for carelessness let him be reproved; for wilful neglect or disobedience let him be whipt.] Let your children clearly understand, that you punish them, not to gratify your own humour, but to perform a necessary though painful duty on them; and that you chasten them because you love them. [Neither promise nor threaten at random: what you promise, punctually perform; what you threaten, rigorously inflict. Let not the child say in his heart, "I am deceived;" all trick and cunning in education is detestable: children, after the age of infancy, become rational creatures, and must be treated as such. Be particularly careful to shew no preference to one child more than another, except on account of good conduct; a favorite is always unhappy; his temper is spoiled both by the foolish fondness of his parents, and the envious resentment of his little companions. Above all things, teach your children to remember their Creator and Redeemer in the days of their youth: let religion be the foundation of all their actions: let them learn to feel that they are constantly in the view of an all-seeing eye, and that the very thoughts of their heart are open and naked before him.]

"The Cottage Fireside."

IMPORTANCE IN MAKING CHOICE OF A PROFESSION.

IN making choice of a profession or employment in life, the utmost care should be exercised, and calculations on the next world, as well as this, should be brought into consideration. Experience continually confirms, that our external situation operates powerfully on our moral character; and by consequence that it is strictly connected, not only with our temporal

welfare, but with our everlasting happiness or misery. He who might have passed unblamed and upright through certain walks of life, by unhappily choosing a road where he meets with temptations too strong for his virtue, precipitates himself into shame here, and into endless ruin hereafter. Yet how often is the determination of this most important article left to the chance of accidental connexions, or submitted to the option of youthful fancy or humour? When it is made the subject of serious deliberation, how seldom have they, on whom the decision of it depends, any further view than so to dispose of one who is coming out into life, as that he may the soonest become rich, or, as it is expressed, make his way to most advantage in the world? Whilst his temporal interests are considered, how seldom are his eternal ones consulted!

[Parents, before you fix the employment of your children in life, consider how the intended business is likely to affect their happiness, both in this world and the next: and, in forming your calculation, do not overvalue riches, but remember, that though riches may be a security against the ills of poverty, they are no security of happiness here, nor of any use hereafter. If you place your child in a situation where all the surrounding circumstances shall be snares to his honour, his honesty, or his virtue, there cannot be much surprise, from the frailty of human nature, if he should become corrupted; but, in such case, you become instrumental in leading to his ruin, and are involved in the consequences.]

Editor, &c.

SOCIAL CONNEXIONS SOOTHE OUR SORROWS.

THERE are numerous sorrows in life which can only be soothed by the sympathy of friends: how sweet to the afflicted are the silent tear and the voice of affection!

None but they that have suffered, and been thus consoled, can estimate their efficacy to the bleeding heart. These social consolations are of a secret and silent nature: they make no noise like the misfortunes which they remedy; they appear not, along with them, in the front and surface of the situation to which we look; they lie concealed in its recesses, and retire from our view.

We hear of sickness, but let us in idea look into the room that is the seat of it, and observe the affection that is attending there, whose tender office it is to enliven its languor, and smooth its bed, to explore the thought, and explain the asking eye. We are informed of shipwrecked fortunes; the crash resounds, and reaches every ear; but let us follow the ruined man with our eye, and trace his retirement from the world, his retreat to the hearts that stand open to receive him; though the world generally looks shy on a sinking man, yet every one has still some that will be firm to him in his distresses, and sympathize with him in his sorrows: here he can tell his sufferings and wrongs; here he can be comforted. [We behold the virtuous victim of calumny robbed of his good name; injured perhaps, if his life be public, in the public estimation; we regard him, if our judgment have escaped the general delusion, with concern and pity: but still he has an affectionate circle to encourage and support him; he knows that if he has any merit, the envious and the malignant are sure to attack his character, and attempt to pull him down to a level with themselves. With this knowledge of mankind, and with the solace of his friends, he can smile at their malignity; their poisoned arrows drop at his feet, and affect him not; the rumours of their evil tongues may reach his ear, but not his heart.]

Editor, &c.

GRADUAL PROGRESS OF VICE.

No man becomes of a sudden completely wicked. Guilt never shews its whole deformity at once; but, by gradual acquaintance, reconciles us to its appearance, and imperceptibly diffuses its poison through all the powers of the mind. Every man has some darling passion, which generally affords the first introduction to vice: the irregular gratifications into which it occasionally seduces him, appear under the form of venial weaknesses, and are indulged in the beginning with scrupulousness and reserve; but, by longer practice, these restraints weaken, and the power of habit grows. One vice brings in another to its aid: [by a sort of natural affinity, they connect and entwine themselves together, till their roots come to be spread wide and deep over all the soul. When guilt rises to be glaring, conscience endeavours to remonstrate; but conscience is a calm principle: passion is loud and impetuous; and creates a tumult which drowns the voice of reason. It employs the understanding to impose upon the conscience: it devises reasons and arguments to justify the corruptions of the heart. The common practice of the world is appealed to: comparisons with others are made.]

By such a process as this, there is reason to believe that a great part of mankind advance from step to step in sin, partly hurried by passion, and partly blinded by self-deceit, without any just sense of the degree of guilt which they contract. By inveterate habits, their judgment is, at length, perverted, and their moral feelings are deadened: they see now with other eyes, and can look without pain on evil actions which they formerly abhorred: such is the corrupting influence of sin, when once it has been ventured on.

BLAIR *and Ed.*

LIFE IN PROSPECT AND RETROSPECT.

To young persons, life commonly appears a shining and flowery spring, which yields a thousand present delights, and promises a summer richly laden with precious fruits. [They have heard, indeed, that it sometimes happens that storms and tempests rise to darken the brightest sky! and they are told that the summer and autumn of mature life, must be at length succeeded by the gloomy winter of age: but they think it wholly unnecessary to damp the ardour of their present pursuits, by turning their attention to events so uncertain and apparently so remote.]

From these and other causes, young people enter upon life with the most sanguine expectations of finding, in every event, an inexhaustible fund of delight, and of seeing all their schemes and enterprises crowned with success. Thus delighted with themselves and their prospects, they contemplate human life as an enchanting scene, inviting to action, pregnant with pleasure, and rich in hope; and they wonder at the peevishness and perverseness of those who can find in the world nothing but causes of vexation and complaint.

Such is human life in prospect: let us now for a moment consider how it appears to those who view it in retrospect.

The gay illusions of youthful fancy are now all vanished. Through life they have met with many disappointments, perhaps with many heavy calamities: plans which promised great things have failed; those in whom they confided have deserted them. With this appearance of the uncertainty and vanity of all earthly possessions, they are at length arrived at the period when youthful strength and beauty are exchanged for feebleness and deformity,—when the senses are benumbed, and desire fails.

[If they reach fourscore, and inquire for the com-

panions of their youth, they will learn that a majority of them never reached half that age, and that the remainder have, gradually, one after another, dropt after them into the grave, so that now they are left alone in a new generation. In their journey, they have found that life is a checquered scene of joy and sorrow: they have met with troubles, but they have survived them all, and forgot most of them; though they have encountered days of sadness, yet their days of enjoyment have been far more numerous.]

ENFIELD *and Ed.*

THERE IS A LUCKY MOMENT IN THE LIFE OF
EVERY MAN.

“ There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune:
Omitted, all their voyage of the life
Is bound in shallows and in miseries.”

SHAKSPEARE.

IN the career of human glory, time and chance happen unto all. “The race is not always to the swift, nor the battle to the strong; nor riches to men of understanding; nor favor to men of skill.” There is a concurrence of circumstances required to raise a man to reputation; and, when these circumstances concur, if the moment of opportunity be not embraced, the field of glory may be lost for ever. In the life of every man, there is once a call to fame which is repeated no more; there is a lucky moment which, if seized on and pursued, will lead to fortune and greatness, but, if neglected and lost, will never return. We frequently see trifling causes producing, in their consequences, the most important results: these are links in the chain of life, which, under the guidance of Providence, leads to what we call good or ill fortune. The issue of things in the life of man is full of mystery and uncertainty: what thou hast set thy heart upon from thy

youth, what has been the aim of all thy labours, what has been the object of thy whole life, accident, artifice, ignorance, villany, caprice, may give to another whom thou knowest not. [When thy ambition is all on fire, in the utmost ardour of expectation, in the very moment when thou stretchest out thy hand to grasp the prize, fortune may snatch it from thy reach for ever; nay, thou mayest have the mortification to see others rise upon thy ruins, to see thyself made a step to the ambition of thy rival, and thy endeavours rendered the means of advancing him to the top of the wheel while thou continuest low.]

LOGAN *and Ed.*

COWARDLY TRAITS IN FRIENDSHIP,.

FIDELITY is the first law of friendship. Contemplate the excellencies of your friends with delight; look upon their frailties with forbearance; celebrate the former when you can do it without danger of exciting envy, inflaming malignity, or diverting dullness; spread over the latter the veil of secrecy if they are not known, and if they are, apologise for them when you have an opportunity; but in such a style as not to encourage imitation, or furnish folly with an excuse. He that can hear the man, whom he professes to love and honour, ridiculed or censured in his absence, and not defend him as far as reason will allow, is a coward; and should he be base enough to join in the jest or the satire, a baseness by no means uncommon, he is a traitor into the bargain.

In a world where so many are busy to invent scandal and so many more to spread it, would you shew yourselves actuated by true friendship, never tacitly sanction the aspersion of your friend by any individual, or in any company, for any consideration upon earth; nor, finally, credit aught to his disadvantage which you do not see with your own eyes,

or know of your own knowledge. Where this rule is not observed, there can be no cordial or constant attachment. ["A whisperer separateth chief friends," and those who listen to the voice of slander will never be happy in themselves, or steady to others. The truth is, it cannot be hoped, that they should be steady to others who are not happy in themselves. Habitual disquietude undermines all the finest affections.]

FORDYCE.

PRAYER A NATURAL DICTATE OF THE HUMAN HEART.

PRAYER is the natural dictate of the human heart. Though in the days of prosperity and ease it may, like other duties, have been neglected and forgotten; yet on all great and trying occasions, men are prompted by an irresistible impulse to lift their eyes, and address their voice to heaven. Who is there, for instance, that, feeling himself cruelly oppressed by injustice and violence, without any prospect of procuring redress, can forbear appealing to a power that rules above, and invoking divine interposition to vindicate his innocence, and avenge his wrongs? Who that is standing by the death-bed of a beloved friend, of a spouse, a brother, or a son, and sees them struggling with the last agonies, but finds himself impelled to look up to heaven, and to pray from the heart, that where men can give no aid God would in his mercy support the dying man? Was there ever a sinner so hardened, that when he finds himself leaving the world and standing on the brink of an unknown eternity, is not disposed, with earnest and trembling voice, to pray that God would forgive his errors, and receive in peace his departing spirit. In such situations as these, man feels what he truly is, and speaks the native unadulterated language of the heart.

[Accordingly, throughout all ages and nations, the obligation to prayer as a duty has been recognised, and its propriety has been felt.]

BLAIR.

OF RASH RESENTMENTS.

It is not prudent to declare open war upon every trifling injury. It is impossible to live without offences arising; and if we give way to our resentments on all such occasions, quarrels will be, in a manner, the business of our lives. On the other hand, if ever, through accident or human infirmity, you should be the aggressor, let it be your glory to acknowledge your fault, and make instant retribution. Next to the merit of doing right, is the atoning for what is done wrong; and, in spite of the vulgar notion, that it is mean to submit, or acknowledge a trespass, you ought to esteem it the height of moral intrepidity; and if the conquest of one's self is the most difficult of all achievements, you will think it the noblest of all triumphs. Nor let the poverty or apparent insignificance of your adversary induce you to overlook or despise him; for remember, there is no person in the world so insignificant, but may some time or other have it in his power, either to assist or to injure you.

[Instead therefore, of seeking quarrels or keeping up disputes, endeavour to make friends, if possible, of all you have any concern with; and this can be done by no means so effectually, as by an affable and courteous behaviour. In short, no rhetoric has more force than a sweet and gentle deportment; it will win favour, and maintain it; enforce what is right, and excuse what is wrong.]

D. MORRICE.

ON THE LOVE OF THE WORLD.

LET not the love of the world choke in your mind the good seed of religion; be moderate in your desires after wealth; contented with reasonable gains in your calling; and grudge not the employing every seventh day in attending to concerns, neither very distant nor in any degree uncertain, and infinitely more important than any you can have here. The wealth you acquire here can do yourself little good, for the enjoyments it can procure you are quite imaginary; and it may not do your children any good at all: your care may be the occasion of their having no care; they may squander with thoughtless prodigality, what you have gathered with disgraceful parsimony; and this is still more likely to be the miserable event of all your labour, if you have, for the sake of getting wealth, either been dishonest in your dealing with men, or negligent in your duty to God; for there is truth in the old observation which says, that "Ill gotten wealth is soon spent."

[In this world provision may be reasonably made for your well-being whilst you pass through it; but none ought to be made for your staying in it. The folly of mankind is in nothing more unaccountable, than in their living here as if they were always to live here. They reason very well concerning a part of their existence, but ill concerning the whole of it. They plant, and they build, adding house to house, and field to field, for a temporary accommodation; but they neglect the cultivation of piety, charity, and temperance, the advantages of which are everlasting. They seem to forget that this short life is only preparatory to another that will be eternal.]

BP. WATSON.

QUALIFICATIONS FOR HAPPINESS IN MARRIAGE.

THERE is nothing of so great importance to us, as the good qualities of one to whom we join ourselves for

life: they do not only make our present state agreeable, but often determine our happiness to all eternity. [When the choice is left to friends, the chief point under consideration is fortune: where the parties choose for themselves, their thoughts turn most upon the person. They have both their reasons: the first would procure many conveniences and pleasures of life to the party whose interest they espouse, and, at the same time, may hope that the wealth of their friend may turn to their own credit and advantage. The others are preparing for themselves a perpetual feast: a good person does not only raise but continues love, and breeds a secret pleasure and complacency in the beholder, when the first heats of desire are extinguished: it puts the wife or husband in countenance, both among friends and strangers.]

Goodnature and evenness of temper will give you an easy companion for life; virtue and good sense, an agreeable friend; love and constancy, a good wife or husband. When we meet one person with all these accomplishments, we find an hundred without any one of them; and hence arise those frequent discords and bickerings in the married state: but, of all defects and disparities, that in humour makes the most unhappy marriages; yet, important as this quality is, in a union for life, it seldom enters into our thoughts in making the engagement.

Before marriage, we cannot be too inquisitive and discerning in the faults of the person beloved, nor, after it, too dim-sighted and superficial.

Marriage enlarges the scene of our happiness and miseries. A marriage of love is pleasant; a marriage of interest easy; and a marriage where both meet, happy: a happy marriage has in it all the pleasures of friendship, all the enjoyments of sense and reason, and, indeed, all the sweets of life.

ADDISON *and Ed.*

ON PHILANTHROPY.

PHILANTHROPY is a great and benevolent, a kind and generous disposition of soul, which soaring above the narrow and selfish views, the base and niggardly spirit, the dark and malevolent passions, takes pleasure in the happiness and prosperity of mankind: it takes a friendly concern in all the great and important interests of society, and rejoices to see men, by laudable and meritorious conduct, pursue after, and succeed in, whatever is praiseworthy or useful. Uninfluenced by the meanness of jealousy or envy, it can, with a calm and benign aspect, behold others succeeding in their attempts: it can be just to their merits and acquisitions, can generously applaud their honourable efforts, and heartily rejoice in their good fortune. Unagitated by malice or ill will, it can see fortune smiling on mankind around it; and, with a serene and unruffled countenance, behold honours and preferments, power and authority, acquired by its neighbours or competitors; and, though eclipsed by others' greatness, it can, even in the midst of adversity and misfortune, rejoice with them who do rejoice. It faithfully and honestly endeavours to support the character and reputation of the worthy and deserving, and zealously stands forth as the defender of injured innocence from calumny and reproach. [It is the generous and unsolicited patron of useful improvement, and the friend and encourager of modest merit: with disinterested sincerity and goodness of intention, it counsels and advises for the good of society, or of individuals, without the view of compensation or the pride of self-sufficiency: no private views, no selfish motives, no personal resentments, can induce it to sacrifice the great interests of mankind to its own, or to violate the sacred obligations which bind society together.]

“ Cheap Magazine.”

ON AVARICE.

AVARICE is a passion full of paradox, a madness full of method: for although the miser is the most mercenary of all beings, yet he serves the worst master more faithfully than some Christians do the best, and will take nothing for it. He falls down and worships the god of this world, but will have neither its pomps, its vanities, nor its pleasures for his trouble: he begins to accumulate treasure as a *mean* to happiness, and, by a common but morbid association, he continues to accumulate it as an *end*: he lives poor, to die rich, and is the mere jailor of his house and the turnkey of his wealth. Impoverished by his gold, he slaves harder to imprison it in his chest, than his brother slave to liberate it from the mine. The avarice of the miser may be termed the grand sepulchre of all his other passions, as they successively decay: but, unlike other tombs, it is enlarged by *repletion*, and strengthened by *age*. [This latter paradox, so peculiar to this passion, must be ascribed to that love of power so inseparable from the human mind. There are three kinds of power, wealth, strength, and talent; but as old age always weakens, often destroys, the two latter, the aged are induced to cling, with the greatest avidity, to the former: and the attachment of the aged to wealth, must be a growing and a progressive attachment, since such are not slow in discovering that those same ruthless years, which detract so sensibly from the strength of their bodies and of their minds, serve only to augment and to consolidate the strength of their purse.]

REV. C. C. COLTON.

HUMAN LIFE AND HUMAN AFFAIRS CONTINUALLY CHANGING.

HUMAN life, as well as human affairs, is continually in motion, and continually changing: thus, year steals upon us after year; life never stands still for a moment, but gradually, though insensibly, slides into a new form. Infancy rises up fast to childhood; childhood to youth; youth passes quickly into manhood; and the grey hair and the faded look are not long of admonishing us that old age is at hand. In this course all generations run: the world is made up of unceasing rounds of transitory existence; some generations are coming forward into being, and others hastening to leave it. The stream which carries us all along, is ever flowing with a quick current, though with a still and noiseless course. The dwelling-place of man is continually emptying, and, by a fresh succession of inhabitants, continually filling anew.

As the life of man, considered in its duration, thus fleets and passes away; so, during the time it lasts, its condition is perpetually changing. It affords us nothing on which we can set up our rest; no enjoyment or possession which we can properly call our own: when we have begun to be placed in such circumstances as we desired, and wish our lives to proceed in the same agreeable tenor, how often comes some unexpected event across, to disconcert all our schemes of happiness? [Our health declines; our friends die; our families are scattered; something or other is not long of occurring, to shew us that the wheel must turn round; and demonstrating that man cannot promise being in the same condition of health or fortune a year hence, as he is at present.]

BLAIR.

INTEGRITY AND HONOUR THE BEST SECURITY OF
HAPPINESS AND PROSPERITY.

A VIRTUOUS character has the best security of being happy in the present life. Nothing is plainer than that, if we regard only our temporal interest, a virtuous course is the safest. In order to be sensible of this, we should think of the troubles which men very often bring upon themselves by deviating from integrity. It is very difficult to continue in dishonesty and falsehood, without falling into perplexity and distress. A man in such a course suspects every one, and is suspected by all: he wants the love of his fellow-creatures; he is obliged to be continually on his guard, to evade law and justice; he walks in the dark along a crooked path, full of snares and pits.

On the contrary, the path of virtue is straight and broad; it is smooth, open, and easy: he that walks in it, walks in the light, and may go on with resolution and confidence, inviting, rather than avoiding, the inspection of his fellow-creatures: he is apprehensive of no dangers; he is afraid of no detection; he is liable to none of the causes of shame and disgrace: it is an advantage to him to be observed and watched; the more narrowly his conduct is examined, the more he will be loved and respected.

[Our own observation may furnish many instances of persons, who, forsaking the plain path of uprightness, have entangled themselves beyond the possibility of being extricated, and involved their families in the deepest misery; but who, probably, had they been honest and honourable, would have escaped every difficulty, and passed through life easily and happily! we know not, indeed, what we do, when we turn aside from virtue and righteousness: such a train of consequences may follow, as will terminate in the loss of all that is valuable.]

THE PATH TO REPUTATION.

[In our course of life we should consider what the serious and deserving,—what the generality and bulk of mankind, whom it is neither modest nor prudent to despise,—what they are likely to think of our conduct; we should reflect what has been the judgment of time past on the like behaviour, and anticipate what will probably be the judgment of time to come, when we shall be spoken of without ceremony, and have the character that we appear to deserve, indelibly fixed upon us.

In this view, we shall find integrity, and honour, and virtue, the only sure grounds of reputation in the world, and of happiness within ourselves: these are the qualities alone that will command respect among every class, that will secure reputation in every age.]

There are not, perhaps, upon earth, many spectacles of greater dignity, or which excite a stronger interest in every feeling heart, than that of a lovely and honourable youth pursuing the path of true glory, in spite of reproach and ridicule; rising with a noble superiority above the sneers, and cavils, and aspersions of witlings, of infidels, of libertines; preserving, unimpaired, the sweetness of his temper amidst the overflowings of their gall; and, as he passes on, with modest greatness, through the whole ranks of those unhappy men, eyeing them by turns with generous compassion and just disdain; unseduced by their example, undisturbed by their insolence, steadily pursuing his course to fortune, to glory, to reputation.

FORDYCE *and Ed.*

MAN IGNORANT OF THE ISSUE OF EVENTS AS TO
HIS FORTUNE AND HAPPINESS.

MAN is extremely short-sighted, and knows not what events are good or ill for him in this life: who can look back on his past life, without being sensible that the disappointment of his wishes has often been a real advantage to him? A very little attention must be sufficient to convince us, how apt we are to be misled by our own passions and prejudices, and how little we know of the consequences of those things which are at present the objects of our hopes and fears. How often has prosperity proved fatal to innocence and virtue, without bringing with it that happiness which it seemed to promise! how often has the cloud of adversity been the presage of sunshine for the remainder of life!

[Could we look into the hearts of those whom the world calls happy, how different should we often find the reality from the appearance! In the midst of prosperity and success, some secret care, the disappointment of some darling wish, or even the languor and disgust which sometimes attend satiety, and destroy the relish of pleasure, may be as real evils, and as destructive of happiness, as those sufferings which are generally the objects of compassion.

We know not what we wish: and the indulgence of our wishes would often prove the source of misery even in this world: but as to what tends most to our improvement in what is truly valuable, the state which is most calculated to exercise and improve our virtues, and lead us to eternal happiness, we are still more in the dark.]

Not only reason and observation of others, but our own feelings and experience, may convince us of this; and shew us, even at present, that we have great cause to rejoice that all events are in better hands than ours:

though this is a truth which will probably be more fully explained to us hereafter, when we can, at one view, take in the whole series of the events of our lives, and know their consequences.

MISS BOWDLER *and Ed.*

ADVANTAGES OF BEING WELL DRESSED.

Nothing can be more expressive of our character than our dresses: through this medium we can at once discover the vanity, levity, slovenliness, and folly, of human nature.

Dress, it is true, is far beneath the great duties and virtues of life: but yet, among the legitimate means of our advancement, it well deserves our regard. [If we live in the world, and take a part in society, our pursuits and measures must be regulated by the habits and prejudices of mankind: the world, like an individual, will have its whims and fashions; and as none of its caprices are more harmless, or more widely extended, than those of dress, self-defence alone would induce us to adopt the current modes, provided they do not overstep the modesty of good breeding and good sense.]

The man who is genteelly dressed, carries about him an open and universal passport to all societies: it depends upon his future demeanour, to confirm or annul the recommendation of his appearance; but, by being well dressed, he easily obtains the grand preliminary, an introduction; and the first impression is in his favor; no one will reject his advances, or refuse to acknowledge him as an acquaintance. But be a man ever so deserving or agreeable, he will nevertheless find it a very arduous acclivity, to introduce himself to the world, and in his progress will be subjected to vexatious rebuffs, and continual checks, unless in

his dress he exhibit the appearance of a gentleman. [If he bear not about him that recommendation, he will find himself neglected and despised by most people; and generally by those who are most able to assist him, and would perhaps be most willing to do so, did he, by showing more regard for the little whims of the world, take the proper steps to introduce himself.]

HUSSEY's *Letters to a Brother*.

OF QUARRELS.

If you should be so unfortunate as to have quarrels, rather endeavour to mollify than irritate the wound: if injured, the less passion you betray, the better you will be able to state your case, and obtain justice; and if you are the aggressor, rudeness, reproach, disdain, and contempt, will only render your adversary more implacable; whereas, by mildness, and good manners, the most intractable may be managed, and the most exasperated appeased.

It is also right to bear in mind, that quarrels are more easily avoided than made up; for which reason, do not let it be in the power of every angry man, or trifling adverse occurrence, to ruffle you. [A weathercock, that is the sport of every wind, has more repose than a choleric man; sometimes exposed to the scorn, sometimes to the resentments, and always to the abhorrence, of all who know him.] Rather wink at small injuries, than be too forward to avenge them: he that, to destroy a single bee, should throw down the hive, instead of one enemy would make a thousand: it is far better to study to gain the good will of all, than to excite the resentment of any; for there is no crea-

ture so contemptible which may not be of some use to us at times, and whose enmity may not be detrimental.

D. MORRICE.

OF SEEKING FRIENDSHIP WITH SUPERIORS.

THERE are persons who make it the first objects of their lives to seek the friendship of persons greatly their superiors; and who avoid familiarity with their equals, with as much solicitude as they would shun a pestilence: they cultivate the external graces, which in them are unbecoming; they engage in expensive pursuits, which their fortunes cannot support; they waste their time, which might be spent in honourable and lucrative employments, solely that they may dangle after persons in high life, who often despise their meanness, while, for their own accommodation or amusement, they admit their visits, and accept their attentions.

Many a one has spent his life in pursuit of glittering phantoms, and lived to repent, in old age, poverty, and desertion, that he did not cultivate those friends whom Providence had pointed out for his choice, by their proximity of situation, and similitude of manners, rank, and objects in life. Had he chosen his friends in his own sphere, he might have lived in a state of competence, and with respect; but as he chose to soar above them, with wings too feeble to support his flight, he fell unpitied by those whom he deserted, and contemned by those whom he vainly attempted to reach.

[There is certainly no reason to avoid, but many to seek, the notice and patronage of the worthy great, by worthy conduct: but every man should respect himself as a man; and no man will sacrifice his

liberty, his freedom of thinking and speaking, all the frank joys of social intercourse, to a fellow-creature exalted above him, not by personal worth, but by adventitious and hereditary honour; and one who, probably, never intends to reward the sacrifice, by any thing but a nod and a smile.]

KNOX.

THE DEPENDENCY OF THE INFANT ON ITS PARENTS.

THE dependence of man on his fellows commences with his first introduction into being; and as his bodily frame is more delicate than that of the inferior animals, so those wants which he is altogether unable to supply, are more numerous than theirs. How entire the dependence of the human infant on the care of its parents: the intermission of which, though only for a few hours, would destroy the life which it holds by so slender a tenure. But this very helplessness forms a plea which a parent's heart cannot resist, and gives rise to a tender and wakeful affection, which but for this motive, would not have been felt. [Thus the bonds of nature are strengthened, and a habit of watchful superintendence in the parent and unsuspecting confidence in the child, gives a peculiar interest to the relation in which they stand.] When the child begins to exercise his mental powers, his dependence on his parents, or on those around him, extends not only to the support of the body, but to the tuition of the mind. While incapable of more explicit communication, their looks, their gestures, their tones of voice, impress his feelings and affect his temper: as he advances, he adopts their opinions, imbibes their passions, imitates their habits, and often in early life receives those impressions which determine

the character of his future years. This susceptibility of the youthful mind gives a peculiar importance to the duties of those who superintend the progress of the young.

H. GREY.

ON TIME.

OBSERVE the silence, with which the few years allotted to us pass away; they make no noise as they roll over our heads; the stream of time flows on with the profoundest silence; it passes by us and we see it not. All that we know is, that it has past us; and we can only wonder, that it should so soon be gone.

If we look back to that part of our life, which has already run its course, we can retrace but very little of it; we remember it only as we remember a dream. It is full of confused images, which we cannot distinctly recollect, and which serve only to perplex and bewilder the mind. And yet the events of these years, which we now so distinctly remember, once called into exercise all the energies of our minds; some of them filled us with delight, and some harassed us with vexation and grief. The joys and sorrows, however, that we have met with on our journey are now passed and over; and the space from our cradle to the present hour, seems now but little better than one humiliating blank; and just the same, a few months hence, will the present time appear to us, crowded as it now is with pleasures and cares and fears.

[There is a painful thought too connected with the silent rapidity of time; the longer we stay in the world, the swifter does its flight appear; a year to a man, is not more than six months to a child. Our days seem to rush on with a more silent and rapid

motion, the nearer they draw to the goal of death; as though they were eager to bear us away to our destined eternity.]

BRADLEY.

ETERNITY.

THE end of this mortal life is the beginning of one which will have no end; you must lead an eternal life in another world, whether you desire to do it or not. Have you ever seriously thought how long this future life will last? Yes, you say, it will last for ever. You answer right; but have you weighed the importance of the word "ever?" It is a little word, and soon passes the lips, but the largest capacity cannot fully comprehend its meaning. Compare it with a thousand, or with ten thousand, or with ten times ten hundred thousand years, and you will find the longest period you can imagine to be so greatly exceeded by it as to be absolutely no part of it at all. A grain of sand is a part of the earth, a drop of water is a part of the ocean, but the greatest number of years is no part of eternity. This consideration is wonderful in itself, but it becomes inexpressibly interesting when you know that nothing less than this eternity will be the measure of the length of your future life. [How would you wish to spend this endless life? There is no doubt you will say, happily. God is very good to you, he has provided for you means of happiness in the other world, far exceeding any thought you can form of them in this; but this happiness will not become yours till you have stood your trial; and the issue of that trial may be, not happiness, but misery; misery in degree unspeakable, in duration endless! On yourself, your fate depends. You are now on your probation. Your conduct in this life will decide your fate in the next.]

BP. WATSON.

A DEATH-BED SCENE.

I HAVE lately been called, from a mingled life of business and amusement, to attend the last hours of an old friend; an office which has filled me, if not with melancholy, at least with serious reflections.

The friend whom I have lost was a man eminent for genius, and, like others of the same class, sufficiently pleased with acceptance and applause. In the midst of his hopes, his projects, and his gaieties, he was seized by a lingering disease, which, from its first stage, he knew to be incurable. Here was an end of all his visions of greatness and happiness; from the first hour that his health declined, all his former pleasures grew tasteless. [His friends expected to please him by those accounts of the growth of his reputation, which were formerly certain of being well received; but they soon found how little he was now affected by compliments, and how vainly they attempted, by flattery, to exhilarate the languor of weakness, and relieve the solicitude of approaching death. Whoever would know how much piety and virtue surpass all external goods, might here have seen them weighed against each other, where all that gives motion to the active, and elevation to the eminent, all that sparkles in the eye of hope, and pants in the bosom of suspicion, at once became dust in the balance, without weight and without regard. Riches, authority, and praise, lose all their influence when they are considered as riches which tomorrow shall be bestowed upon another, authority which shall this night expire for ever, and praise which, however merited, or however sincere, shall, after a few moments, be heard no more.]

In those hours of seriousness and wisdom, nothing appeared to raise his spirits, or gladden his heart, but the recollection of acts of goodness, nor to excite his attention, but some opportunity for the exercise of the duties of religion. Every thing that terminated

on this side of the grave was received with coldness and indifference, and regarded rather in consequence of the habit of valuing it, than from any opinion that it deserved value; it had little more prevalence over his mind than a bubble that was now broken, a dream from which he was awake. His whole powers were engrossed by the consideration of another state, and all conversation was tedious, that had not some tendency to disengage him from human affairs, and open his prospects into futurity.

It is now past; we have closed his eyes, and heard him breathe the groan of expiration. At the sight of this last conflict, I felt a sensation never known to me before.

JOHNSON.

ON GARRULITY.

GARRULITY is at all times offensive, but in young persons unpardonable; they should talk little, and hear much, for their own improvement.

[He that ruleth his tongue well, is wise; to rule it well, your care must be that your speech be sober and seldom. To know how to be silent is a great advantage, as well as to be able to speak well; and he that knoweth not how to do the one, doth not know the other.]

In general, remember that it is as dangerous to fall in love with one's own voice, as one's own face. Those that talk much cannot always talk well, and may much oftener incur censure than praise; few people can bear to be eclipsed, and a superiority of sense is as ill-brooked, as a superiority of beauty or fortune. In conversation then, pay your own reckoning, but do not treat the whole company; this being one of the very few cases in which people do not care to be treated, every one being fully convinced that he has

wherewithal to pay. Do not brandish your learning in common company; people hate those who make them feel their own inferiority. Conceal all your learning carefully, and reserve it for the company of the learned; and even then let them rather extort it from you, than find you over willing to draw it. You are then thought, from that seeming unwillingness, to have still more knowledge than, it may be, you really have, and with the additional merit of modesty into the bargain. Real merit of any kind cannot long be concealed; it will be discovered, and nothing can depreciate it, but a man's exhibiting it himself.

[If you are wise, therefore, *talk little, but hear much*; what you are to learn from yourself must be by thinking, and from others by speech: let them find tongue then, and you ear; by which means such as are pleased with themselves, which are the gross of mankind, will likewise be pleased with you, and you will be doubly paid for your attention, both in affection and knowledge.]

MORRICE and Ed.

ON CHARITY.

TRUE charity is an active principle; it is not properly a single virtue; but a disposition residing in the heart, as a fountain whence all the virtues of benignity, candour, forbearance, generosity, compassion, and liberality, flow, as so many native streams. From general good-will to all, it extends its influence particularly to those with whom we stand in nearest connexion, and who are directly within the sphere of our good offices. From the country or community to which we belong, it descends to the smaller associations of neighbourhood, relations, and friends; and spreads itself over the whole circle of social and do-

mestic life. At the same time, it does not shut our eyes to the distinction between good and bad men; nor does it warm our hearts equally to those who befriend and those who injure us. It reserves our esteem for good men, and our complacency for our friends; towards our enemies it inspires forgiveness and humanity. It breathes universal candour, and liberality of sentiment; it forms gentleness of temper, and dictates affability of manners; it prompts corresponding sympathies with them who rejoice and them who weep; [it teaches us to slight and despise no man.

Charity is the comforter of the afflicted, the protector of the oppressed, the reconciler of differences, the intercessor of offenders. It is faithfulness in the friend, public spirit in the magistrate, equity and patience in the judge, moderation in the sovereign, and loyalty in the subject. In parents, it is care and attention; in children, it is reverence and submission:] in a word, it is the soul of social life; it is the sun that enlivens and cheers the abodes of men.

BLAIR.

ON LAUGHTER.

THE state and composure of the mind, is to be seen in the outward carriage and posture of the body; and by the gesture of the body, is much to be discerned of the quality and disposition of the mind. A certain degree of exterior seriousness in looks and motions gives dignity; while silly laughter, and a constant smirking of the face, and a whiffling activity of the body, are strong indications of a weak and frivolous character.

Frequent and loud laughter is the characteristic of folly and ill-manners: it is the manner in which the mob express their silly joy at silly things; and they

call it being merry. Nothing is so illiberal, and so ill-bred, as audible laughter. True wit, or sense, never yet made any body laugh: they are above it; they please the mind, and give a cheerfulness to the countenance: but it is low buffoonery, or silly anecdotes, that always excite laughter; and that is why a man of sense should always shew himself above such degrading weakness.

[Laughter is easily restrained, by a very little reflection; but as it is generally connected with the idea of gaiety, people do not enough attend to its absurdity. Many people, from awkwardness and want of experience in the world, have got a silly and disagreeable habit of laughing whenever they speak: some men, of even considerable parts, cannot say the commonest thing without laughing, which makes those who do not know them, take them for natural fools.]

CHESTERFIELD *and Ed.*

HOPE KEEPS MEN BUOYANT IN THE TROUBLES OF LIFE.

MISFORTUNES, of the same solidity, do not fall with equal weight upon all heads. Some persons are possessed of a complexional philosophy, an animal and native fortitude, proceeding from the strength of their nerves and the sprightliness of their spirits, which enables them to endure, with scarcely a sigh, what would reduce others to despair.

While some, in the very moment of deprivation, are peculiarly susceptible of agreeable and consolatory impressions from objects of present existence, all are able to find comfort in the prospect of futurity. "Hope springs eternal in the human breast." Man, when most bereaved by adversity, is seldom deprived of hope. Whatever possessions fly from his hand,

whatever friends desert his side, hope still stays behind, still sticks to his heart,—his ever-faithful friend, that never leaves him, nor forsakes him; the brother of all his adversity; the star of all his nights; the cordial of all his sickness; the casket of all his poverty; the angel of his prison, before whose luminous form he feels, in fancy, his fetters falling off! In vain adversity throws her weights upon this exhilarating passion; it cannot be oppressed for more than a moment. [In spite of protracted delay, and of repeated disappointment, it continues to smile, and to promise a fair futurity. He whose days have long been dark, looks forward still to brighter. The prisoner who has numbered many days and nights of captivity, sometimes suspends his sighing, and says to himself, "I may one day yet be free." The sick man, whose health prevents his enjoyment of life, is cheered in his illness, with the hope of one day being well again.]

MAN MADE FOR SUFFERING AS WELL AS FOR ACTION.

MAN is made for suffering as well as for action. There are many principles in the human frame, many faculties of the mind, and many qualities of the heart, which would lie for ever latent, were they not called forth to action by the adversities of life. Man was never destined by his Maker to slumber on the couch of repose, and to bask in the sunny season. He was appointed to labour and to action; to struggle with the tempest; to weather the winter of affliction; to encounter peril; to endure pain; and by Christian magnanimity and heroism, by patience, by perseverance, and invincible vigour, to reach the crown of glory which is reserved on high for all the sons of God. The afflictions of life present an occasion for this spirit to exert itself,

and for these graces to appear. If there were no adversities in human life, the scene of action would be limited, the career of virtue would be shortened, and a wide field of moral glory be lost to the world. Had we no trials in our lot, what need were there for the exercise of patience and resignation to the Divine will, which form such a striking part of the Christian character?

[Afflictions supported by patience, and surmounted by fortitude, give the last finishing to the heroic and the virtuous character. The wise, the great, and the good of every age, as they grew distressed, grew more illustrious. Moral grandeur, like the sun, is brighter in the day of the storm, and never so truly sublime as when struggling through the darkness of an eclipse.]

LOGAN.

AN ADDRESS TO A YOUNG SCHOLAR.

YOUR parents have watched over your helpless infancy, and conducted you, with many a pang, to an age at which your mind is capable of manly improvement. Their solicitude still continues, and no trouble nor expense is spared in giving you all the instructions and accomplishments which may enable you to act your part in life, as a man of polished sense and confirmed virtue. You have, then, already contracted a debt of gratitude to them; you can pay it by no other method but by diligently using the advantages which their goodness has afforded you.

If your endeavours are deficient, it is in vain that you have tutors, books, and all the external apparatus of literary pursuits. You must love learning, if you intend to possess it; in order to love it, you must feel its delights; in order to feel its delights, you must apply to it, however irksome at first, closely, constantly, and for a considerable time. If you have

resolution enough to do this, you cannot but love learning; for the mind always loves that to which it has been long, steadily, and voluntarily attentive. Habit soon renders that pleasant which was once disagreeable.

Education will prepare you for enjoying refined pleasures during life; pleasures which the uneducated cannot taste. You must be an enemy, therefore, to your own enjoyments, if you neglect that precious opportunity that is now afforded you; an opportunity which is denied to thousands of your fellow-creatures.

[By laying in a store of useful knowledge, adorning your mind with elegant literature, improving and establishing your conduct by virtuous principles, you cannot fail of being a comfort to those friends who have supported you, of being happy within yourself, and of being well received by mankind. Honour and success in life will probably attend you: under all circumstances you will have an internal source of consolation and entertainment, of which no sublunary vicissitude can deprive you.]

KNOX and Ed.

GOD MERCIFUL AND LONG-SUFFERING.

GOD is omnipotent, omniscient, and omnipresent; but for the comfort of mankind his mercy is unbounded, his patience inexhaustible. He sees all the open oppressions and hidden frauds that happen on the face of the earth; he beholds all the daring impieties and shameful impurities of the sons of men; he hears the blasphemies and perjuries, the lies and slanders, which are vented in all the world; he beholds the robberies, injustice, and secret murders, that are committed over all the earth. The complaints of the injured and oppressed, the cries of blood, the groans of misery and oppression, are every hour arising to his throne, and

entering into his ears from every region of the world; yet he suspends his wrath, and patiently defers his vengeance. The earth does not open and swallow up the perjurer; the liar is not struck dead, or deprived of reason, while he is uttering the falsehood; God's lightning does not blast the oppressor or the cheat; but he continues, in spite of all provocations, merciful and gracious, long-suffering, and abundant in goodness: he generally leaves even the most daring sinners space for repentance, continues long to address them with the invitations of mercy, "Turn ye, turn ye, why will ye die?" [But though our Father is gracious and merciful to all, yet he is particularly gracious and merciful to certain persons; for instance, though "his eyes are in every place, beholding the righteous and the wicked," yet they are more particularly "upon the righteous, and his ear is open to their cry."]

RIDDOCH.

FORGIVE AND DESPISE THE INJURIES OF YOUR ENEMIES.

By forgiving and despising injuries, you assume a superiority over your adversary, which he will be obliged to feel; whereas, if you allow his provocations to excite within you the passion of revenge, you have given him the advantage. You confess yourself hurt and sore; his evil has overcome your good: he has fixed a dart within you, which in vain you endeavour to pull out; and by the attempts you make, you only exasperate and inflame the sore. [Seldom is there any punishment which revenge can inflict, more severe than is suffered by him who inflicts it. The bitterness of spirit, the boilings of fierce passions, joined with all the black ideas which the cruel plans of revenge excite, produce more acute sensations of torment, than any that are occasioned

by bodily pain. A man that studieth revenge keeps his own wounds green, which otherwise would heal and do well.]

When bad men have behaved injuriously towards us, let us leave them to themselves, and they will be sufficiently punished by their own vices. Their wickedness is no reason why we should render ourselves unhappy, or afford them the gratification of having it in their power to deprive us of peace. If a man does wrong, merely out of ill-nature, and for the wrong's sake, why, it is but like the thorn or brier, which prick and scratch, because they can do no other. Wild dogs will naturally bark; and beasts of prey naturally seek to devour.

A passion for revenge has always been held to be the characteristic of a little and mean mind. Never was any man distinguished as a hero, or recorded in the annals of history as a great man, to whom this quality of generous forgiveness of evil did not conspicuously belong.

BLAIR *and Ed.*

A MANLY AND A CHRISTIAN SPIRIT.

A MANLY and a Christian spirit lead to the same behaviour, in scenes of suffering, as well as of action. [They are neither of them tame; but both include an ultimate superiority to those external possessions, which no virtue can universally attain, and no wisdom can always ensure:] the petty vexations hourly incident to men, they learn to despise: they pity the imbecility of being discomposed with trifles: [they condemn alike the folly of creating imaginary, and of magnifying real distresses: they remember that the world is a state of probation, in which, not he who

meets the fewest trials, but he who bears those appointed him in the best manner, is the happiest man.]

A virtuous man rising above his misfortunes, like some impregnable rock, which stands unmoved by all the winds and waves that beat upon it, has been an object of universal respect and complacence from age to age; one of those images, on which the minds of men have dwelt with a kind of reverential pleasure.

He who meets and passes through the trials and troubles of life, with faithfulness, bravery, and constancy of mind, displays an honourable superiority of character, which all, even enemies, feel and revere: they are qualities which never fail of stamping distinction on the individual; let every man, therefore, when the hour of danger comes, bethink himself, that now is arrived the hour of trial; the hour which must determine whether he is to rise, or to sink for ever, in the esteem of all around him: if, when put to the test, he discover no firmness to maintain his ground, no fortitude to stand a shock, he has forfeited every pretension to a manly mind: he must reckon on being exposed to general contempt; and, what is worse, he will feel that he deserves it.

FORDYCE *and Ed.*

CHARACTERISTICS OF KNOWLEDGE AND IGNORANCE.

It may generally be observed, that in every science a slight and superficial knowledge often makes a person vain and positive; while long and attentive study, and a deep insight into the real nature of things, produce a contrary effect, and lead to humility and diffidence. [This characteristic may be partly owing to that desire of displaying what they possess, which is often found in those who possess but little, and are therefore ambi-

tious of making the most of it, in order to impose upon the world by false appearances, and prevent a discovery of that poverty which they wish to conceal; but it is also often owing to a real misapprehension of things.]

The shallow man, pleased with what he has acquired, and ignorant of what further might be acquired, is satisfied and positive, and decides at once; while those who are further advanced, see a vast field of knowledge open before them, of which they are sensible that they can explore only a very small part; and by taking an enlarged view of things, and observing how often they have been deceived by considering them in a false light, are taught to be cautious, and to avoid being positive, where they are sensible their knowledge is imperfect.

The educated and well-informed man, will also be more open to conviction, and ready to acknowledge a mistake, because he is not under the necessity of endeavouring to impose upon the world by a false appearance of knowledge, which always indicates a deficiency in what is true and genuine. Ignorance alone pretends to infallibility; and it is, indeed, difficult to convince ignorance of a mistake.

[The heart which is merely selfish, does not understand the language of benevolence, disinterestedness, and generosity, and therefore is very liable to misinterpret it; while those who feel themselves capable of great and worthy actions, will find no difficulty in believing that others may be so too, and will have an idea of a character, which can hardly ever be perfectly understood by those who feel nothing like it in themselves.]

MISS BOWDLER.

HAPPINESS HAS ITS SEAT WITHIN US.

As, in all ranks, melancholy and unhappy persons are to be found, so there are likewise in all ranks others who are pleased and happy; and it is no easy matter to decide whether, all things considered, more pleasure and happiness subsist among the higher, or among the lower classes of mankind. In order to be happy, great riches, splendid distinctions, various accommodations and amusements, are, by no means, so requisite as well regulated affections, and a cheerful contented disposition; and this frame of mind is not necessarily attached to any particular station, to any one class of men. It is partly a boon of Providence, not dispensed according to rank and dignity, and partly the result of a rational upright carriage, which every man may obtain. Happiness has its seat within us, and not without us: it depends far more on our temper and conduct, than on the externals that we have or have not. Pleasure is every where to be found, but it shews not itself every where in the same form. As the tastes of men are various, various also are their pleasures. [One man seeks it in numerous brilliant companies, another in the circle of his family and friends; one in noise, another in retirement: children have their sports; the populace have their diversions; the wealthy citizen his pastime; the courtier his festivities; the sage his hours of recreation.]

ON A DEATH-BED, DISSIMULATION IS AT AN END.

NONE ever returned from the invisible world, to describe the bed of death, and tell us the agonies of the last hour: but up to that hour we can trace the man, and survey him stretched upon the bed from which he

is to rise no more. A death-bed discovers the real character of men; dissimulation is then at an end: at the close of the scene, the mask drops off, and the man appears in his true colours: then, then, often for the first time, a man turns a serious eye upon himself; cut off from all connexion with the living world; bidding adieu for ever to all below the sun; entering within the dominions of the dead, and about to appear before the judgment seat of God; surrounded by the sad circle of his friends and attendants, he reads, in their trembling looks, that all is over with him, that his hour is come; then the illusion vanishes that was spread upon all earthly things; then the past rises up, often rises in bitter remembrance; then the future rushes upon his view with all its dark and unknown terrors; then the sense of Deity revives, which, however disguised, lies at the bottom of every heart; then conscience, rising up in majesty supreme, holds out such a picture of the eternal world, as convinces the most unbelieving mind, convinces him that a future state is not the dictate of a wild imagination, is not the figment of priests and lawgivers; he sees and feels that it is an awful reality. [When the time of his departure is announced by the cold sweat and the shivering limbs, and the voice faltering in the throat, he casts a last look, perhaps a sad one, on all that he leaves behind. Then the whole creation fades from his view, the world seems to be dissolved, and, to the closing eye, nothing appears but God alone,—that God before whose tribunal he is summoned to appear.]

LOGAN.

INTEGRITY AND HONOUR COMMAND RESPECT.

INTEGRITY is the foundation of all that is high in character among mankind: other qualities may add to

its splendor; but if this essential requisite be wanting, all their lustre fades.

An interested and crafty man may perhaps rise into influence and high station: he may be a rich and a powerful, but will never be a great man; he may be feared, and externally honoured and courted, but in the secret thoughts of men, he finds no respect; we all feel that magnanimous sentiments cannot dwell in the same breast with selfishness and deceit.

He who rests upon an internal principle of virtue and honour, will act with a dignity and a boldness, of which they are incapable who are wholly guided by interest. They who oppose him are obliged to honour him: they look up to him with a secret awe, as to one who moves above them in a superior sphere; regardless of their good or ill opinion, of their promises or their threatenings; like one of those celestial luminaries which holds its course through its orbit, without being affected by any commotions among the elements below. Such a man is trusted, and relied upon, as well as esteemed, because all know where to find him, and upon what system he acts. [He attaches friends and followers to himself, without courting them; and though his progress towards fame should be slow, and interrupted at first by crooked arts, it is nevertheless certain and sure: the public may be misled for awhile, in judging of real merit, but it is seldom unjust at the last: as persons continue to come forward to view, and to act their part in trying circumstances, their characters are at length fully ascertained; and, almost always, rated as they deserve.]

BLAIR.

CHARACTER OF PASSIONATE MEN.

THERE is in the world a certain class of mortals, known, and contentedly known, by the appellation of pas-

sionate men: they are provoked on every slight occasion, and vent their rage in vehement and fierce vociferations, in furious menaces, and licentious reproaches. Those whom fortune or nature have made their dependents, have continually to endure the violence of their temper; and hence the feeling, which ought to be that of affection, is turned into hatred or indifference: they lose the felicity of being respected, without gaining the honour of being revered; they are feared, but not loved.

[When a man indulges this blustering passion, it will lead to the misery of his own life, and of those around him. By giving way to the habit, he will be liable to be inflamed at the first touch of provocation, and unable to retain his resentment till he has a full conviction of the offence, to proportion his anger to the cause, or to regulate it by prudence or by duty.] When a man has once suffered his mind to be thus vitiated, he becomes one of the most hateful and unhappy beings. He can give no security to himself that he shall not, at the next interview, alienate, by some sudden transport, his dearest friend; or break out, upon some slight contradiction, into such terms of rudeness as can never be perfectly forgotten. Whoever converses with him, lives with the suspicion and solicitude of a man that plays with a tame tiger, always under a necessity of watching the moment in which the capricious savage shall begin to growl.

[The round of a passionate man's life is in contracting debts when he is furious, which his virtue, if he has virtue, obliges him to discharge at the return of reason. He spends his time in outrage and acknowledgment, injury and reparation.

Nothing is more despicable, or more miserable, than the old age of a passionate man. When the vigour of youth fails him, and his amusements pall with frequent repetition, his occasional rage sinks, by decay of strength, into peevishness; that peevishness, for want of novelty and variety, becomes habitual; the world

falls off from around him, and he is left to devour his own heart in solitude and contempt.

JOHNSON *and Ed.*

JUDGE HALE TO HIS GRANDCHILDREN, ON THE
OBSERVANCE OF THE SABBATH.

I WILL acquaint you with a truth that above forty years' experience, and strict observation of myself, hath assuredly taught me: I have been, near fifty years, a man as much conversant in business, and that of moment and importance, as most men; and I will assure you I was never under any inclination to fanaticism, enthusiasm, or superstition. In all this time I have most industriously observed, in myself and my concerns, these three things:

1. That whensoever I have undertaken any secular business upon the Lord's day, (which was not absolutely and indispensably necessary,) that business never prospered or succeeded well with me. [Nay, if I had set myself that day but to forecast or design any temporal business, to be done or performed afterwards, though such forecast were just and honest in themselves, and had as fair a prospect as could possibly be effected, yet I have been always disappointed in the effecting of it, or in the success of it: and this was so certain an observation to me, that I feared to think of any secular business that day, because the resolutions then taken would be unsuccessful or disappointed.

2. That always, the more closely I applied myself to the duties of the Lord's day, the more happy and successful were my businesses and employments of the week following.

3. Though my hands and mind have been as full of secular businesses, both before and since I was a judge, as, it may be, any man's in England, yet I

never wanted time, in my six days, to ripen and fit myself for the businesses and employments I had to do, though I borrowed not one minute from the Lord's day, to prepare for it by study or otherwise. [But, on the other side, if I had at any time borrowed from this day any time for my secular employments, I found it did further me less than if I had let it alone; and therefore, when some years' experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach upon the Lord's day, which I have strictly observed now for above thirty years.]

SIR M. HALE,
Lord Chief Justice.

ON GENTLENESS.

GENTLENESS is properly that part of the great virtue of charity, which makes us unwilling to give pain to any of our brethren. [Compassion prompts us to relieve their wants; forbearance prevents us from retaliating their injuries; meekness restrains our angry passions; candour, our severe judgments; gentleness corrects whatever is offensive in our manners, and, by a constant train of humane attentions, studies to alleviate the burden of common misery.]

It is affable in its address, and mild in its demeanour; ever ready to oblige, and willing to be obliged by others; breathing habitual kindness towards friends, courtesy to strangers, long-suffering to enemies. It exercises authority with moderation; administers reproof with tenderness; confers favors with ease and modesty. It is unassuming in opinion, and temperate in zeal; it contends not eagerly about trifles; slow to contradict, and still slower to blame; but prompt to allay dissensions and to restore peace. It neither intermeddles unnecessarily with the affairs, nor pries

inquisitively into the secrets of others. It delights, above all things, to alleviate distress, and, if it cannot dry up the falling tear, to sooth at least the grieving heart. It seeks to please, rather than to shine and dazzle; and conceals with care that superiority, either of talents or of rank, which is oppressive to those who are beneath it.

BLAIR.

INDOLENT AND FRIVOLOUS MINDS.

THERE are two sorts of understandings; one of which hinders a man from ever being considerable, and the other commonly makes him ridiculous: these are the lazy mind, and the trifling frivolous mind. The lazy mind will not take the trouble of going to the bottom of any thing, but, discouraged by the first difficulties, (and every thing worth knowing or having is attended with some,) stops short, contents itself with easy, and consequently superficial knowledge, and prefers a great degree of ignorance to a small degree of trouble. [These people either think, or represent, most things as impossible; whereas few things are so to industry and activity: but difficulties seem to them impossibilities, or at least they pretend to think them so, by way of excuse for their laziness. An hour's attention to the same object is too laborious for them; they take every thing in the light in which it first presents itself, never consider it in all its different views, and, in short, never think it through.]

The trifling and frivolous mind is always busied, but to little purpose: it takes little objects for great ones, and throws away upon trifles that time and attention which only important things deserve. Nick-knacks, butterflies, shells, insects, &c., are the objects of their most serious researches. A strong mind sees things in their true proportions; a weak one views them through

a magnifying medium, which, like the microscope, makes an elephant of a flea; magnifies all little objects, but cannot receive great ones.

[Frivolous curiosity about trifles, and a laborious attention to little objects, which neither require nor deserve a moment's thought, lower a man: it indicates he is of a little mind, and incapable of greater matters.]

CHESTERFIELD *and Ed.*

FEELINGS OF AFFECTION IN A FRIEND.

AN elegant and noble friendship has something in it too chaste and sanctified for those of impure and polluted sentiments, too sublime for the selfish, too refined for the low, too weighty for the weak. What a rare, what a valuable acquisition is he, to whom, at all times, we may unbosom ourselves without reserve, who shares our sufferings, participates our joys, and, in all the vicissitudes of a vain and visionary life, mingles his feelings, affections, and tears with ours! His heart is tender as the stem of the rising plant, and his feelings are habitually soft and salutary as the breath of heaven. He regards our infirmities with a pitying eye, and even looks on our crimes, though not without abhorrence, yet with reluctance and forgiveness: all his corrections are mingled with a tender severity, all his caresses with a prudent reserve. Whatever is great or virtuous in our characters, he regards not with the common cold approbation of others, but with a kind, self-interested concern, which he can seldom either stifle or conceal. [Is he rich? dread not the approach of want, for his purse is as much yours as his heart; and the world can neither laugh him out of his generosity, nor chill him into churlishness. His knowledge brightens your understanding, his taste refines your affections, and his elegance polishes your manners: he neither loads you

with compliment, nor tires you with ceremony; but his deeds are uniformly kind and benevolent.] Having imbibed the true spirit of religion, he forms himself on its dictates, and makes it the governing principle of his life.

MOIR.

PLEASURE AND DISSIPATION DESTROY A MAN'S
CHARACTER, HEALTH, AND FORTUNE.

A LIFE of pleasure and dissipation is alike ruinous to a man's character, health, and fortune, precisely according to the degree to which it is carried.

Character is soon affected by it. As the man of dissipation often makes his appearance in public, his course is marked, and his character is quickly decided by general opinion, according to the line which he is observed to pursue. By frivolity and levity, he dwindles into insignificance; by vicious excesses, or criminal pleasures, he incurs disapprobation or contempt. [The fair prospects which his friends had once entertained of him die away, in proportion as his idleness or extravagance grows; and the only hope which remains is, that some fortunate incident may occur to check his career, and reclaim him to a better mind. In the mean time, the respectable and the grave smile at his follies, and avoid his company; in the midst of some fashionable assemblies he may shine; by some of his fellows he may be admired; but in the world he is of no significance or consequence, any more than the little animals that sport around him.]

Health, the most valuable of all temporal blessings, is known to be preserved by temperance and a regular life: but, by the men of dissipation, it is readily sacrificed at the shrine of pleasure. Their sensual indulgences soon produce a debilitated body, and a premature old age.

The state of their fortune may for awhile enable them to indulge their pleasures, and to maintain the figure they wish to keep up in the world: but let fortune be ever so affluent, in the possession of such persons, it is in the high road to decay; for to them attention to business, or to the management of their affairs, becomes a burden which they studiously shun, and hence ruin soon overtakes them.

BLAIR *and Ed.*

FEMALE ATTRACTIONS.

ONE of the chief beauties in the female character, is that modest reserve, that retiring delicacy, which avoids the public eye, and is disconcerted even at the gaze of admiration. The beauty which obtrudes itself, how considerable soever, will either disgust, or at most excite but inferior attention. Men are so made, they refuse their admiration where it is courted: where it seems rather shunned, they love to bestow it. The retiring graces are always most attractive; the majesty of the sex is sure to suffer by being seen too frequently and too familiarly. Discreet reserve in a woman, like the distance kept by royal personages, contributes to maintain the proper reverence. Most of our pleasures are prized in proportion to the difficulty with which they are obtained. The sight of beauty may be justly reckoned in that number: nothing can be more impolitic in young ladies than to make it cheap.

A forward and witty woman may be regarded as a pleasant companion for an hour, but few men will think of taking her as a companion for life; they are quite different qualities that must attract a man to form so important an engagement.

[A good complexion and fine shape are no doubt engaging; a graceful mien and lovely features are yet

more so: but beauty without the inward adornings of the mind, and the virtues of the heart, is of little avail; it soon fades, and at last vanishes. Personal charms may please for a moment; but the more lasting beauties of an enlarged understanding and intelligent mind never tire; these will retain the heart that beauty first captivated.]

Editor, &c.

FEELINGS EXCITED BY THE DEATH OF RELATIVES AND FRIENDS.

PERHAPS death has deprived you of a virtuous relative or friend: your heart bleeds at the separation; the world now appears like a dreary waste; nothing interests, nothing engages; you feel as if you would never be happy again. Be not disconsolate: time, which heals all wounds of the heart, will heal this. Besides, you have not lost him for ever: he is only gone before you a little while to the abodes of celestial amity, where he ardently expects you to follow him, where he will welcome your arrival with infinite pleasure, and where you shall unite once more beyond the possibility or the fear of a second separation.

[It is true you beheld him overwhelmed with sickness and agonizing with pain: that face, which you had often contemplated with particular satisfaction as the picture of his mind, grew pale and ghastly; those eyes, that were wont to melt at the tale of woe, or the sudden touch of a generous idea, to smile with the sweet emanations of a kind and complacent heart, or to radiate with the particular lustre frequently attendant on sense and spirit; those very eyes you saw closed on the world and on you,—yes, and the soul, the beloved and the loving soul, that often assisted yours to mount, is fled to its native dwelling, and you are bereft of its inspira-

tion.] Tears will sometimes flow, while busy memory is recalling the mournful scene: but be not disconsolate, your friend has only paid that debt of nature which we have all, sooner or later, to pay: with him, the toils of life and the pangs of death are over; he is now, we trust, safely landed, through the merits of Christ, on that peaceful shore where is life without end, and bliss without alloy; and in due time, if you are deserving of heaven, you may hope to be reunited, never to part.

Editor, &c.

INTEGRITY OF MIND CREATES INDEPENDENCE IN SPIRIT.

THE righteous man fears his God, and has no other fear. With God for his protector, and with innocence for his shield, he walks through the world with an erect posture, and with a face that looks upwards. He despises a fool, though he were possessed of all the gold of Ophir; and scorns a vile man, though a minister of state. The voice of the world is to him as a sounding brass or tinkling cymbal: the applauses or the censures of the high or the low affect him not; like distant thunder, they vibrate on his ear, but come not to his heart. To him, his own mind is the whole world: there sits the judge of his actions, and he appeals to no other tribunal upon the earth. He possesses the spirit which rests upon itself; he walks by his own light, he determines upon his own deeds. Supported by the consciousness of innocence, and acting with all the force of Providence on his side, he has nothing to fear, — knows he can no more be hurt by the rumours of the idle, the envious, and impious, than the heavens can be set on fire by the sparkles that arise into the air, and that die in the moment they ascend.

[A solid and substantial greatness of character, like

this, places a man beyond the little noise and strife of tongues. We feel in ourselves a secret awe and veneration for him: we see that he moves above us in a regular and illustrious course, without any regard to our good or ill opinion of him, to our reproaches, or commendations. All men, even the vile, however they may hate or envy him, are constrained to reverence him in their hearts.]

LOGAN *and Ed.*

PAIN LOSES ITS POIGNANCY ON FAMILIARITY.

WE often imagine the misery of human life to be greater than it really is, [from our ignorance of the degree of insensibility to painful circumstances, which often exists in those whom we perceive in such situations of suffering, and whom we contemplate with a degree of pity, for which their actual situations do not call.

Time possesses the power of reconciling the mind to any situation, or any circumstances.] It is a law of nature, that familiarity with what, at first, was most afflicting, wears away the sense of it. He who has been condemned from his birth to laborious employment, confined to the rough accommodations of life, and exposed to the keen severities of nature, finds no weight in his burden, perceives no coarseness in his food, complains of no hardness in his couch, and feels no bleakness in the blast. Such a one is often happier than they who, in their life of ease and affluence, affect to pity him.

He who experiences a sudden reduction from opulence to comparative poverty, is, for a moment, to be numbered with the miserable; but it is only for a moment that he belongs to that class: after the first shock of the change is over, the exotic spirit becomes in a little time naturalized to the new situation, and is as happy in it as the natives of the condition to which

he is sunk. Habitude has a power not only of softening the hardest pillow, lifting the lowliest cot, refining the coarsest bread, converting inconvenience to ease, and making the weather's inclemencies mild; it is also able to dull the point of circumstances which pierce to the soul of happiness.

[He who is condemned to personal confinement, and deprived of his liberty and intercourse with the world, gradually forgets the enjoyments he once knew: they fade in the eye of memory. Time lets in ray after ray upon his darkness; the gloom grows less, the place looks lighter, and at length he feels something like genial day.]

Editor, &c.

AN ADDRESS TO YOUTH.

YOUNG men,—you are, or you expect to be, united with society by a thousand tender ties. The bosoms of your parents, kindred, and friends, are at this moment throbbing with anxiety on your account: they are fondly picturing to their minds your future character in the world. In your lot is involved the lot of multitudes: you have the power of communicating blessings or woes innumerable, inexpressible, inconceivable. [Fancy prophetically pictures you shooting up into fathers, masters, men of business, teachers, tutors, guardians of youth, physicians, lawyers, divines, magistrates, judges, legislators, or, to say the whole at once, into useful members of a mighty state, through all its variety of departments, which you may, in the progress of life, be called to fill. When your predecessors retire from the scene, are unfitted for action, or numbered with the dead, it is you who must supply their places, and carry on the system of human affairs.]

With respect to many, there is reason to suppose that the greater part of your days is yet before you: but who can say how much its pleasures or its pains may be increased or diminished by your present deportment, by the foundation you now lay, by the habits you now form, by the principles you now establish? You will soon be the actors on the stage of life: prepare, then, to perform your part, and aim at distinction. By honour, industry, and perseverance, you are almost safe of succeeding in your aims; but, without these qualities, you can accomplish nothing great.

FORDYCE *and Ed.*

THE BALANCE OF HAPPINESS EQUAL.

AN extensive contemplation of human affairs will lead us to this conclusion, that, among the different conditions and ranks of men, the balance of happiness is preserved in a great measure equal; and that the high and the low, the rich and the poor, approach, in point of real enjoyment, much nearer to each other than is commonly imagined. In the lot of man, mutual compensations, both of pleasure and of pain, universally take place: Providence never intended that any state here should be either completely happy or entirely miserable. If the feelings of pleasure are more numerous, and more lively, in the higher departments of life, such also are those of pain: if greatness flatters our vanity, it multiplies our dangers: if opulence increases our gratifications, it increases, in the same proportion, our desires and demands. If the poor are confined to a more narrow circle, yet within that circle lie most of those natural satisfactions which, after all the refinements of art, are found to be the most genuine and true.

Happiness does not depend on external circum-

stances: it has its seat within the mind. [We see that the senses and appetites, even the affections and intellects, are capable, in their coarsest degree, of conferring gratification: we behold the poor man relish his simple meal with quite as high a gust as the rich man does his luxurious feast: the obscure tasting all the joys of social and kindred ties, with as warm and as pure delight as the most powerful: the humbly gifted mind, the unrefined taste, receiving almost as much satisfaction from the imperfect works of art, as the philosopher and the refined amateur from its more exquisite specimens.]

BLAIR, &c.

DESCRIPTION OF THE SELFISH.

THOSE who are under the dominion of selfishness are the most dangerous of persons, and the worst of all connexions. In the hearts of the selfish there is nothing that is good, great, or generous, but every thing that is low, mean, and base; and those who have any connexion or concern with them have great reason to be afraid, and to be on their guard. [If those who are under the absolute government of selfishness be happy themselves, it is a matter of indifference to them how many around them are unhappy: if they be in prosperity, they are unmindful of all the sons and daughters of adversity: if they rejoice, they are not concerned about those who weep; if they enjoy riches and plenty, they are regardless of the wants and troubles of the poor; if sorrow, mourning, and death keep from their habitations, it is nothing to them in whose houses they prevail.] They are too much confined to themselves, to feel any interest in the situation of others: from them no real grateful return is to be expected for any favor that they receive; and, if they shew any kindness or

attention to others, it is only to promote their self-interest, or to obtain the gratification of some selfish desire.

The selfish are dark, concealed, and deceitful, in their transactions: if they think that it may promote their own interest, they will, without hesitation or remorse, betray and ruin even those who have done them every possible good. They are commonly sycophants to the great, and their flatterers, so long as they expect any thing from them; but when all their expectations terminate, then they will be among the first to lessen and reproach them. They have neither principles nor feelings; and, as they have no friendship for others, no one has any for them: they are insulated beings, alike despicable and despised.

REV. J. WRIGHT *and Ed.*

MODEST MERIT.

THE man of modest merit may, at his first setting out in the world, work his way somewhat slowly,—as the sober dawn rises by little and little, and softly steals upon the world; but like it too, his progress will be sure. When men see him steadily attending to his business, and displaying an honourable principle in all his transactions, they will be ready to sanction and support him. By real, increasing, unostentatious worth, he will silently gain real, increasing, unreluctant regard. Free from pride himself, he will not be apt to hurt the pride of other men: he will not expose his weakness by attempting beyond his strength: he will improve on acquaintance, instead of losing by it; and in proportion as his merit is discovered, the best people will be disposed to encourage it for its own sake, and to love him for not proclaiming it. By accepting their kindness as a favor, he will receive the more. Pride cannot stoop to own itself obliged;

but humility is full of gratitude; and gratitude is so very rare, that it is unspeakably pleasing.

[His benefactors will grow in their friendship, when they perceive that he does not grow upon it; and, perhaps, they will help him forward with the greater zeal, that they are not afraid of his arrogantly standing in their way. His principles were formed in his youth, and are now established: he will do nothing impious, for he remembers his Creator; he will do nothing dishonourable, for he reverences his conscience; and he will do nothing insolent, because he respects mankind. Who that beholds such behaviour, can forbear to approve it? Accordingly, earth and heaven will smile; men will patronise, angels will guard, and God will prosper him.]

FORDYCE *and Ed.*

THE MISERIES OF POVERTY.

THERE is scarcely among the evils of human life, any so generally dreaded as poverty. Every other species of misery, those who are not much accustomed to disturb the present moment with reflection, can easily forget, because it is not always forced upon their regard; but it is impossible to pass a day or an hour in the confluxes of men, without seeing how much indigence is exposed to contumely, neglect and insult, and in its lowest state, to hunger and nakedness, to injuries against which every passion is in arms, and to wants which nature cannot sustain.]

In poverty there is nothing but gloom and melancholy; the mind and body suffer together; its miseries bring no alleviation; it is a state in which every virtue is obscured, and in which no conduct can avoid reproach; a state in which cheerfulness is insensibility, and dejection sullenness; of which the hardships are without honour, and the labours without reward.

Poverty though only a misfortune, generally meets with the punishment of a crime. Whatever good qualities a man may have, if he be poor withal, he and his qualities will be despised; he will be a burden and an eyesore to his friends, and be looked on in the world with a cold and suspicious eye. Poverty bends a man to dishonourable practices, and often drives him to dishonest deeds.

Seeing then the sorrows that poverty has in its train, exert yourself by every fair and honourable means to avoid its withering effects. Beware of idleness and prodigality, they will bring any man to ruin; while industry and economy will secure to any man, at least a competence, if not riches. By labour and perseverance you will be very little in fortune's power; there being, humanly speaking, as certain roads to wealth, if men resolve to keep within the proper bounds, as from one city to another.

JOHNSON *and Ed.*

AFFECTION BETWEEN PARENTS AND CHILDREN.

THE most perfect friendship that can subsist in any case but that of happy wedlock, is what obtains between a wise parent and a dutiful child, where there is much benignity on one side, and a well-taught mind on the other; where the air and voice of authority are softened into the tone and aspect of superior graciousness, and the idea of obedience is forgotten in the alacrity of affection; where there is no room for rivalry or jealousy, the parent delighted with the attention, respect, and tenderness of the child; and the latter transported with the venerable smiles, easy confidence, and lovely condescension of the former: the former filled with the purest satisfaction, to find his child rewarding his cares, answering his wishes, realizing his hopes; and the latter contemplating his parent with

genuine gratitude, and anxious to secure his esteem, mitigate his troubles, and support his age.

[It is difficult to determine which of these is happier; the son that maketh a glad father, or the father blessed with such a son. The very looks of the father bepeak the inward satisfaction of his heart; he feels himself to be reaping the harvest of all his cares and labours in the duty, affection and felicity of his dear child. The infirmities of age sit light on him; sorrow dwells not on his mind: he smiles at the approach of death; sees himself still living and honoured in the memory and the person of his son, his other dearer self; and passes down to the receptacle of all the living, believing that he has discharged his duty in his station of life, and that he is leaving a son that will add honour to his name.]

FORDYCE *and Ed.*

OUR IGNORANCE OF GOOD AND EVIL IN THIS LIFE.

MAN is ignorant of the influence which the present transactions of his life may have upon those which are future: the events of today may branch out into consequences which may assume a direction quite opposite to that in which they set forth, and spread themselves over all his life to come. There is not any present moment that is unconnected with some future one: the life of every man is a continued chain of incidents, each link of which hangs upon the former. The transition from cause to effect, from event to event, is often carried on by secret steps, which our foresight cannot divine and our sagacity is unable to trace: we may succeed in our wish and be miserable; we may be disappointed, and blest in the disappointment. Evil may, at some future period, bring forth good, and good may bring forth evil, both equally unexpected. Had the patriarch, Joseph, continued to loiter under his father's fond indulgence, he might have lived an obscure and insignificant life: from the pit and the prison,

arose the incidents which made him the ruler of Egypt, and the saviour of his father's house.

[We know not what is good for us in the future periods of life; but God perfectly knows it; and, if we faithfully serve him, we have reason to believe that he will always consult it. Before him lies the whole succession of events, which are to fill up our existence: it is in his power to arrange and model them at his pleasure; and so adapt one thing to another as to fulfil his promise of making them "all work together for good to those who love him."]

BLAIR *and Ed.*

A SERIOUS AND FIRM FRAME OF MIND.

A serious frame of mind is an indication of a sound judgment. That magnanimity which rises superior to the events of life; that fortitude which bears up under the pressure of affliction; and that Christian heroism which, neither moved with the threatenings of pain nor with the blandishments of pleasure, holds on rejoicing to the end; are all of them but expressions of this character of mind: they are the light, the giddy, and the volatile, who are the sport of caprice, or the prey of passion. Persons of such a character have no permanent principle of action: they are the sinners or the saints of accident, and assume every folly to which the fashion of the world gives its sanction.

Very different is the serious man who communes with his own heart: he follows not the multitude; he possesses that strenuous and steady mind, which walks by its own light, which holds its purpose to the last; that self-deciding spirit which is prepared to act, to suffer, or to die, as duty requires. [Being thus, by the grace of God, the master of his own mind, he is above the world; and through prosperity or adversity, through life or death, goes forth conquering and to conquer:

he is not guided by events like the giddy multitude, who fall into any form by the fortuitous concourse of accidents; but, imitating the Providence of heaven, he takes a direction of events, and makes the course of human affairs bend to his purposes, and terminate in his honour.]

LOGAN *and Ed.*

THE FEMALE CHARACTER.

WOMEN were made to be the reasonable companions of men; and are formed, by nameless delightful sympathies, to improve their pleasures and sooth their pains; to lighten the load of their domestic cares, and to spread a certain grace and embellishment over human life.

Travellers have always remarked, that women in all countries are civil, obliging, tender, and humane; that they are ever inclined to be gay and cheerful, timorous and modest; and that they do not hesitate, like men, to perform a generous action: not haughty, not arrogant, nor supercilious, they are full of courtesy and fond of society; more liable, in general, to err than man, but, in general, also more virtuous, and performing more good actions than he. No stranger ever addressed himself, in the language of decency and friendship, to a woman, whether civilized or savage, without receiving a decent and friendly answer; but with men it is often found otherwise.

[In the order of creation, God began with the meanest things and ended with the noblest; so women are the masterpiece of nature, and the model of all perfection. There is no good which is not found in a higher degree in woman than in man, not only in body but also in mind, and not only more vigorous but sooner at maturity: they are acknowledged by all to be more merciful, faithful, and charitable than men; more kind in their nature, and more warm in their

attachments. They will attend the sick with the most inexhaustible patience and unwearied vigilance: they will sit whole nights by the sick bed, without complaining of fatigue: there they will watch the slumbers of the restless body, and anticipate the wants of the asking eye: they will minister the cup that is to comfort or to cure, in a manner that adds to its efficacy, or, at any rate, soothes the mind. In these tender offices, nature has formed them quite distinct from men.]

But as women are beings whose souls are of a more ductile temper than the harder metal of man, so may be made both better and worse; and certainly, it must be confessed, when women prove bad, like the best things corrupted, they become the worst.

LEDYARD and Ed.

ON SERVANTS.

THE connexion between master and servant is a contract of wages for time and labour, and contains both expressed and implied duties.

First, it is required of servants, that they be strictly honest: dishonesty in any condition of life is base, shameful, and wicked; but it must be doubly so when it is committed against those who put confidence in our honesty, for then it is attended with a breach of trust, and aggravated with the basest and blackest ingratitude. [The midnight thief who breaks into a house, is not half so guilty as the servant that robs the person who puts his goods into his hands, with a design and a confidence that he will preserve them.]

But, besides downright dishonesty, a servant may be unjust and injure his master as deeply by carelessness and profusion. [Carefulness and frugality are as much the express or implied terms of the contract, as honesty; and the want of the former is as really a breach of trust as the want of the latter, and just as ruinous.]

As servants sell their time and labour to their masters at a certain price, consequently they are bound to attend to the duties of their place, and not give themselves up to idleness, company-keeping, or any other disorderly course, which may take them off from their master's business.

Besides these, servants ought to be tractable and patient: submission is their duty, for God has commanded servants to obey their masters. [They whose fate it is to serve others, must resolve to make allowances for their humours, to put up with some things that may seem very mortifying, and to bear reproofs with patience. Civil language is always cheap, and impertinence provoking: in cases of passion, silence is the greatest prudence, and a little patience the nearest and surest way to peace.

Lastly, servants should never tell the affairs of the family they belong to; for that is a sort of treachery, and often makes mischief.

All these are necessary duties of servants, which they are carefully and conscionably to perform, not so much to escape the master's anger as God's, who will certainly call every one of them to an account how they have behaved themselves towards their earthly masters.]

RIDDOCH *and Ed.*

MASTERS.

DOMESTIC economy, and the credit and happiness of a family, depend so much on the servants, that the selection and regulation of them must be considered as an essential part of prudence and duty.

Good masters generally make good servants: those who are continually changing their servants, and complaining of bad ones, have good reason to believe that the fault is in themselves, and that they do not know how to govern. Few, indeed, possess the skill

to unite authority with kindness, or are capable of that steady and uniformly reasonable conduct, which alone can maintain true dignity, and command a willing and attentive obedience.

Give your orders in a plain distinct manner, with goodnature, joined to a steadiness which will show they must be punctually obeyed. Treat all your domestics with such mildness and affability, that you may be served rather out of affection than from fear: yet avoid familiarity with them; for if you be too familiar with them, they will quickly be your fellows, and despise your authority. [They should be treated neither as your fellows nor your slaves, but with a distance, yet a decent and becoming distance, carrying with it a suitable respect to them; and by this means they will both fear and love you. Make their situations as comfortable to them as possible; but remember, if you make them your confidants, you spoil them, and debase yourselves. Let them see that you perfectly know their merits and defects, that you have your eyes upon them, and are not to be cheated.]

Be not severe on small faults, as frequent chiding hardens them against reproof and weakens authority. If your servants do not amend their faults after two or three rebukes, dismiss them; and never degrade your character by passion and scolding.

MRS. CHAPONE *and Ed.*

THE SABBATH.

GOD has commanded every seventh day to be kept holy: he allows us six days out of seven for worldly concerns; but the seventh he has reserved for his own service. And consider how necessary and reasonable the appointment: by it mankind are reminded of the vanity of the world, the uncertainty of life, the approach

of death; they are this day called off from their worldly pursuits, to think and hear of eternity, to have serious meditations suggested, to have good dispositions raised. Without this merciful institution, how many would have allowed neither themselves nor their servants proper seasons for repose. If there were no sabbaths in a nation, there would soon be no religion; and what then would become of the interests of morality? The great mass and body of the people having little or no education, and, early obliged to labour for their bread, would remain all their days in gross ignorance of every moral or sacred principle, were it not for those religious assemblies on the sabbath, in which they hear of God, and Christ, and judgment, and heaven and hell.

[But religious assemblies, independent of effect upon their moral principles, by leading numbers of them to meet together in an orderly way, and in their most decent appearance, tend to humanize and polish their manners; they strengthen the social connexions, and promote friendly intercourse among those who are in the same neighbourhood, and in the same lines of life. It must, at the same time, be agreeable to every humane mind, to think that one day in seven is allotted for rest to the poor from their daily labours, and for such enjoyments of ease and comfort as their station affords. It is the only day which gives them occasion to feel themselves as belonging to the same class of beings with their superiors, when joining with them in the same acts of worship, and recognising a common Lord, who only looks upon the heart.]

BLAIR *and Ed.*

THE BIBLE.

STUDY your Bible; it will teach you the best way of living, the noblest way of suffering, and the most comfortable way of dying; it is a book full of entertain-

ment, as well as instruction, composed by a great diversity of authors, and all of them divinely taught: they were inspired by God to be the teachers of mankind, and, in order to gain them the more belief and veneration, he invested many of them with a command over nature, and the knowledge of futurity: they address you in the name of God, with an authority that can only be equalled by their mildness, on subjects the grandest and most important, in a happy variety of styles, amidst an uniformity of sentiment, and an agreement in facts which, the multiplicity of them considered, must appear truly admirable! No other book contains so much to inform, impress, and delight reflecting minds, laid together in a manner so extensively adapted to their various turns of understanding, taste, and temper; where the fancy and the heart, the intellect and the conscience, are applied to by turns with such familiarity, and yet such majesty; where the frailties, disorders, and distresses of human nature, are all so feelingly laid open, and the remedies which heaven has provided so tenderly applied.

[The most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct his conduct, and illustrate the works of God and the ways of men; and he will, at last, leave the world, confessing that, the more he studied the Scriptures, the fuller conviction he had of his own ignorance, and of their inestimable value.]

SCOTT and Ed.

REFLECT ON THE PROGRESS OF LIFE.

WHEN we consider that our present existence is a state of probation, upon which an eternity of happiness or misery depends, and that, as death leaves, judgment will find us ; it becomes us to have serious thoughts of the progress of our time, and the important business for which we were sent into the world.

For the sake of your souls, then, be persuaded sometimes to make a solemn pause in your progress, and to look back upon the years which are past, and seriously consider how far you are come from the cradle, and how near, even in the course of nature, you are to the grave. If you be twenty years of age, one third of your life is already gone ; if you be thirty, one half of it is already behind you ; and if you be fifty, you have but poor ten or twenty years to see the sun, and sojourn among the sons of men. Of the time that is gone, you cannot now call back one hour, undo one single action, nor recover so much as a moment to live it over again, though all the joys of heaven, and all the torments of hell, depended upon its return.

[The days, the months, the years, which once were before you, are now vanished into mere shadows, and swallowed up for ever in the gulf of eternity ; and thus, ere long, will it be with life itself. You must part with it as entirely, and as irrecoverably, as you have done with the bygone year ; no hour to be recalled, no error to be amended, nothing to be done but to launch out into eternity, appear before God, and receive according to the deeds done in the body, whether they have been good, or whether they have been evil.]

RIDDOCH.

THE END.

J. and C. Adlard, Printers, Bartholomew close.

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