

experience, that I cannot deny myself the pleasure of inserting in your useful publication. That the experience of years has fixed the impression on my mind, that even one minute lost, in the fulfilment of promise, (which should ever be made conscientiously,) or in any engagements whatever, may in general be denominated loss of time to an amount incalculable, until we shall arrive at an eternal state; then shall we perceive, when too late, the vast import of the injunction of the wise man—"Whatsoever thy hand findeth to do, do it with all thy might," &c.

My design in this brief communication, without entering into detail, is merely to lead to habits of reflection, and particularly to induce the young to reflect on what the Divine Being has said in his word, on this subject, and to attend to the example of our blessed Saviour while on earth. A FRIEND TO PUNCTUALITY.

JUVENILE ENTERTAINER

Some young people are subject to such habits of indolence, that the proper improvement of leisure hours is with them a matter of total indifference. Intellectual pursuits have no charms in their estimation. The praiseworthy heaven-born desire of mental improvement has never been kindled in their bosoms. Their dormant, uncultivated minds may be aptly compared to the garden of the sluggard, overrun with noxious weeds and pestilential plants; and, in a moral point of view, they may emphatically be termed *cumberers of the ground*.

The discovery of an immortal mind running to waste, or lying unprofitably occupied like an uncultivated field, is a sight which ought to awaken commiseration & enquiry as to the best means of removing such moral torpor.

That there are numbers among the young scattered throughout this province, in the deplorable situation which we have just depicted, is a fact that cannot be controverted. 'Tis true, that of late years much good has been done, and much is still doing, through the medium of Sabbath Schools; and it is painful to know that those excellent institutions, eminently calculated as they are to benefit the human family, have had many opponents; however, the times of opposition to such establishments are fast passing away, and the period approaching when none shall dare to lift up the heel against them. It is now clearly manifest that the benefits which flow from their operations, are innumerable: their salutary influences have been felt in the solitary places of the land, and since their commencement, the moral field of the world wears an improved appearance.

As our professed object is the benefit of the young, both in moral and religious things, we are anxious to throw in our mite for the furtherance of every institution and every undertaking which may have this laudable design in view; trusting that our patrons will liberally second our endeavours.

Many of our juvenile readers on perusing this article, we trust, will be able to say, Oh, we are not the dead and alive lethargic youngsters described herein: we read much, we read every book and every newspaper that comes in our way. This is all very well, so far; and in some future number we shall throw together a few hints on the dangers of desultory reading which may tend to make our young friends more judicious in their choice of books, by showing them that it is not so much from extensive as from select reading, that a lasting benefit is to be derived.

In the meantime, should any thoughtless youth happen to peruse the foregoing remarks, and

find them applicable to his condition, we hope they will lead him to reflection; and should he find that he has been spending his time in pursuit of trifles: or in learning that, which to become wise he must unlearn, let him resolve to arise at once, determined to shake off the indolence and apathy of his sluggish disposition—let him not be discouraged at his ignorance, nor at apparent difficulties which may start up in hostility to his newly formed resolution. Perseverance, a firm determination to pursue, and a strong desire to possess useful knowledge, is only necessary to overcome the most formidable obstacles, and by and bye he will, to his astonishment and great delight, find that his fears were mere imaginary than real.

Young men are often prone to imagine, that they are fitted to shine in any situation but that in which providence has placed them. Feelings of this description are exceedingly dangerous and sinful as tending to beget discontent, and to foster a spirit of rebellion against the wise disposer of all things. It is, therefore, the wisest and the safest way for a young man not to spend his time in idle conjecture about what circumstances would be most agreeable to his taste, or most suitable to his natural disposition: but to consider in what manner he may best discharge the duties of the station in which he finds himself: and, in pursuing this line of conduct his actions will carry along with them a rich reward, and the approval of God and of all good men.

MISCELLANEOUS.

ST. PAUL AT ATHENS.—There are at this present moment more than six hundred millions of the human race in the appalling situation of the men whom the apostle describes as "without Christ in the world;" and the question is, with what feelings and what purposes a Christian would survey this vast and wretched portion of the family of man.

Behold St Paul at Athens. Think of the matchless splendour which blazed upon his view, as he rolled his eye round the enchanting panorama that encircled the hill of Mars. On the one hand, as he stood upon the summit of the rock, beneath the canopy of heaven, was spread a glorious prospect of mountains, islands, seas, and skies; on the other, quite within his view, was the plain of Marathon, where the wrecks of former generations, and the tombs of departed heroes, mingled together in silent desolation. Behind him towered the lofty Acropolis, crowned with the pride of Grecian architecture—There, in the zenith of their splendour and the perfection of their beauty, stood those peerless temples, the very fragments of which are viewed by modern travellers with an idolatry almost equal to that which reared them. Stretched along the plain below him, and reclining her head on the slope of the neighbouring hills, was Athens, mother of the arts and sciences, with her noble offspring sporting by her side. The Porch, the Lyceum, and the Grove, with the stations of departed sages, and the forms of their living disciples, were all presented to the apostle's eye.

What mind, possessing the slightest pretensions to classical taste, can think of his situation amid such sublime and captivating scenery, without a momentary rapture. Yet there, even there, did this accomplished scholar stand as im-

sensible to all this grandeur as if nothing was before him but the trocena, turfless desert. Absorbed in the holy attractions of his own mind he saw no charms, felt no fascination, but, on the contrary, was pierced with the most poignant distress; and what was the cause? "He saw the city wholly given to idolatry." To him it presented nothing but a magnificent mausoleum, decorated, it is true, with the richest productions of the sculptor and the architect, but still where the souls of men lay dead in trespasses and sins; while the dim light of philosophy that still glimmered in the schools, appeared but as the lamp of the sepulchre, shedding its pale and sickly ray around these gorgeous chamber of death.

What must have been his indignant grief at the dishonour done by idolatry to God; what his amazement at the weakness and folly of the human mind; what his abhorrence of human impiety; and what his compassion for human wretchedness, when such stately monuments of Pagan pomp and superstition had not the smallest possible effect in turning away his view from the guilt that raised them, or the misery which succeeded them.

Al! how many Christian travellers and divines, whilst occupying the same spot, though they saw not a thousandth part of what the apostle saw, have had their whole minds so engrossed by scenes of earthly magnificence, as not to feel one sentiment of pity for the Pagans who formerly dwelt there, or the Mahometans who are the present proprietors of those venerable ruins.

SPECIMEN OF WEISH PREACHING.—By Mr Evans.

Brethren, if I were to represent to you, in a figure, the condition of man as a sinner, and the means of his recovery by the cross of Christ, I should represent it somewhat in this way. Suppose a large grave-yard, surrounded by a large iron gate, which is fast bolted;—within these walls are thousands of human beings, of all ages and of all classes,—by one epidemic disease bending to the grave,—the grave yawns to swallow them, and they must all die. There is no balm to relieve them,—no physician there, they must perish. This is the condition of man as a sinner; all have sinned, and "the soul that sinneth it shall die." While man was in this deplorable state, Mercy, the darling attribute of Deity, came down and stood at the gate, looked at the scene, and wept over it, exclaiming, Oh! that I might enter! I would bind up their wounds, I would relieve their sorrows, I would save their souls! While Mercy stood at the gate, an embassy of angels, commissioned from the court of Heaven to some other world, passing over, paused at the sight; (and Heaven forgave that pause.) Seeing Mercy standing, they cried, Mercy, Mercy, can you not enter, can you look upon this scene and not pity; can you pity, and not relieve? Mercy replied, I can see, and in tears she added, I can pity, but I cannot relieve. Why can you not enter? said, Mercy, Justice has barred the gate against me and I cannot, must not unbar it. At this moment, Justice himself appeared as it were to watch the gate. The angels inquired of him, "why will you not let Mercy enter?" Justice replied, my law is broken, and it must be honoured, die they, or Justice must. At this there appeared a form among the angelic band like unto the Son of God, who, addressing himself to Justice, said, What are thy demands? Justice