

JUVENILE ENTERTAINER.

"Torquet ab obscenis jam nunc sermonibus aurem."

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THE JUVENILE ENTERTAINER

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BIOGRAPHY.

CONFUCIUS

The Chinese Philosopher. B. C. 400.

This celebrated man was born in the province of Changlong, about 550 years B. C. His father, who was a great mandarin or officer of state, being when he was but three years of age, he was taken under the care of his grandfather, to whose wise instructions and excellent example he was deeply indebted. He married at the age of nineteen, and four years after, projected a general reformation, in the prosecution of which he was remarkably successful; but from some unpleasant circumstances, chiefly owing to the unstable conduct of the King of Lon, who had adopted his opinions, he determined to attempt a reformation in other countries. In his numerous travels, he constantly published his doctrines, and aimed invariably at the happiness of the human race, by exhorting them to tread in the paths of virtue.—How admirable is a disposition to do good to others!

From his numerous followers, he selected ten disciples, to propagate his maxims; and, as a proof of his zeal, (and which should be a powerful excitement to Christians,) he sent no less than 600 missionaries into different parts of the world, to effect a reformation in the manners of the people. It does not appear, however, that any success was extraordinary.

The talents of this Philosopher are said to have been discovered at an early period, and his memory is still revered for his transcendent virtues, particularly, his great respect for his ancestors, which the Chinese hold in extreme veneration. He died at the age of seventy-two, leaving many writings behind him, which are still preserved. The Chinese, to testify their respect, have erected many magnificent edifices in his memory.

MISCELLANEOUS.

A NOBLE SPIRIT.—Concluded.

I felt soothed, while listening to the voice of young enthusiasm, as I then deemed him. I had not that he had any comfort which I could teach my case; but I loved warmth on

any subject, and the idea that I had at length met with one, whose actions and convictions were not at variance, seemed to rescue human nature from the depth of its degradation. Sincerity marked every word and tone, and I felt as if breathing a new atmosphere, while the tender concern he manifested for me, proved that I was not yet 'cast out of earth, and reprobate of heaven.' He drew from me the confession of my wanderings, my pride of intellect, my confidence of virtue; my wretchedness, upon finding that the friend whom imagination had clothed with every noble qualification, was wholly worthless; my subsequent attempt, to find in sensual indulgences, that happiness which philosophical research had failed to yield. I told him how my heart had arched in the midst of merriment; had felt utterly void, though frothed to the top with empty pleasure. I described to him the miserable state of Crawford, and in short, made him acquainted with every thing I have related to you, except the circumstances attending my rupture with Langloy. 'Having thus,' I continued, 'proved the fallacy of placing any reliance on noble faculties in one instance, or goodness of heart in the other,—for with the last quality I long invested Crawford,—where shall I look for excellence of any kind; how shall I find happiness, if it flee alike from mind and body?'

"My dear Hanmer," replied the young man, 'your want of success does not argue the non-existence of excellence and happiness; it rather proves, that you have sought them in a wrong direction. When man is enabled to fulfil the true end of his existence, he attains excellence, and experiences happiness. And will you allow me to add, what I conceive is that true end, 'to glorify God, and to enjoy him forever?'

"But how can man's evil passions glorify his Creator, or suffer him to enjoy the presence of a Being, whose holiness is perfect?'

"Your experience of the human heart at this time, is, I plainly perceive, most painful; yet I cannot help hoping, that in this very way, divine mercy is leading you to the paths of truth and peace. You have looked for that in man, which he possesses not. He has lost the original rectitude in which his Maker formed him, and must now stand upon an entirely different footing."

"On what footing?" I eagerly exclaimed.

"On the free offer of pardon and reconciliation with his offended God, through that adorable Redeemer, who made his soul a sacrifice for sin, on the promise of forgiveness and reward for the sake of his perfect righteousness, on the engagement of the blessed Spirit, I will take away the evil heart out of your flesh, and a new spirit will I put within you."

"Did you ever," I enquired, "feel such an alteration, or know any one who has?'

"Yes; I have known many instances, in which men have been turned from darkness to light, from the power of Satan unto God. And I trust,

he added, looking persuasively upon me, 'it will not be long before I witness another.'

"No, never," I exclaimed, writhing with inward agony, 'I have fought—I have been vanquished—I am crushed to rise no more.'

"But if you could be assured, that the punishment of all your offences was borne by the Redeemer; that all were pardoned, and that God, as a reconciled Father, was regarding you with pity, love, and favor, would you not feel grateful?'

"Yes, most grateful for unmerited mercy, but not one degree safer than I am now. For if all the past were this moment swept into oblivion, I should begin with the next hour, to fall by the same temptations."

"Assuredly, if left to yourself; but the Saviour of whom I have been speaking, is not a partial deliverer: when he saves from the guilt and condemnation of sin, he destroys its dominion in the heart. By his meritorious obedience to the divine law, his obedience even unto death, he has purchased gifts for men, and among the chief, the indwelling of the Holy Spirit. Yes, God the Spirit dwells in the hearts of true christians, and by his almighty influence, rules over their powers and passions, sanctifies their affections, and strengthens them in all their arduous conflicts. My dear Hanmer, I doubt not your mind has been often perplexed, in ascertaining what is the principle of virtue. Its true principle as revealed by the only wise God, is love, springing from that faith in Christ, whereby you embrace the hope of full and free salvation. Here is a mind truly noble: acting, not from slavish fear, or for mercenary recompense, but enquiring in the fulness of its gratitude, 'What shall I render to the Lord for all his benefits?' Again, do you ask by what means is virtue to be maintained; and looking on the weakness of man, shrink from the endeavor? Hanmer, there is power sufficient, but we must seek it, not in, but out of ourselves. Behold in the doctrine of divine influences, strength equal to his need. When outward temptations and inward corruptions rush forward like a flood; one fervent aspiration breathed in holy confidence to a present Helper, will do more towards quelling these mighty foes, than all the rules and resolutions we can form."

"In the practice of virtue," I observed, still clinging to my philosophical distinctions, 'your true christian, as you call him, seems rather actuated by a sense of duty, than the desire of happiness.'

"I have given you his motive; it is the love of God, founded on a feeling of infinite obligation, and when I have heard those two views, to which you have alluded, discussed with varied arguments, how strongly have I felt the truth of that axiom, 'there is no philosophy like the christian religion.' In it duty and interest are sweetly combined. Love to God includes that love to our fellow creatures, which God has enjoined, that universal and individual benevolence, without which we cannot be assu-