

area in front, and saw a villain with a fork in his hand, throwing himself back in his chair choked with ecstasy. Another was feasting with a graver air; he seemed to be swallowing a bit of Paradise, and criticising its flavor. 'This was too much for mortality: my appetite fastened upon me like an alligator. I darted from the spot, and only a few yards farther, discerned a house, with rather an elegant exterior and with some lam in the window that looked perfectly sublime. There was no time for consideration; to hesitate was to perish. I entered; it was indeed "a banquet hall deserted." The very waiters had gone home to their friends. There, however, I found a fire; and there—to sum up all my folly and felicity in a single word—I DINED.

THE THREE-FOLD NATURE OF MAN.

To every human being the Creator has committed a most important trust—the care of a physical, an intellectual, and a moral nature. It is a care which cannot be transferred or avoided; on each individual must rest the sole responsibility of providing for his own physical, mental, and moral necessities. The most that others do for us is, to supply the materials—we must use them. The parent offers food to his child, but he cannot force him to eat. The teacher spreads before him the treasures of knowledge, but he cannot force him to receive them. The preacher presents the motives to holiness, but he cannot make him holy.

The great business of life, as regards ourselves, is to take care of this three-fold nature, and bring each part to the highest perfection of which it is susceptible. Of course our first work is to make ourselves acquainted with the laws that govern it, and with all the means of preservation and improvement that are within our reach.

Our next work is to form habits of strict obedience to all these laws, and carefully avail ourselves of all these means.

Let us glance at some of these laws. It is a law of our physical nature, that a certain amount of nourishment must be daily received into the system, and the quantity must be neither more nor less than the state of the system requires. Another law is, that a certain number of hours in every twenty-four must be allotted to repose—a repose not merely of the body, and all the avenues to the mind, but of the mind itself; for such is the mysterious action of mind on matter, that the bodily powers will not be refreshed unless the mind reposes also. To the application of this law is affixed the same direction as to the other; the repose must be neither longer nor shorter than the state of the system requires.

Our intellectual nature, too, has its laws, and woe to the one who breaks them. It is a law of mind, to grow stronger by action—and the punishment of idleness is imbecility. Another law of mind is, to expand in proportion to the number of ideas presented to it. You cannot fill the mind as you do a vessel—pour in ever so many thoughts, and it will only be enlarged by them, and prepared for more. Thus it will probably go

on forever, increasing in knowledge, and in the capability of acquiring knowledge.

The moral nature is manifestly so much more important than the others, that one would expect to see it occupying the first place in the attention of every rational being. Though much is said, and written, and preached about it, yet after all, there is very little done in the way of regular, systematic effort to raise the moral character.—Every one admires moral excellence, and desires to possess it—but comparatively few persevere in the faithful use of all means of becoming better. All are lamenting their deficiencies, but how few put forth vigor and energy enough in the work of improvement to satisfy themselves—or to make visible progress from day to day. Do they not oftener 'sigh and go backward'?

There are some however who are really in earnest in the work of moral renovation. With such, to be pure, to be holy, is the all-absorbing concern, and they do rise daily in the scale of excellence. No zeal can be more laudable, for nothing is so important; yet to such I would say, remember you have an immortal mind committed to your care, which it is equally your duty to cultivate. The improvement of the mind may be made a very important aid to the improvement of the heart. Let no one say, 'I find so much to be done within and around me in the way of moral and religious advancement, that I have no time for intellectual pursuits. The individual who thinks so, must be mistaken. It is unquestionably a christian duty to cultivate the mind. Why were minds given to us? To use them in fulfilling the great purposes of existence. The more they are strengthened and enlarged, the better are they fitted for the accomplishment of these purposes. A person will increase in the capacity for happiness and usefulness in proportion to his intellectual power, provided he at the same time gives due attention to his moral and corporeal natures.

LEISURE HOURS.

The improper disposition that is frequently made of leisure hours, is a source of serious evil to society. That "time is the stuff that life is made of," is as true as it is trite, few, we believe will deny. And yet so large a portion of it is wasted in what are termed hours of leisure, that little of it is left for useful purposes. Time that is not occupied in some valuable employment or pursuit, unless it be that portion of it absolutely necessary for rest or refreshment, is murdered time; and one half the evils of life, arise from this misapplication, or perhaps non-application profitably, of the ethereal substance, on which existence feeds. It is the waste of time when the business of the day is over, that causes such numerous and serious regrets in after life, and renders the retrospect painful to contemplate. When youth of either sex, retire from the pursuits of busy life, to

enjoy what they dignify with the names recreation or pleasure, and spend the hour in idleness, dissipation and folly, that ought to be spent in reading, reflection, devotion or benevolence; they seldom find the pleasure that they seek, and oftener plant thorns than roses in the pillow on which they can repose. When a young man, after the deed of daily duty to his employer are done, instead of improving his mind and enriching his understanding with knowledge, repair to the tavern, the theatre, or the gaming table, or the brothel, he sacrifices his moral, and his mind, on the altar of sensual indulgence, unfits himself for the elevated and pure associations of the virtuous and intelligent, becomes tainted with the corrupt practices which cluster around him, loses his relish for honest and ennobling pursuits, disqualifies himself for the performance of all sober, social duties of life; and by immolating himself as the victim of vitiated pleasures, not only murders his time, but also in the end, practically murders himself.

PARENTAL INFLUENCE.

Abdool Kauder.—A curious account is given in Malcom's Persia, of Shaikh Mohydeen Abdool Kauder. Being induced to undertake a religious life, after the fashion of his country, his mother taking out eighty deenars, as he says gave him half, as all his inheritance, the other half being reserved for his brother.

"She made me swear when she gave it to me, never to tell a lie; and afterward bade me farewell, exclaiming, 'Go, my son, I give thee to God. We shall not meet again until the day of judgment?'" I went on well till I came near Hamadan, when our kiflalah was plundered by sixty horsemen. One fellow asked me what I had got? 'Forty deenars,' said I, 'are sewed under my garment.' The fellow laughed, thinking no doubt I was joking him. "What have you got?" said another. I gave him the same answer. When they were dividing the spoil, I was called to an eminence, where their chief stood. "What property have you my little fellow said he. "I have told your people already" I replied, 'I have forty deenars sewed up carefully in my clothes.' He desired them to be ripped open, and found my money. 'And how came you,' said he, with surprise, 'to declare so openly what had been so carefully hidden?' 'Because,' I replied, "I will not be false to my mother, to whom I have promised never to conceal the truth." 'Child,' said the robber, 'hast thou such a sense of duty to thy mother at thy years; and am I insensible, at my age, of the duty I owe to my God? Give me thy hand, innocent boy,' he continued, 'that I may swear repentance upon it.' He did so.—His followers were alike struck with this scene. 'You have been our leader in guilt,' said they to their chief, 'be the same in the path of virtue.'