

reason as well as the imagination—and take care to send forth their children among men, neither fettered with the maxims of party and conventionality, nor distorted by a process unnatural as pernicious.

Evidences of Design.

The following are the concluding remarks of a Lecture, delivered before the Young Men's Christian Association, Charlottetown, on the "Evidences of Design;" they should be read by all, especially young men, for whose benefit they are more immediately intended:—

Young men, members of this Christian Association, this part of our Lecture is especially for you. You are just entering on the journey of life, and are peculiarly prone to forgetfulness of the grand design of your being. To err in this matter would only be the fate of millions who have trod this earth before you. Temptation in endless diversity of form and shade lies in your path; and under the guise of friendship, it will approach and fondle around you, and seek to insinuate the deadly element into every avenue of your being. "Days brighter than ever dawned, summers fairer than ever bloomed, joys more exquisite than were ever experienced, companions lovelier than ever graced the earth, live in the chambers of your imagination"—those chambers of imagery—and expand in all their treacherous and illusive attractions. Youth, beware! Listen not to the voice of the charmer. Grand and glorious is the design of thy being,—high and holy should be the aims of thy life. Seek not to satisfy the cravings of thy soul on the hollowness of this world's attractions. There is a thirsting, then, for immortality which immortal glories alone can satiate. We do not wish to damp your energies—to check and chill your youthful aspirations. We would rather strive to fire your hearts with a holy and generous ambition. Let your soul be filled with a holy and noble purpose, and let it engage every affection, and fire every energy of your soul. Let that purpose be the glory of God, the welfare of man, the regeneration of the world. In order to subserve this noble purpose, you do not require to live in seclusion—to live in exile from the delights and amenities of social life, or renounce ordinary or legitimate pursuits. No, it is possible to be an orator, and yet a Chalmers—a statesman, and yet a Wilberforce—a soldier, and yet a Vicars—the champion of the world's redemption, and yet a Martin Luther. Young men, one and all, arise! arise! Fulfil your high and glorious destiny, and high and glorious and eternal shall be your reward. While not away your precious time in following the empty and illusive mirage of this world's enjoyments; prostitute not your immortal powers by indulging in vain and unhallowed practices; spend not the precious morning of your life "in buzzing out a brief moment of pleasure, like the ephemeron which is born at noonday, and at eventide goes gaily to its grave;" but devote your life to the attainment of objects worthy of your being. How many young men of talents and opportunities, who might with any reasonable diligence have risen to eminence and distinction, have thus been duped by the wiles of