

HON. ROBERT BOYLE.—His piety as a Christian and his fame as a philosopher were equally remarkable. The compass of his mind, the solidity of his judgment, the fertility of his pen, the purity of his mind, the amiableness of his temper, his beneficence to the poor and distressed, his uniform friendships, his conscientious aim at truth in all his pursuits and determinations, are all worthy of admiration and imitation. At an early age he examined the question of the Christian religion to the bottom, on account of some distracting doubts which perplexed his mind. Confirmed in the truth of Christianity, his whole life was a comment upon his sincerity. He was admitted to certain secret meetings,—but they were graced and enlightened associations,—before he had reached mature years, for canvassing subjects of natural philosophy, at a time when the civil wars suspended all academical studies, which led to the formation of one of the noblest institutions in the country. His disinterestedness and humility were such that he refused the provostship of Eton, and the honors of a peerage, that he might devote his time, and talents, and noble fortune to works of public utility and benevolence. His uniform regard to truth made him the example and admiration of the age. His tenderness of conscience led him to decline the most honorable office in the scientific world, because he doubted what the oaths prescribed; and his reverence for the glorious Creator, induced him to pause whenever he pronounced his name. From such a student we may expect truth. From such a Philosopher we receive with unmixed pleasure "A treatise on the high veneration which Man's intellect owes to God; or a discourse on greatness of mind, produced by Christianity."—*Bishop Wilson.*

SAYING OF CHRIST.—"My burden is light," said the blessed Redeemer. A light burden indeed, which carries him that bears it. I have looked through all nature for a resemblance to this, and I seem to find a shadow of it in the wings of a bird, which are born by the creature, and yet support her flight toward heaven.

YOUTH'S DEPARTMENT.

For the Wesleyan.
TO THE YOUNG.

(Continued from page 196.)

IF on the other hand; God, has exalted you to greatness, or riches, or placed you in more favourable circumstances than the dependant or indigent, and others should bow in honour and respect according to your station in life; recollect that the same religious principles will guard you from that dangerous sunshine as from the former chilling blasts. Early piety will protect you from elation—presumption, and pride in this state, as from dejection, mourning, and complaint, in the former. It is certain that in all our stages through life a due attention to the great truths of the Gospel of Christ will teach us contentment in every station, and enable us to steer through life with ease and serenity, at least as much as the difficulties of our stations will admit. You will enjoy the purest pleasures and most satisfactory enjoyments; you will be a comfort to yourselves, a blessing to your friends, and an ornament to society; and what is of greater moment, and more satisfactory to the end of time; and as your conduct has thus been pleasing to God, you will be fitted to live with him for ever. It is good and very commendable to be acquainted with Divine Revelation, to possess a sound judgment in the important doctrines of the Gospel of Jesus Christ,—of human depravity,—or of original sin—the divinity and atonement of our Redeemer—regeneration by the Holy Spirit—justification by faith—of the last judgment, and certainty of future rewards and punishments—a frequent perusal of the Sacred Scriptures, assisted by prayer, rightly understanding

and practically walking in all godliness, will guide and lead you into all truth; its divine influence will operate on your mind and produce that fruit unto holiness which will be acceptable through Christ. Begin early to unite yourselves to some religious society: the advantages arising therefrom are many. The weak are hereby made strong, the penitent comforted, and encouraged by hearing the experience of others. Love is begotten, and increased, and the young candidate, by conversing with those of long standing, is animated and assisted to persevere, and often prevented from returning to sin and folly. Many good resolutions, and desires, have not been reduced to practice, because they have stood alone; not uniting themselves with those who truly fear and serve the Lord. I would equally advise you to beware of falling into the fatal snare of observing externals, and a mere form of godliness for true religion; seek its graceful influences and its power; entreat the Lord to pardon your sins, and cleanse you from all unrighteousness; rest not satisfied until the Spirit witnesseth with your spirit, that you are born again, and that the regenerating grace of God has sealed you as his own. These blessings God is ever ready to impart, and this I can assure you from happy experience is the only true way to happiness here and eternal enjoyments hereafter. You may treat these plain but sincere admonitions with contempt, and probably conclude that they are the effusions of one now worn out, and nearly on the confines of the grave; and who may have spent many years in the pursuit of those follies he now condemns—allow me to answer, this is the reason why I admonish you to shun the rock on which I had nearly foundered.

If I have tasted of the pleasures of this life, and in my youth have acted inconsistently; I have been led by the grace of God, and with the assistance of his Holy Spirit to discover my error, and flee from the wrath to come; I have been made to see that there is no real pleasure under the sun, except seasoned by grace. Real happiness is only to be found in religion. Religion brings present and lasting happiness; it unfolds to us the great mystery of our redemption in Christ, our frailty and imperfection by nature; how to acquire holiness, and secure an eternity of joys,—inexpressible, and as yet unknown. I trust you will not, on the bare supposition of my having passed my youthful days in vanity, basking in the pleasures of time and sense; joining with the giddy throng, in vanity and sinful mirth, suppose I am unqualified as your adviser or friend. Reflecting in retirement, mourning at my ingratitude towards a merciful God, I discovered that the happiness I sought was mere phantom and delusion, and would ultimately end in anguish and despair. Possessed of this knowledge, and having enjoyed the goodness of God for several years, and experienced his saving power,—I do with the greater assurance (of his pardoning mercy) urge you to take the more heed, and while in the sunshine of your youthful vigour, remember your Creator; shun every appearance of evil, and never let the follies of others plead an excuse for your own: remembering, that every one must give an account of his own deeds, and stand individually at the bar of a just and holy God. Our parents and fore-fathers may have been pious men, persons particularly marked as just, upright, and holy; yet, my friends, religion is not hereditary, we cannot inherit their piety. Religion is a personal acquirement; and though we profess to believe as taught by our progenitors, yet if our principles are not equally consistent, our profession is only that of the hypocrite. I now, for the present, leave you to your own reflections, and to the covenant mercies of a just and holy God. He is ever ready to hear and answer the cry of every true penitent; praying that his grace may enable you to close in with the overtures of mercy, remembering, that now is the accepted time; now is the day of salvation.

Windsor, Sept. 1838.

A FRIEND OF YOUTH.

At a time
strides, ra
of the wor
of mankind
What can
that desire
pel, impar
containing
ence and
them as th
are taught
of an omni
fect, adapt
containing
thought a
of inspirat
of their wi
ed ignoran
force and
can I gain
ity? Wh
I answer
number of
religion.
ted proofs
their force
ly wise ma
ment: co
men be es
and be so
sensors, th
could com
the immed
sanctity, t
Heathen
above the
gular mod
have som
Christiani
but they
which Ch
have ever
virtues th
alone whic
tice of vir
ed so oppo
same boso
men that
faults in t
place, ref
number, i
and sublin
ble simpli
tion, whic
racter of t
the greate
to remove
of whom