

only the untiring laborer—the consumer of the midnight oil. Look where all eyes are turned, a raw looking and loosely formed youth, with thin features, now suffused with excitement, slowly, amidst the plaudits of his fellows, makes his way towards the professor's table. This young man, it may be, was not considered worthy of being feted at the evening party. He was poor, perhaps, or his parents followed some humble calling. Yet, who would exchange the thrilling pleasure of this moment, for all the enjoyment of all the parties of the season. Not one at least of this crowd of generous youths. To every one of them, it would seem, for the time at least, hollow and worthless in comparison. It has been gained by nights and days of toil, but the recompense is noble and worthy even of a greater sacrifice. What is the difference? As much as there is between a tree covered with sterile blossoms, and another laden with ripe fruit. That uncouth youth whom you have just seen, will be not unlikely one of the great men of the next generation, drawing pleasure in abundance from the purest and highest sources, while the jaunty youth, with carefully arranged locks—like the faded belle, will, on the other hand, be considered, not unlikely, rather an incumbrance in the market of the world, of little use to himself, of none at all to others.

Now, what is the moral to be learned from the truths here laid down? I think it is tolerably obvious. That a life of pleasure, so called, is not only a life barren of results, but one which brings no happiness, but often much misery. A life of labor will almost always be crowned with an age of ease—and that ease will be accompanied with enjoyment because it has been honestly and faithfully earned. Pleasure has been the rock on which many a noble youth has suffered shipwreck. Be not carried away within the influence of the seductive vortex. Improve the time; the present alone is yours, the future is God's. Taking the best of all books for your guide; form your principles upon its precepts. Look upward as well as onward. It is now that your character is to be formed, and by that character will your future life be judged. Distinguish between true pleasure and the silly frivolity which assumes the name.

Remember that you ought to live with a purpose in view, and to keep that purpose constantly and earnestly before you. Let it be a worthy one. We recollect that once, during our school-boy days, when the game of cricket stood much higher in our affections than either Homer or Horace, our teacher kindly, but seriously, asked us whether we would prefer to leave school with the character of being the best scholar or the best cricket player; in other words, whether pleasure or duty was to be our chief aim. The words were simple, but they had the desired effect; and ever after, the bat was made subordinate to higher and purer pleasures—pleasures which yield enjoyment the present hour. Whenever our young friends are inclined to fret under restraint, confinement, or hard work, let them draw deep breath and look to the future. Let them lay these truths up in their heart. This is the world of labor. Idleness is not only not respectable, but contemptible. Dante, the great Italian poet, said, that idleness is generally represented as one of the conditions of happiness in heaven, but he thought it ought to be considered one of the torments of the place of woe. He spoke truly. Labor is the normal state of all. God himself has set us an example of labor. The Queen on the throne is one of the most industrious persons in her dominions. Greatness is the inheritance of labor. Our most illustrious men have been the most laborious. "I know no such thing as genius," said Hogarth, the great painter; "it is only labor and time." What says the poet, who had he lived to see the great truth, would have been a happy man; but he yielded to the siren:

"Pleasures are like poppies spread—
We snatch the flower, the bloom is fled;
Or like a snow-flake on the river—
A moment seen, then lost for ever."

PROGRESS.—When the American Board was formed in 1810, the whole annual income of all the Protestant Foreign Mission Societies then existing probably did not amount to \$200,000. The receipts of the English Church Missionary Society were then about \$15,000 per annum; those of the English Baptist Missionary Society not from \$20,000; and those of the London Missionary Society perhaps \$80,000. The other then existing societies have ever been comparatively small. Since that time, the number of distinct organizations for the prosecution of this work has greatly increased (amounting now to more than forty,) the number of the older, as well as of many of the newer societies, has also largely increased. For the year last reported, the whole income of the English Church Missionary Society exceeded \$800,000, that of the London Missionary Society was about \$420,000, and that of the English Wesleyan Society \$615,000. The English Baptist Society received \$100,000; the Foreign Mission Scheme of the Free Church of Scotland \$80,000. Thus the united income of these six societies, for the last year, exceeded \$2,000,000. In the United States, the income of the American Board for the last financial year was \$334,000; of the Presbyterian Board, \$200,000; of the Baptist Union, near \$97,000; of the Episcopal Board, near \$68,000. The receipts of the Methodist Missionary Society for Home and Foreign Mission were \$254,000.—*N. Y. Advocate and Journal*