

JUVENILE ENTERTAINER.

There is a certain fickleness of disposition, and recklessness of consequences, natural to the young. They are often actuated by the impulse of the moment, and rush into adventures without waiting to consider how, or in what manner. They are most likely to terminate: and by acting in this heedless manner, they often involve themselves in difficulties and dangers.

Were we to look around us in the world, we could single out many individuals, amongst the middle aged, and the aged; who have continued to experience from their youth, up to the present moment, the bitter effects of early improprieties.

One false step in the morning of life has not infrequently furnished cause for regret through a long protracted term of years. Of what importance is it, then, for the young to attend to the precepts laid down for the rule of their conduct. They may rest assured, that, in doing this there is more safety than in tracing out paths for themselves; however suitable and innocent such paths may appear to be in their estimation.

1. Subjection to parents, teachers, and masters, is expressly inculcated in the word of God; and, in the conduct of our Saviour, we have a beautiful and striking example of obedience. We shall frequently have to touch on these topics, and shall, at present, conclude, by putting our young readers on a plan, which, if they will adopt, will save them from many disasters now, and regrets hereafter. It is simply this:—

Whenever they are enticed, or feel inclined, to enter on any new exploit or adventure, let them pause for a moment, and ask themselves the following questions, to wit:—Will God approve of the course which I am about to pursue? will parents, will teachers, will guardians approve? Should conscience hesitate to decide, or whisper No! let them immediately desist, and seek to go no farther, but willingly and promptly deny themselves the gratifications and pleasures which they had anticipated from the schemes in which they were about to engage. By every such denial a victory will be gained over self, of vast importance to their future peace of mind and habits of self control will be established, without which a man must ever be unstable in all his ways.

MISCELLANEOUS.

From the Friend of Youth.

ON TIME.—Eternity is a subject of such vast and overwhelming import, that few will be found to refuse that it exceeds their highest conceptions and thoughts. But a number much too small can be found equally ready to admit that TIME does not receive from us the consideration which it ought, and one reason may be that we think it a matter so simple as scarcely to deserve a thought. It may indeed be admitted that in one point of view the idea of time is simple enough. It is the creature of God. He made it to be the theatre in which to display the work of his hands, and during which the mysterious operations of his providence were to evolve. All this is simple enough; but where is the individual who considers as he ought time as the seed-time for eternity—as a talent committed to our care to be diligently improved by us, and for every hour of which we must give an account at the judgment seat? "God requireth that which is best."

In this point of view, it may be useful for us to allow the season of the year to suggest to our minds the obligation under which we lie to improve time as account-

able creatures; and there is a double aspect in which we ought to do so.

1st, In regard to time as it is our own.—It is not enough to justify us in the doing of any action, to be satisfied that we have on hand a sufficient space of time for its completion. We ought farther to be assured that the action proposed be not only lawful in itself, but also that it is the best, most profitable, and most dutiful way in which we can dispose of the period in question. A prudential rule like this might often induce us to postpone many actions, and first of all to attend to more obvious calls, and more imperative duties. It is not enough to avoid being idle. It is not enough to avoid being ill-employed. Nor is it even enough to be well employed, unless we are attending conscientiously to present duty. We ought to be particularly careful not to lose small portions of time. It is recorded of a wealthy gentleman, that he observed his lady never appeared at dinner till a quarter of an hour after the bell rang. He thought of some purpose to which he could devote that portion of his time. In the course of a few years he produced a book of four volumes octavo, written entirely during the time between the ringing of the dinner bell, and his lady's appearance at table. The ways in which small portions of time are wasted are innumerable, and the ways in which they may be improved are scarcely less numerous. Hence those who abuse them are without excuse.

2nd, In regard to time as it belongs to others.—It is cruelly to allow a beggar to stand at the door if no alms are to be bestowed, and even in case there are, why be as slow as possible? But if nothing is to be conferred, say so quickly; time is the portion of the poor. Apprentices should take care of their master's time. Twelve men thrown idle only five minutes because an apprentice stays that time too long on an errand, is the loss of an hour's time to his master. A class of twenty boys in a school waiting three minutes on a lazy class-fellow, is the loss of an hour in that class. And an apprentice who is only five minutes too late at his work every time he goes to it, owes his master at the expiry of his indenture, on an apprenticeship of five years, more than six weeks service. A person too late for church by fifteen minutes, although present twice every Sabbath during a period of fifty-six years, is really absent a period equal to seven years, or three hundred and sixty-four Sabbaths. Supposing the population of the British Isles to be seventeen millions, and that they are all idle on the first day of the year, the aggregate loss of time is 23,267 1-2 years and upwards, a period equal to nearly four times the present age of the world. Supposing the half of them to work that day, and to gain only a penny a-piece, the amount would be £85,416 13s. 4d. It would be mercy to compel them to work, and to throw the day's pay into the fund for the relief of those who cannot find employment.

The ways in which we may abuse the time of others are in proportion to our relations and connections in life, and as we cannot be justified in robbing our neighbour of his property, so neither of his time. IOTA.

INQUISITIVENESS OF CHILDREN.—A great deal of care is needful in our mode of disposing of the sometimes absurd, and often strange and teasing questions of children. The first efforts of mind like the first movements of the body may seem proper subjects of mirth. But it is not safe to meet thus the advances of the infant who looks to its elders for guidance at every step. To be laughed at is no comfortable thing even to a child. Do not expect to be sought a second time with readiness for information, by one, whose inquiries, however simple, you have put by with one emphatic "Pshaw! Nonsense!—How do I know?" Much less suppose that the crude conceptions of a child will be as frankly exposed to you, after you have made them your sport. If a question can be answered, it ought to be—and that in such a way as shall serve to correct the mistakes of him who presents it, without causing him to feel as if he ought to be ashamed for having made them. There are other methods for allaying a curious-

ty which you are unable to satisfy, than harshly shutting up the lips of the little enquirer by a frown, or driving him, as a troublesome intruder from your presence. Surely no parent would grudge a half hour's time from any pursuit, to be devoted to the communication of that knowledge, which being eagerly asked for, cannot fail to be received with pleasure, and may therefore be the better remembered. Similar cautions might be made in regard to the manner of treating the mistakes of children. Let me relate an anecdote of a child of five years, which lately came under my knowledge. He was a boy of quick feelings, and one of the most pertinacious little questioners I ever saw. Being at a country village not far from the city, he was eager to make use of the liberty enjoyed there by going into every house and shop, and seeing what every body in the neighborhood was doing. One afternoon, he sauntered with some other children till they came where, through the open door of a shoemaker's shop, were seen half a dozen men smartly plying the thread and awl. Charles had never seen this work done, and sat himself down immediately to look on. An hour or two after, he came breathless into the parlour where his friends were sitting, and burst forth with the history of the wonders he had witnessed. He had gained a pretty good notion of the employment, but did not know what was attached to the thread in order to pass it so quickly into the hole made for its reception, nor the name of the instrument by which the leather was pierced. He said, "The man was sewing up leather with a fork and some twine with pig's foather's on the end of it." A loud laugh broke from the company, which made the little fellow colour deeply, and instantly run out of the room. He was seen to go directly to the shop he had lately quitted, and his return was awaited with some impatience. In a few minutes he entered again—but with an offended air he exclaimed, "I have asked the man, and he told me they are bristles, and he makes the holes with an awl. Why didn't you tell me, and not go to laughing at me?" His rebuke was felt and recollected. B. R.

EDUCATION OF CHILDREN.—A Complete and generous education is that which clearly instructs the understanding, regulates the will, and teaches the proper use of the passions, and forms the manners.

It consists in preparing the mind, by furnishing it with such sound principles of truth, such maxims and rules of prudence, as shall enable a man, with integrity, benevolence, fortitude and wisdom, in the fear of God, to execute all the duties of the personal, social, and religious life, to the honour of God, and his own eternal happiness.

The great end of a wise and good education is to repair, as far as we can, the ruins of our first parents, and recover ourselves, in some measure, from the deep corruption of the human powers—by regaining the clear and right knowledge of God, and from that distinct and just apprehension of his being and perfections, to love him, and resemble and adore him.

ALWAYS TOO LATE.—There is a portion of mankind who are always either naturally or habitually, behind-hand. This trait of their character is easily discovered in every thing that relates to their conduct and pursuit in life. Such a man goes too late to bed