

A

SERMON

TO

YOUNG WOMEN:

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RICHMOND.

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TO

MRS. JEAN WOOD,

Who knows so well what a Woman ought to be, and has so happily, in the course of a long life, exemplified this knowledge, the following Discourse is inscribed as a token of the esteem and affection of

THE AUTHOR.

April, 1819.

A SERMON
TO
YOUNG WOMEN.

“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.”

1 Tim. ii. 9. 10.

CHRISTIANITY recognizes the various relations and conditions of the children of men, and enjoins the duties which result from them. Whatever men and women, husbands and wives, parents and children, masters and servants ought to do, is pointed out with clearness and precision sufficient to satisfy the enquirer after truth. Women seem to be under the especial protection, and to attract the particular notice of this benign and generous religion. While it peremptorily prescribes their duties, it puts on them the most valuable ornaments, invests them with the highest dignity, and affords them their best enjoyments. They ought then to regard with favour any attempt to explain and enforce a passage of scripture particularly addressed to them.

In the context, the apostle delivers a precept to men; and in the text he addresses women in the same style of authority; “In like manner also, I will that women adorn themselves in modest apparel,” &c. He, in this injunction, has respect to the personal appearance or dress of women, and their conduct.

I. *He gives direction concerning their personal appearance.*

Altho’ this may, by many, be regarded as a subject unworthy of a preacher’s attention, and below the dignity of an apostle, yet it seems that the inspired writers judged differently. Peter uses language on this subject very similar to that of

Paul. 1 Pet. iii. 3. "Whose adorning, let it be not that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." The reason of the attention given by the sacred writers to this subject is, *its moral influence*. There is a connection between the personal appearance and many passions and dispositions of the heart. This was observed by the heathen. It was said of one who lived in old time, that if he wished to ruin a poor man, he gave him costly raiment. We are very apt to think ourselves the better for fine clothes, and less worthy of notice when coarsely and meanly clad. Excessive attention to dress indicates a mind vain and fond of trifles, and promotes the disposition of which it is an index. This extravagance often too produces loss of time, pecuniary embarrassments, and foolish rivalries. It curtails the means of doing good, and lessens the inclination to exercise charity. It occupies that place in the heart which ought to be occupied by a passion for moral and intellectual improvement. It is in reference to these things that the apostle delivers his precept, and by his phraseology it appears that he has in view, both the indications which the fashion of apparel gives of the wearer's disposition, and its effects on the beholder. He would have women adorned in such a manner as to evince a modesty, and purity, and delicacy, which instead of prompting the bold and licentious, overawe and subdue them into reverence. He knew the commanding influences of unaffected virtue, and he wished them to be exerted for the benefit of society.

The import of the various injunctions of scripture on this subject seems to be this, that women should not study personal ornament to the neglect of the duties of piety and virtue, or for the gratification of their vanity; should not indulge this propensity so as to embarrass those on whom they depend, or limit their own charity; and finally should not dress in such a way as to attract the attention of those who come into our solemn assemblies to gratify the lusts of the eye. The apostle Paul seems to direct his Corinthian sisters to wear veils in

church. 1. Cor. xi. 10. "For this cause ought the woman to have *power* on her head because of the angels." In this passage, it is understood that the word *power*, is used for the sign of subjection to power or authority, which in ancient times was the wearing of a veil. And as for the *angels* mentioned by the apostle as a reason for this covering of the head, it is not supposed that they were the heavenly messengers, but persons* sent by the heathen as spies to observe the proceedings of christian assemblies. With this interpretation the text is very intelligible, and affords an admonition worthy of regard.

Notwithstanding the observations that have been offered, it is not supposed that the apostle intends rigidly to forbid all attention to personal appearance. The beneficial effects of this negligence are more than questionable. When our Saviour says, "Labour not for the meat that perisheth," he surely does not forbid active and laborious industry in the ordinary business of life; but the making of *perishing meat* the principal object of labour. So here it is thought that St. Paul intends to prohibit the employment of much thought or care on external ornaments, or making them a subject of principal attention. These remarks have been made for two purposes: first, to remove that scrupulousness of conscience which is generally too much exercised with trifling restrictions, and lays too great stress upon them; and secondly, for the purpose of exhorting the young not to set their hearts on fooleries of this sort, but to raise their affection to higher and better things.

In the phraseology of the apostle there is particular reference to the attire of *strange women*. And there is reason to believe that among the Greek and Roman matrons and maidens, there was a disposition to imitate their meretricious ornaments. It is, however, due to our countrywomen to testify that in no country, and in no age have the purity and dignity of the female character been better sustained than among them. Long may they be the solace and the glory of their husbands and fathers!

* Angel signifies a person sent, a messenger.

II. *The apostle commands that women should adorn themselves, with good works.*

The discharge of any duty, resulting from any relation, is a *good work*. The precept of the apostle, couched as it is in the most general terms, takes a wide range. It may indeed be offered as a general remark, that christianity is not satisfied with the meagre performance of insulated duties. It recognizes every obligation, and requires at least honest endeavours to fulfil it. All that it becomes you to do then is here enjoined; and you are urged to the performance by the consideration that thus you will clothe yourselves with the most precious and most lasting ornaments. It is obvious that we cannot, in this discourse, discuss so general a subject in detail. In making a selection of particulars, regard shall be had to the most appropriate and important.

1. First then let it be remarked, that mental improvement will endow you with much more efficient and permanent influence than any personal attraction. This remark is intended to apply not only to the particular phraseology of the text respecting female ornaments, but to the ability of performing many of the good works, with which you are required to adorn yourselves. Females are expected to exert, and actually do exert a powerful influence on society at large. It is chiefly owing to christianity that this is the case. The religion of Christ, then, requires them to make this influence salutary in its operations. They are to soften the fierceness of man; and, at the same time, to excite him to deeds of high enterprise and splendid benevolence; to rouse him from the sloth of his nature, and prompt him to acts of beneficence. But women, trained to the eager pursuit of mere trifles, or left without cultivation are utterly incapable of applying and directing the stimuli, which produce these salutary effects. But again, *home* is woman's proper sphere. There she shines in her true glory. But how can she be a suitable companion and counsellor, with an uninformed mind and an untutored heart? How can she afford the rudiments of learning, and give

a right direction to the opening understanding and incipient passions, unless her own mind has been improved? Without forbidding then, or dissuading a reasonable intention to what are termed personal accomplishments, we would earnestly exhort you to be diligent in seeking intellectual improvement. Instead of wasting your time in reading the extravagancies of romance, employ it in studies, which afford a wholesome and vigorous exercise to the understanding: instead of cherishing a morbid sensibility by weeping over the fictitious tales of distressed lovers, or traversing in imagination, the dark galleries and silent halls of haunted castles; acquire by daily intellectual exertion, that steadiness and firmness of mind, which will enable you to bear the sorrows of real life, and to discharge the duties incumbent on you in a way that will afford the testimony of a good conscience.

The importance of this subject justifies the expression of deep regret on account of the miserable state of female education in our country. How can any solid acquirements be made, when the young unformed mind is distracted by a prodigious variety of different lessons; and when mere accomplishments are more highly prized than sound and good learning? It is easy to see how, according to the present system, (if it may be dignified with that name) a passion for show and display may be cherished and strengthened, until it shall give its cast and colouring to the whole character. If that, indeed, were the design of a course of education, the plan now most in vogue would possess, in a very high degree, that part of true wisdom which consists in the adaptation of means to ends! But when it is considered that the proper office of a good education is to prepare the subject of it for acting a good and useful part in every relation, it is impossible not to see how little fitness there is in the means employed, to the end proposed. This important subject cannot be discussed at large here. But we must be allowed to make another remark, which we entreat you duly to regard. Our habits and customs so abridge the period of youth, that there is not time for that course of discipline through which all ought to pass, or

for the acquisition of that knowledge which all ought to possess. Three or four years, at most, are allowed to intervene between childhood and womanhood. This unhappy circumstance, will oppose material obstacles, we fear, to any important improvement in our system of education: it less is resolved that the *mind shall be the standard of the woman*. This remark need not be confined to your sex. Boys are as often put forward for men, as girls are for women. And parents, very frequently, instead of adopting wise measures to restrain this prematurity, yield to the influence both of natural causes and foolish customs, and push their children forward into the world, before their understandings or their hearts are prepared for the duties of life. The time of childhood in Europe is nearly twice as long as it is in this country. Let this be a powerful motive to diligence in the pursuit of useful knowledge. Waste none of that season so short and so precious, in idleness, in mere ceremonious visiting, in useless diversions and amusements. This period is more valuable than gold or jewels. Guard it carefully, improve it diligently; and ever remember, that a wise youth makes a happy old age.

In this place a direction of female influence will be suggested, which might produce a very happy effect. The diffusion of useful knowledge among all classes of our community is confessedly a matter of first rate importance. In a country where every citizen has an influence in the enactments of the laws and the administration of the government, surely every citizen ought to be well informed. How happy would be the effect, if every female among us, in all her relations, should encourage the zealous pursuit of knowledge in the other sex; should throw off silly fellows who substitute flippancy and pertness instead of good sense, and the ease of impudence in place of the humble assurance of knowledge; and should countenance the modest retiring and studious, who endeavour to prepare for the able and faithful service of their country, in any department to which they may be called.

2. It is not however by the cultivation of the understanding alone that you are to be prepared for your proper sphere, and

accomplished for every good work expected of you. We may know our duty, and yet not be disposed to discharge it. The discipline of the heart is even of more importance than that of the understanding. And here we confidently refer to the scriptures as affording the best, and indeed the only infallible lessons. In the sacred volume, you will find that which will effectually repress pride, vanity, and the other sins that beset the female heart; and at the same time will elicit the very best affections of your nature. Under the genial influences of christianity, female softness becomes still softer, female affection more devoted to its legitimate objects, female purity is blanched to more immaculate whiteness; female dignity is invested with the glories of immortality. As an instance or two of the manner in which the scriptures address the sex, a few quotations will be offered. The repetition of the text cannot here be unsuitable. ‘In like manner also, that women adorn themselves in modest apparel, in shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, (which becometh women professing godliness) with good works.’ To the similar passage quoted before from 1. Pet. iii. 3. ‘Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on apparel;’ the apostle subjoins, “but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price. For after this manner, in old time, the holy women adorned themselves.” Tit. ii. 3. 5. ‘The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.’

In the restrictions laid on women, as well as in the positive precepts addressed to them, there is much wisdom and benevolence. As a single illustration of this remark, we would

advert to the command that women should be *keepers at home*. The apostle does not intend here to prohibit social intercourse and the interchange of friendly visits, or attendance on the worship of God: but the custom prevalent and pernicious in all ages, of strolling from house to house, of spending much time abroad, not for purposes of mercy or kindness, nor of seeking instruction in the way of duty; but of mere gadding and tattling, of hearing and repeating any thing and every thing that circulates through a censorious neighbourhood. In another passage, 1. Tim. v. 13. the sacred writer expresses himself in terms of strong reprehension respecting this character. “And withal,” says he, “they learn to be idle wandering about from house to house; and not only idle, but tattlers also, and busy bodies; speaking things which they ought not.” The conduct here reprobated, always produces mischief, and sooner or later ensures contempt. The prohibition then is surely wise and benevolent—Lay the restraints on yourselves enjoined in scripture, cultivate the affections which it requires, and you will infallibly secure your best interests.

3. Active industry and habits of economy constitute an important part of the good works with which women are to be adorned. On this subject hear a lesson given by the mother of king Lemuel. Prov. xxxi. 10—31. “Who can find a virtuous woman? for her price is far above rubies.—The heart of her husband doth safely trust in her, so that he shall have no need of spoil.—She will do him good, and not evil, all the days of her life.—She seeketh wool and flax, and worketh willingly with her hands.—She is like the merchants’ ships, she bringeth her food from afar.—She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.—She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard.—She girdeth her loins with strength, and strengtheneth her arms.—She perceiveth that her merchandize is good: her candle goeth not out by night.—She layeth her hands to the spindle, and her hands hold the distaff.—She stretcheth out her hand to the

poor; yea, she reacheth forth her hands to the needy.—She is not afraid of the snow for her household; for **all** her household *are* clothed with scarlet.—She maketh herself coverings of tapestry; her clothing *is* silk and purple.—Her husband is known in the gates, when he sitteth among the elders of the land.—She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant.—Strength and honor *are* her clothing; and she shall rejoice in time to come.—She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.—She looketh well to the ways of her household, and eateth not the bread of idleness.—Her children arise up, and call her blessed; her husband *also*, and he praiseth her.—Many daughters have done virtuously, but thou excellest them all.—Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD she shall be praised.—Give her of the fruit of her hands; and let her o' n works praise her in the gates.”

A very few remarks will be made only on one verse in this passage. The virtue of industry is dwelt on with admirable force and beauty; and is connected in a very affecting manner with the exercise of charity. The virtuous woman is not industrious on merely selfish principles: for, “She stretcheth out her hand to the poor; yea she reacheth forth her hands to the needy.” This is because, “The law of kindness is in her heart;” and she has not acquired the morbid sensibility, which shudders and faints in the presence of objects of distress. With all a woman’s kindness and sympathy, mingled with the fortitude which becomes a reasonable being, she goes to the cottage of sickness and want, supplies the necessities of the poor, and affords consolation to the afflicted. As clouds and falling showers reflect the loveliest tints of solar light, so a virtuous and benevolent woman is invested with the brightest radiance of loveliness amidst tears and sorrows. In the dark scenes of adversity she appears a “ministering angel.” No hand so gently applies the balm, no heart so deeply sympathises with the distressed, no vigilance is so wakeful, no attention so unwearied, no affection so

inexhaustible, no friendship so assiduous so true so faithful so firm, as that of an enlightened pious benevolent woman.

4. But we must leave this theme, on which it would be pleasant to dwell, and advert to other topics presented in scripture to our consideration. It is most explicitly the doctrine of the gospel, that women, when unmarried, should be under subjection to parents; and, on a change of state, to husbands. This subject is here introduced for the sake of observing, that this condition of the sex makes the cultivation of a meek and quiet spirit, their peculiar interest and duty. But, whatever may be the natural disposition, this temper cannot be cultivated, where there is unrestrained self indulgence. The habit, which young people so often acquire, of gratifying their inclination for pleasure without control, is sure to produce waywardness, obstinacy, and peevishness. Hence the wisdom and benevolence of the precept which enjoins daily self denial. They, who humour the caprices of the young, are regarded by them as their best friends. They are, in effect, their worst enemies; because they encourage the indulgence of passions incompatible with true peace of mind. We are never more directly in the road to ruin, than when doing just as we please: unless indeed the love of God reigns in our hearts; and it is our highest pleasure to do his will, and to walk in his ways. Learn, then, habits of self-government; and with a quiet and cheerful spirit, submit to all the disappointments which may occur in our plans of enjoyment.

It ought to be remarked in this place, that the submission enjoined on women in scripture is limited to things lawful or indifferent. Nothing can dissolve your obligations to God, or exempt you from the duties which you owe to him. No man has a right to control the conscience, or command what is wrong. And on assuming such authority, he ought not to be obeyed. The apostle Peter recognizes this truth, and exhorts to the firm and fearless discharge of duty, where he says, "For after this manner in old time the holy women, also, who trusted in God adorned themselves, being in subjection

to their own husbands; even as Sarah obeyed Abraham, calling him *Lord*—whose daughters are ye so long as ye do well, and are not afraid with any amazement;” that is so long as without fear of man ye steadily and faithfully discharge your duty. But here permit me to say to the pious, who have ungodly relatives, that their firmness must be mingled with much meekness and prudence. Every concession must be made, every compliance yielded, that comports with conscience and duty. And above all things reproaches and unseasonable admonitions must be avoided. These harden the heart and create disgust, where the object is to soften and conciliate. But worst of all is the policy of some well meaning women, who, on occasion of a little pique, are sure to pour out a volley of pious rebukes and exhortations. The effect of this mistake is most mischievous. May you, who have parents, husbands or brothers, out of the fold of Christ, be endowed with the wisdom of the serpent and the harmlessness of the dove; and be made instrumental in the salvation of those whom you so tenderly love, and with whom you are so nearly connected.

5. This remark brings us to the last duty which will be specified in this discourse. It is that of employing female talent and influence in promoting vital piety, and lessening the evils of sin in this world. Not that women are allowed to become public instructors, and governors in the church of Jesus Christ. This we think contrary to order. There are, however, many ways in which the interests of religion may be subserved by the zeal and piety of the sex. The domestic influence of women is great; it is most salutary, when they diffuse through their dwellings the light that shines from on high; and make all about them partakers of the peace and joy shed on their hearts, by the good spirit of the Lord.—The social influence of women is great. And the more generous the nature of man, the more deeply is the influence felt. He is a brute, who can insult female purity by coarse jokes; and wound female piety by profane ribbaldry. Let it always be seen, then, that hardened impiety, mockery of religion, and unholy jesting are highly offensive and painful to you. Never

receive these things with a titter, nor dismiss them with a laughing merry reproof. Let it be distinctly understood that those who will indulge in these gross and unprofitable sins in your presence, must in pursuing this indulgence, trample on your best feelings and wound your nicest sensibilities. In this way, you may lay many salutary restraints; and promote habits of decorum and reverence of religion, highly useful to society. But you may do more than merely lay restraints. By exemplifying the meekness, the patience, the humility, the charity, the fervent piety, which characterize true religion, you may recommend it to the acceptance of others.

Moreover, without travelling out of your proper sphere, you may by many direct efforts promote the cause of Christianity in the world. Notwithstanding all the ridicule, then, which has been thrown on female charitable societies, we fearlessly commend them, and exhort you to be zealous and active in their support. When conducted in a proper spirit, they are "twice blest;" in those who give, and those who receive. They call forth the best affections, and promise the best results. Indeed it seems to be peculiarly proper that women should, while they partake of the blessings of the gospel, be instrumental in communicating them to others. Accordingly we find that in every age their zeal has been distinguished, and recorded to their honor. When our blessed Lord was on earth, they ministered to him of their substance, and gave decided proofs of their devotion to his cause. When he hung on the cross, they stood, and, in agonizing sympathy beheld his sufferings. They, too, sought his tomb to pay the last sad offices to him, whom they had loved so well, and honored so highly; and they participated in the joy and triumph of his resurrection. And when Preachers were sent forth with the messages of heavenly mercy to dying sinners, we find women embracing the faith, and so labouring in the gospel as to attract the notice of the apostles. In later times they manifest the same zeal. This is particularly true of our own countrywomen. We could mention a Graham, and many other mothers and sisters in Israel, whose praise is in all the churches,

But why descend to individuals? The numerous female Bible Societies; Sunday School Associations; Tract Societies; Orphan Asylums; Education and Missionary Societies, in this land, afford decisive testimony on this subject. And, which is highly honorable to the female character, it is well ascertained that in many instances at least, these institutions are supported not by an increased demand on husbands and fathers, but by a retrenchment of expenditures, or by employing, in productive work, some part of that time which had been spent in recreations.

All this zeal is fully justified. The obligations of the female sex to the gospel of Christ, are great and numerous. We can hardly imagine the condition of any two classes of the human family more different than that of women in heathen and in christian countries. The cause of this difference is to be attributed in part to the representation given in scripture of the origin of the human race, and the essential qualities of the species. Woman was formed of man, bone of his bone, and flesh of his flesh; she is endowed with the same faculties, the same capacities of suffering and enjoyment; and above all, she possesses, in common with him a rational and immortal soul, capable of being raised by the redeeming grace and mercy of God, through faith and piety, to the enjoyment of a pure, incorruptible and unfading inheritance in the heavens. It is immortality which clothes the race with true dignity. Exclude this idea, and we are degraded to reasoning beasts. Looking only to the present existence, we are concerned only for present gratification. Our pleasures are low and carnal. In this temper, and with these views, man employs his superior strength and hardihood, in bringing those most nearly connected with him into complete subserviency to his views and desires. The inevitable consequence is the complete subjugation of woman to the humours, the caprices, the appetites of man. But admit the doctrine of immortality, and let eternity impart its grandeur and glory to the whole race; and let these magnificent ideas be associated with

the various relations between the sexes, and at once they are exalted and purified; new honors are given to all their connections, and the whole scene of domestic life is changed from one of stern unrelenting authority on one side, and reluctant sulky obedience on the other, to that of generous affection and cheerful compliance. Not greater is the transformation produced by throwing the warmth and genial influences of a vernal sun on the darkest and iciest vale of Nova Zembla, than that produced in domestic scenes by the life and immortality brought to light in the gospel.

In accounting for this change, it is proper to take into view the powerful restraint which the gospel lays on that depravity of the human heart, which leads to the humiliation of women. Men under the influence of the pure and heavenly doctrines of the gospel, do not indulge those passions which regard the other sex as mere instruments of pleasure. On the contrary a solemnity and sacredness are given to marriage, which raise it from a bargain of convenience to the sanctity of religious rite, from a civil contract to a divine ordinance. Fidelity to the engagement is sanctioned and secured not only by the pledge of human faith, and the enactments of human law, but by the promised blessing and the threatened curse of the Lord Almighty.

The relations of father and mother too assume new dignity and importance in connection with christianity. In conformity to its precepts, children are not only to be nursed and furnished with the means of temporal subsistence; but in earliest life, consecrated to the service of God, they are to be placed in a state of moral discipline, and trained for eternity. Thus does christianity connect the various domestic relations and affections with the high and holy things of the eternal world, and crown them with glories that never fade. The fact that an infant immortal, is committed, when the heart is most susceptible, the will most flexible, the sensibilities most acute, to woman, to be moulded into the likeness of an angel and fitted for the inheritance of the saints in light, gives a value and

importance to the sex with which nothing but christianity has ever invested them.

At the same time, this religion, by direct precept, enjoins the exercise of that tenderness and gentleness, which an ingenuous and noble mind is ever ready to manifest towards the timid, the weak, and the unprotected. “Giving honor to the wife, as to the weaker vessel,” is the precept of that apostle, who united all the qualities of the most perfect gentleman, to the intrepidity of a hero, and the most eminent graces of a christian.

These remarks are sufficient to account for the melioration in the condition of the sex produced by christianity, and they furnish a reason for that feeling of disgust so uniformly expressed at a female Deist. They account, too, for the fact, that profligate licentious men are generally bitterly opposed to christianity. The system in its precepts not only opposes their vices, but wherever it prevails, gives to women a moral elevation, a dignity and purity utterly incompatible with the unholy purposes of sensuality. In proportion to the prevalence of true religion, the condition of wives, mothers and daughters is comfortable and honorable; their situation is just the reverse, in the prevalence of infidelity. Even learning and philosophy, highly as we deservedly rate them, possess nothing like the influence of christianity in producing tenderness, generosity and unwearied affection, amidst the infirmities and sad changes which are the lot of fallen mortals. A man styling himself a philosopher has been called from a place of public amusement to visit a dying wife; and a rustic unlettered christian has been known to watch with increasing anxiety and tenderness by the bed side of a companion confined by lingering sickness—Women are justified, then, in all their zeal and ardour to promote the christian religion. They owe it much.—

“ They have received from it
Far, far beyond what they can ever pay.”

All the influence which the generous affections of the other sex, or their own personal endowments afford, ought

to be exerted in promotion of a religion to which they are so deeply indebted; and which so ennobles all the relations which they sustain. Efforts of this kind are numbered among the good works which will be had in everlasting remembrance. Ob! it is a lovely sight to see a female in the bloom and ardour of youth, elevated above the little vanities of life, and with a heart glowing with piety and christian benevolence, devoted to the service of God and the good of her fellow creatures. No beauties so captivate, as those of the mind; no countenance is so lovely, as that which affords an honest index of a cultivated understanding and a heart the abode of christian virtues; no ornaments sit so gracefully and wear so well as those of a meek and quiet spirit. When the light of divine truth is imparted to the soul, and the purifying influences of the blessed Spirit rest on the heart; and the lofty feelings, the generous affections of religion exert their energies, they give a cast to every lineament of the face, and irradiate the whole countenance with something of heavenly lustre. It was the strong conception of divine truth, and the powerful affections which it kindled, that made the face of Moses to shine when he came from the mount, and gave to the first martyr Stephen the air and bearing of an angel. The same views and feelings will light up the same glories in every countenance. The "human face divine" was made that it might be irradiated by heavenly love, and that our alliance with the skies might be inscribed on our foreheads. Contrast the air of a female, who as it were embodies religion in the whole of her conduct, and as she pursues her course thro' the vale of tears diffuses around her its benign influences, with the pallid hue, the languid eye, the haggard mein of a daughter of dissipation. In the one you see love of God and of the whole world, a meek and quiet spirit, cheerfulness, contentment, peace; and in the other, pride, vanity, anger, envy, selfishness, and the gloom of *ennui* and despondency succeeding the flashes of merriment, which occasionally glare over the countenance. The contrast excites feelings similar to those which alternately

delight and disgust us on comparing in our minds an angel from the abodes of light and glory, with a demon from the world of darkness and despair. The sensation is the more powerful because we associate with the one object the hopes of the gospel and the felicities of the heavenly state, and with the other the fears and forebodings which the scriptures compel us to entertain respecting those who are “lovers of pleasure more than lovers of God.” And here you ought to be reminded, that in the word of God, no flattering compliments are given; no incense is offered to female vanity. Wrath is revealed from heaven on all, without respect of persons, who walk in unrighteousness, and obey not the truth. By sincere repentance then and unfeigned faith secure an interest in Jesus Christ; embrace his religion with all the heart; adorn yourselves as the holy women did in old time; improve your understandings; cultivate your hearts; wear the ornaments of a meek and quiet spirit; give a wise direction to all your influence; and let its salutary effects be felt in all the departments of social and domestic life. Thus will you be a crown of glory to your parents, your husbands, your brothers; the joy of your friends; ornaments of your country; and polished pillars in the temple of your God. Live so that concerning you, all who see you shall be compelled to say, “Many daughters have done virtuously: but ye have excelled them all.”— God bless you! Amen!

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WRITTEN BY

HANNAH SINCLAIR,

(Eldest Daughter of the Right Hon. Sir John Sinclair, Bart, England,)

WHO DIED MAY 22, 1818.

ADDRESSED TO

HER SISTER CATHERINE,

And highly recommended by Mrs. Hannah Moore.

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