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ANCIENT ATHENS.

ST. PAUL'S VISIT THERE IN THE FIRST CENTURY.—NOVELTY.

BY J. H. JOHNSON.

(Continued.)

3. But the love of change is not confined to the *political* world. It has descended into the affairs of *social life*, marred the peace of the *domestic* circle, and penetrated even the sanctuary of the Lord. The Athenian method of spending time "in nothing else but either to tell or to hear some new thing," is at this very day so punctually observed throughout the community, that the ordinary concerns of life are neglected and other great sacrifices made to indulge in the practice. As the men of Athens did when the Apostle visited them, so do people now leave their several avocations, and collect to hear something *novel*. The great facilities at present afforded in the way of news, by means of papers, periodicals, railways, telegraphs, &c. &c.,

however, give us a decided advantage over the Athenians; so that the Apostle's description of them is even more applicable to the *sober, religious* people of Christendom. In the very house of God, when men are assembled on the Sabbath day, we witness the practice under consideration. Thousands seem to love novelty only for *novelty's sake*.

As another proof of the prevalence of this disposition, we may refer to the universal salutation of neighbors which at present exists. Who on meeting with a friend now first inquires concerning his *spiritual* welfare? The question, "What's the news?"—is the first that falls upon the ear. A modern writer has well observed that, "It is a principle or established law in our nature, that whatever subject lies nearest our heart, and is interwoven with the affections, will be one of constant thought, and consequently, of spontaneous conversation." Tried by this rule, how awfully deficient, in genuine piety must those professed Christians be whose