

mentioned may be considered as only a specimen, are safely looked up by Providence in this great storehouse of Nature, and the key given to Industry to take out and apply as necessity may require, or circumstances direct, and in the disposition of which we may lie at a loss what must to admire, the bounty of our heavenly Father in thus so largely making provision for our numerous wants, or his wisdom in placing them at such convenient distances below the earth's surface as neither to obstruct by their bulk the operations going on upon it, or to be beyond the reach of moderate labour when the necessities of man call aloud for their use.

How inconvenient would it have been, and what small space left for cultivation, had these useful layers of STONE, and LIME COAL and CLAY, been promiscuously scattered about in our fields and vineyards, or piled up in uncouth naked and deformed masses without the slightest depth of soil for covering, and how inaccessible to human labour and ingenuity, or to what an expense of loss of time must man have been put in coming at them, had they been sunk miles instead of feet into the bowels of the earth?—Reflecting upon these things, before going further in our researches, we have good reason to exclaim, In goodness, as well as "in wisdom, hast Thou made them all!"

Cheap Magazine

THE ACCOMPLISHED YOUTH!

[Under this head we intend to lay before our juvenile readers a variety of articles for their amusement and instruction, selected from celebrated authors, which we hope they will carefully peruse, and endeavour to profit by the lessons of morality and religion contained therein.]

INTRODUCTORY ADDRESS.

It is intended, in this address, to show you the importance of beginning early to give serious attention to your conduct. As soon as you are capable of reflection, you must perceive that there is a right and a wrong in human actions. You see, that those who are born with the same advantages of fortune, are not all equally prosperous in the course of life. While some of them, by wise and steady conduct, attain distinction in the world, and pass their days with comfort and honour; others, of the same rank, by mean and vicious behaviour, forfeit the advantages of their birth; involve themselves in misery; and end in being a disgrace to their friends, and a burden on society. Early, then, may you learn, that it is not on the external condition in which you find yourself placed, but on the part which you are to act, that your welfare or unhappiness, your honour or infamy, depends. Now, when beginning to act that part, what can be of greater moment, than to regulate your plan of conduct with the most serious attention, before you have yet committed any fatal or irretrievable errors? If, instead of exerting reflection for this valuable purpose, you deliver yourselves up, at so critical a time, to sloth and pleasure; if you refuse to listen to any counsellor but humour, or to attend to any pursuit except that of amusement, if you allow yourselves to float loose and careless on the tide of life, ready to receive any direction which the current of fashion may chance to give you; what can you expect to follow from such beginnings? While so many around you are undergoing the sad consequences of a like indiscretion, for what reason shall not those conse-

quences be extended to you? Shall you attain success without that preparation, and escape dangers without that precaution, which are required of others? Shall happiness grow up to you, of its own accord, and solicit your acceptance, when, to the rest of mankind, it is the fruit of long cultivation, and the acquisition of labour and care?—Deceive not yourselves with those arrogant hopes. Whatever be your rank, Providence will not, for your sake, reverse its established order. The Author of your being hath enjoined you to "take heed to your ways, to ponder the paths of your feet; to remember your Creator in the days of your youth." He hath decreed, that they only "who seek after wisdom, shall find it, that fools shall be afflicted, because of their transgressions, and that who ever refuseth instruction, shall destroy his own soul." By listening to these admonitions, and tempering the vivacity of youth with a proper mixture of serious thoughts, you may ensure cheerfulness for the rest of life; but by delivering yourselves up at present to giddiness and levity, you lay the foundation of lasting heaviness of heart.

When you look forward to those plans of life, which either your circumstances have suggested, or your friends have proposed, you will not hesitate to acknowledge, that in order to pursue them with advantage, some previous discipline is requisite. Be assured, that whatever is to be your profession, no education is more necessary to your success, than the acquirement of virtuous dispositions and habits. This is the universal preparation for every character, and every station in life. Bad as the world is, respect is always paid to virtue. In the usual course of human affairs, it will be found, that a plain understanding, joined with acknowledged worth, contributes more to prosperity, than the brightest parts without probity or honour. Whether science or business, or public life, be your aim, virtue still enters, for a principal share, into all those great departments of society. It is connected with eminence, in every liberal art; with reputation, in every branch of fair and useful business; with distinction in every public station. The vigour which it gives the mind, and the weight which it adds to character; the generous sentiments which it breathes; the undaunted spirit which it inspires; the ardour of diligence which it quickens; the freedom which it procures from pernicious and dishonourable avocation; are the foundations of all that is highly honourable, or greatly successful among men.

Whatever ornamental or engaging endowments you now possess, virtue is a necessary requisite, in order to their shining with proper lustre. Feeble are the attractions of the fairest form, if it be suspected that nothing within corresponds to the pleasing appearance without. Short are the triumphs of wit, when it is supposed to be the vehicle of malice. By whatever means you may at first attract the attention, you can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the accomplishments of the mind. These are the qualities whose influence will last, when the lustre of all that once sparkled and dazzled has passed away.

Let not then the season of youth be barren of improvements, or 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 in some measure, put into your own hands. Your nature is as yet pliant and soft. Habits not established their dominion. Prejudice have not preoccupied your understanding. The world has not had time to contract and debilitate your affections. All your powers are vigorous, disengaged, and free, than they will be at any future period. Whatever impressions you now give to your desires and passions, direction is likely to continue. It will form the channel in which your life is to run; nay, it determines 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, the invariable laws of nature, effects productions of what is next in course; so, human life, every period of our age, according as it is well or ill-spent, influence the happiness of that which is to follow. Virtuous youth gradually brings forward accomplished and flourishing manhood: and such manhood possesses itself, without uneasiness, into respectable tranquil old age. But when nature is turned out of its regular course, disorder takes place the moral, just as in the vegetable world. If spring put forth no blossoms, in summer there will be no beauty, and in autumn, no fruit; if youth be trifled away without improvement, manhood will probably be contemptible, and age miserable. If the beginnings of life have been "vain," its latter end can scarcely be any other than vexation of spirit." Blair.

ANECDOTE.

THE DUTIFUL PAGE.—Frederic the Great, Prussia, who was a very early riser, one morning rang the bell of his cabinet; no one answered. He opened the door of the antichamber, found his page fast asleep on a chair. Calling to awake him, he observed a written paper in his pocket which excited his curiosity. Picking it out he found it to be a letter from a youth's mother, thanking him for the assistance he had afforded her out of his salary, and adding, "God would certainly reward him for and if he continued to serve God and his kingdom conscientiously, he could not fail of success in the world." Upon reading this, the king went into his closet, fetched some ducats, and put them with the letter into the boy's pocket. Then rang the bell, till the page awoke and came into his closet. "You have been asleep, I suppose," said the king. The page could not deny it, but stammering out an excuse, in his embarrassment, he put his hand into his pocket and felt the ducats: he immediately pulled them out, turned pale, and looked at the king, with tears in his eyes. "What is the matter with you?" said the king.—"Oh, sire!" replied the page, somebody has contrived my ruin: I know nothing of this."—"God has given it you," said the king: "send the money to your mother, give my respects to her, and inform her, that I will take care of both her and you."

AXIOM.

This is the supreme point of wisdom, to do only those things at the time when we are in the greatest probability of living, which we would do, if we were in present expectation of dying.