

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
								✓			

# JUVENILE ENTERTAINER.

"Torquet ab obscaenis jam nunc sermonibus aurem."

No. 45.

Pictou, N. S. Wednesday Morning, June 13, 1832.

Vol. 1.

## THE JUVENILE ENTERTAINER

Printed and Published every Wednesday Morning, at the Colonial Patriot Office, by W. MILNE.

### CONDITIONS.

Five shillings per Annum, delivered in Town, and three shillings and three pence, when sent to the country by mail, half-yearly in advance.

When not paid half-yearly in advance, seven shillings and six pence will be charged.

Any person ordering five copies will be reckoned Agent, and shall receive a copy gratis.

The names of subscribers residing at a distance will not be required at the Office; they shall be accountable to the Agent through whom they receive the paper, and the Agent to the Publisher—according to the foregoing terms.

All Letters and Communications must be post paid.

## MISCELLANEOUS.

### DRESS.

Cecilia was the only daughter of wealthy parents; she had spent her childhood chiefly in the country, in simple and industrious habits, and had heard from her parents and those employed in her education, little else said of the value of money, than the various good purposes to which it may be applied, for the promotion of religion and the benefit of our fellow creatures.

Cecilia had been accustomed to be dressed as plainly as her rank in society admitted, and though not in herself wiser than other children, her attention had never yet been called to the decoration of her person. When she was just turned fourteen, her mother's health required that she should go for a time to a fashionable bathing place for the benefit of the waters. Cecilia accompanied her mother to this place, and was not a little pleased with the elegance of the edifice, to which she went every day with her mother to drink the waters. The gardens surrounding the building were extremely beautiful, and an orchestra was placed amidst the trees, from whence were heard strains of music, sometimes loudly swelling, and at other times dying away upon the ear as they were borne away by the breeze. Besides these things, various little elegant figures in the newest style of dress excited Cecilia's admiration, and led her to form reflections very prejudicial to many of her accustomed simple habits, more especially to her mode of dress. In consequence of all this, her mind was in a state which it is easy to picture to ourselves, when a dressmaker was sent for to make up some new silk which her mother had just purchased for her. It happened that while Cecilia's mamma was engaged in giving directions respecting the frocks, she was suddenly called out of the room, and Cecilia was left alone with the dressmaker, who was just measuring the length of a skirt, and pinning the number of tucks which the silk would require. "It is a pity," said the dressmaker, turning the silk first on one side and then on the other, "that this beautiful silk should not be made up more as they are worn—a flounce would look much better than all these tucks."

"Do children of my age wear flounces?" asked Cecilia.

"O yes," said the dressmaker, "I made a dress last week for a young lady not so tall as you are, and it had three flounces. I dare say you have met the young lady in the pump room, she generally wears a hat tied with sky blue ribbons, and a small wreath of white roses round the crown, and she is very pretty; but I think you would become dress quite as much as she does." "Mamma likes me to be dressed plainly," said Cecilia, half sighing. "Your mamma must know best to be sure, yet I do not know who is to be dressed if young ladies of your fine fortune are not, who can so well afford it." Just then a step was heard on the stairs, and as the handle of the door was turned, the dressmaker said in haste, "do, pray ma'am, ask your mamma to allow one flounce on your frock and if you would favor me with a call at No.—, in Regent Street, I could show you some beautiful hats, much more becoming to young ladies than those cottage shape bonnets." The entrance of Cecilia's mamma put an end to the dressmaker's discourse, but not to the train of thoughts which it had suggested to the young lady's mind. Cecilia took the first opportunity of making a petition to her mamma for a flounce upon her dress, a request which her mamma thought it fit to deny, though she laid little stress on its importance or unimportance.

Cecilia had no intention of communicating to her mother what was passing in her mind, not because she was in the habit of concealment, but because she was hardly aware herself of the power this newly acquired love of dress was gaining upon her. But out of the abundance of the heart the mouth will speak. From time to time the subject of dress was brought forward sometimes the opinion of the milliners was quoted, "that young ladies of fortune should dress well;" then her mamma was asked to call at Regent Street; then it was enquired if her papa was really so very rich a man; then continual remarks were made upon the dress of the ladies whom they met upon the parades and in the pump room; many earnest wishes were expressed for decorations like theirs, and much dissatisfaction at the simplicity of the dress which Cecilia had hitherto worn.

Cecilia's mamma at first only smiled at all this but becoming aware in a short time how strong a hold these vanities were gaining over her child's mind, she ceased to smile, and listened in silence, till Cecilia, unawares to herself, unfolded to her mother all the vanity of her heart.

It is easy to suppose that these vain and foolish thoughts agreed ill with heavenly hopes and tempers, so that Cecilia's state of mind was not at this time in any respect desirable. Several weeks had passed away, and there was a prospect of many more being spent in this gay place, as the water was very beneficial to Cecilia's mamma. When one day as the mother and daughter were sitting together, the following discourse took place.

Mother.—As we are likely to remain here sometime longer, Cecilia, it is your father's wish that you should learn to ride, and I am going to order a riding dress for you.

Cecilia.—Thank you, dear mamma, what a riding habit?

"Yes, my dear, and I have got a pattern of one which you shall look at, and see if you approve; it shall be made as fashionable as you please."

Cecilia looked up as if she did not quite understand her mother, who took no notice of her enquiring look.

Mother.—And I have also sent for several other dresses for you to look at, and you shall choose what you please. You do not seem quite satisfied with the dresses I have hitherto chosen for you, and as you are now beginning to pass out of childhood, I shall leave you to exercise a little judgment in the choice of your own clothes.

"Mamma!" said Cecilia, looking both surprised and delighted.

Mother.—I have sent for a pattern of a morning dress and a pelisse to wear on the parades, an evening dress and some others which I am quite certain you will want; expense is of little importance to your father; it is his only wish that you should prepare yourself to wear all these dresses with suitable behaviour, therefore, you will choose what you please.

"Dear mamma, you are very kind."

"All these things are arranged in my dressing room ready for your inspection," said Cecilia's mother, rising from her seat. Cecilia rose to follow her, but though delighted with the prospect before her, she felt a little puzzled at such a sudden change in her mother's conduct towards her.

They went up stairs, and the dressing room was covered over with so beautiful an assemblage of silks, and muslins, riding dresses, all fashionably made up with gay hats and bonnets, and wreaths of flowers corresponding, that the dress maker's room in Regent Street was scarcely more inviting.

Remainder next week.

### A NOBLE SPIRIT.

It was a pleasant fortnight, and had passed rapidly, in which Mr. Hammer paid his long-promised visit to his friend Sir Edward Brackenbury. This excellent man was a widower, gracefully descending the vale of tears; for in acquiring the experience of age, he had not sacrificed his early cheerfulness and urbanity. His superior information, and gentleness of manner, united to the peculiar interest with which he regarded young persons, and delighted to gratify their inquiring minds, had powerfully engaged the attention of Charles and Horace Brackenbury, two intelligent sons of his worthy host. His amiable spirit had often found real pleasure in their society, and he never failed to render his conversation equally improving and agreeable. With much regret therefore, at the

conclusion of the above-mentioned period, they heard him inform Sir Edward, that on the following day he must take leave of his hospitable mansion.

The day arrived, and the youths having finished their morning studies, had roused up a blazing fire, and were examining some beautiful volumes of Christian Biography, which their friend had presented as his parting gift, when he entered ready equipped for his journey. As he opened the door, Horace was saying, "Now of all men's various dispositions, Charles, which do you dislike the most?"

"O, a mean, deceitful, grovelling nature, decidedly," replied his brother. "If a man have but a noble spirit, I could pass by a great deal for the sake of that."

"And what is a noble spirit my friend," inquired the old gentleman, patting Charles on the shoulder.

"Why I believe, sir," rejoined the youth, with an ingenuous blush, "I am not prepared to define the term exactly; but I have the *beau ideal* on my own mind."

"So had I at your age," answered Mr. Hammer, smiling, "and I set forth upon search, with all the zeal of famed Diogenes, though not indeed with his lantern; for I had no doubt that the first ray of the sun would point to the object of my pursuit."

"Perhaps, sir, you will sit down," said Horace, "and tell us how you succeeded?"

"I would willingly, did time permit: but it is already so late, that unless you would like me to break off just when you begin to be interested, I had better not attempt it."

"How I wish," exclaimed Charles, his intelligent eye beaming with affection, "you could have prolonged your stay: we do so enjoy your kindness in talking to us. But a fragment, sir, will be better than nothing."

"Not now, though I am sorry to disappoint you. But if you would really feel interested by a letter from an old man, I will endeavor to recall some of my early experiments, and pen them down for your perusal."

"Thank you, sir," replied the brothers with one voice, "we shall be delighted to receive a letter."

"And remember, I shall be equally pleased to hear from you, whenever you have an hour unclaimed by employment or recreation."

"I know not where you can find us better recreation," rejoined Charles, with his own sincere and native polish, "than by permitting us to write to so honored and endeared a friend."

Mr. Hammer embraced them both, and it was not long before they had the gratification of receiving the following letter.—

"My dear young friends,

"Being confined to my room by a cold this evening, I will devote the hour to memory and to you. And while I pray that the retrospective column I am about to raise, may serve as a guide post in some of the doubtful windings of your road, I would pray also that it may stand before my eye, deeply and legibly presenting the characters of Ebenezer.

"I was indulgently brought up, and carefully educated for this world; nor was it until I had attained my eighteenth year, that my parents sought a situation for me. A friend of mine had lately become clerk in an eminent banking-house in London: and my kind relatives, ever anxious

to promote my happiness to the best of their judgment, endeavored to place me in the same establishment. In this wish they at length succeeded, with an ultimate prospect of partnership: and that I might not miss the comforts of my paternal home, or be exposed to those temptations which assail a young man destitute of family ties, my father removed with his household to a residence near London, whence I could proceed daily to the scene of my future labors. For this arrangement I can never express sufficient gratitude: it saved me from a thousand snares by which my companions were entangled; and I have no doubt similar benefits will always follow, where a desire to render home agreeable on the one hand, and a disposition to prize its advantages on the other, are manifested.— Before entering on my new avocations, many were the maxims I received from my revered father, and many the tender admonitions of my gentle mother. 'You are now called on,' said the former, 'to maintain your own character; you are of an age to think and act for yourself; and I trust the fixed and honorable principles which have been instilled into you, will produce conduct creditable both to you and me. Be upright and conscientious; and cultivate that manly strength of mind which will prevent your being led astray, either by your own passions, or the sophistry of others. Self-government, William, is the secret of superiority. Remember many eyes are upon you; and more is expected from you than from those who have had fewer advantages.'

"A mother's happiness too," added my female parent, the tears starting in her eyes, "is closely linked with the reputation of my beloved child; but I feel assured you will never lose yourself. I admit the wisdom of your dear father's advice; for I am aware you are in more danger of being led astray by the warmth of your heart, than of steeling it against the influence of affection; otherwise I should have been tempted somewhat to soften the high unheeding character he has placed before you.— You will, however, I doubt not, meet with many occasions on which, consistently with prudence, you may call into action all the generous feelings of your nature."

(To be Continued.)

#### INTERIOR VIEW OF ORFAH, FROM A TERRACE.

We found here in waiting a servant of the Patriarch of the Syrian Church, who came to congratulate me in his master's name, on my arrival at Orfah, and to say that having been informed by letters from Aleppo of my intended passage this way, his reverence was desirous of seeing me at his convent.

I accordingly accompanied this man to the residence of his master, towards the south east quarter of the town, to which the church and the burying-ground of the christians is attached, and which is surrounded chiefly by christian dwellings. On being shewn up into his room, I was received by a middle-aged personage of more natural tranquillity than affected gravity of appearance, who did not move from his place, as is usual on the entry of a supposed equal, but desired me to seat myself opposite to him. His conversation was in so low a tone of voice, that it was with difficulty I could understand it, although we were not ten feet apart; it turned chiefly on news, and the state of affairs in general; for, he asked about

China, the New World, and the country of the Franks, all in a breath, and seemed more ignorant of them all than any Arab I had yet found.

We were soon relieved from this, by the entry of a cawass, or silver stick bearer of the Mosesslem, the Turkish governor of the city, very gaily dressed as a moslem soldier. My surprise was excited, when I saw him kneel and kiss the patriarch's hand, until I was told, that though one of the Mosesslem's personal guard, he was known and avowed as a christian. This, and a similar instance at Tripoly, in Syria, are the only ones that have come to my knowledge of christians being allowed the same privileges of dress as mohammedans, even when in the actual service of the government.

Soon afterwards, the priests to assemble all of whom kissed the hand of the patriarch, raised it to their foreheads, and then kissed it again a second time. Some of them, when they approached him, even uncovered their heads,—an act of reverential humility not paid even to sovereigns in Asiatic countries, and observed by the christians of the East only to their bishops and their God. There were but two of the whole number who could speak Arabic, they being chiefly from the north of Asia Minor, though most, except the patriarch himself, had performed their pilgrimage to Jerusalem.

At sun-set, we ascended the terrace, where we enjoyed an extensive and commanding prospect of the town, from a new point of view, in which it looked still more interesting than before. We saw from hence many of the inner courts of christian houses, which the females unveiled, among whom, one peculiarity was pointed out to me namely, that while virgins, they wear a red cloth of cotton over their heads, to distinguish them from moslem girls; but, that when become mothers, their having borne children entitles them to the same privileges as the women of the country, and from thenceforward they wear white muslin, as is done by Turkish females.

I had been so pressed to remain the night here, that it would have been an ill return for my host's kindness to refuse, so that I sat down with the rest to supper. Previous to the meal, a small plate of fried fish, (stolen, it was admitted, from the Birket il Ibrahim,) was placed before us, of which all partook. Rakhee, or brandy distilled from dates, was then served from a rude image of a bird moulded in clay, the stream being made to issue from its mouth, and each of the guests drank from ten to twelve china coffee cups of this strong spirit, before the supper began. In serving the patriarch, the same reverence was shewn to him as had been done below. When the cup was given to him, or when it was taken away, when his pipe was presented or when he wiped his mouth with a napkin after drinking, his hand was invariably kissed by the priests who attended him—*Buckingham's Travels in Mesopotamia.*

#### ORIENTAL CONVERSAZIONE.

The noon-day sleep of the Hadjee and his followers was enjoyed on the sofa of the room that overhangs the Lake of Abraham, at its eastern end; and after this, on our way back to the town, we halted to take a pipe and nargel at a public coffee-house. The great bench in front of the house, on which the principal guests generally sat, was a seat of raised masonry, smoothly plastered, railed around with open

wood work at the back and sides, and spread over with clean straw mats. It over hung a clear stream, running from the Birket il Ibrahim, crowded with playful fish, and was capable of accommodating fifty persons, who might sit here at their ease to watch the current of the brook. On the opposite side was a garden, so thickly planted with trees, that the lofty and rumed walls of the castle could be but here and there perceived through their openings, though appearing, from its elevated site, to be almost right above our heads. A beautiful weeping willow, the trunk of which reared itself from the banks of the stream, within a few feet of where we sat, spread its falling branches over the waters, and completely shaded us from the heat of the sun, while the scarlet blossom of the pomegranate, and the finest combinations of summer green in the various trees that vied in richness and beauty with each other, delighted the eye, and helped to complete the charm of this lovely spot.

*Buckingham's Travels in Mesopotamia.*

—+—  
ON YOUTH.

"Youth is a period which presents the fewest obstacles to the practice of godliness, whether we consider our external circumstances, our nature, powers, or moral habits."

What a delightful period of life is youth! Who can contemplate it without feelings of the deepest interest: For it is "the spring of life," by which "will be determined the glory of summer, the abundance of autumn, and the provision of winter." Who does not feel peculiarly anxious, that this time so advantageous to the cultivation of religion, should not be neglected.

Youthful reader! let me crave your serious attention whilst I endeavour to urge upon you an improvement of the present period of your life.

I shall first point out some of those ADVANTAGES which you possess, in reference to religion and its duties. The first of these advantages is, that your mind is now unoccupied, and therefore ready to exercise itself upon any subject that is presented to it. None of the cares of the world have yet come upon it to fill it with anxieties. None of the troubles of life, which are incident to advanced age, have yet overtaken it, to oppress with anguish and sorrow. There is nothing to disturb the peaceful, calm, and happy smile which dwells upon the blooming cheek. All is unruffled. This then is the time to attend to your spiritual concerns. This then is the time to seek pardon of your sins through a crucified Redeemer, that you may have the consolations of religion to support you, when the cares of the world bear down your spirits. Improve the time, therefore; let your mind be occupied with thoughts of your own sinfulness, and of the love of Christ, let your soul be given up to Him, and your whole life consecrated to His service. Look up to the Lord for His protecting care to be over you, that you may be kept from swerving from the narrow path, which leads to heaven, that the world and its allurements and vices, may not take hold of your mind, but that you may be preserved from its snares, and be enabled to say in the language of filial confidence, "My Father, be thou the guide of my youth."

Youth is also the period of susceptibility, when the mind is apt to take impressions. How important then, that it should be impressed with that sacred principle of love to Christ, which will lead you to yield up yourself, body, soul, and spirit to Him; and if it be not early impressed with love to the Saviour, it will most undoubtedly be impressed with hatred to Him, for the world, with its alluring charms, is ever ready to present itself to your mind, and tempt you to drink of its poisonous cup. The cup may taste sweet, but there is a deadly poison at the bottom. Seek the assistance of the Spirit of God, to enable you to forego the trifles and pleasures of the world, which yield satisfaction only for the moment; but cause bitter reflections, and reproaches of conscience, in after life, and attend to the instructions of the wise man: "Remember now thy Creator in the days of thy youth, while the evil days

come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

A third advantage incident to youth, is a retentive memory, an aptitude to retain what you hear, and what you read. This makes youth the fittest time for learning. Seek then, to store your memory with those things that are solid and durable, which will be of lasting benefit to you. For this purpose, let the Scriptures form an important part of your study. Here you will find a mine of inexhaustible treasure, and the deeper you dig in it, the greater treasures will you discover.

If you have opportunity, use your utmost endeavours to become acquainted with the Scriptures in their original language. This will enable you to enter more into the true meaning of the word of God. Sufficient to this has been given, at different times, in this Magazine, and if you begin with a pure desire of examining the Scriptures, there is very little doubt but you will proceed.

The following remarks appear in a Sermon by Dr. Bennett, on the "duty and advantage of searching the Scriptures." "It is deeply to be deplored, that our country has in this department of knowledge, fallen far below its former eminence. To the disgrace of London, its University, cannot obtain a Hebrew class, nor has the whole united empire any celebrity in a language that is the master of all others, and the honored vehicle, in which God first spake by the lips of men." And I entreat you to follow his advice, when he exclaims: "O for the day, when our talented youths shall give their powers, not to piquant novels, and misdeed verse, but the sacred fountain of revealed truth, the Hebrew Bible and Greek Testament!"

Shall I add as a fourth advantage which you possess, leisure, and opportunity? I am aware that this is greater with some than with others. But there are very few who have not a little leisure, and in most cases, the time and opportunity which youth enjoy are greater than of those, upon who devolve the more active duties of life. If you have little, seek to improve it to the greatest advantage. If you have much, remember that much is required of you—improve it accordingly. Never let your leisure moments pass unimproved, or be only occupied in reading some trifling volume,—which will yield you no permanent good. It would be perhaps advisable, to lay out a plan for the employment of each day, and adhere as strictly to it as possible. This must, of course, be suited to your circumstances and engagements, but let the study of the Scriptures, & private prayer and meditation, form an important part of your plan, for this if pursued in a devout frame of mind, will render every thing else a blessing to you.

Remember, that you were not sent into the world merely for your own improvement but to render assistance to others. And you must not rest contented with the thought that you yourself are religious, but seek to make others so too. "To do good, and to communicate, forget not." You must not only be good, but do good. There are many ways in which you may do this.

To these advantages, may be added many others, the health and vigour of mind and body, the ardent imagination, expectation, and zeal, and the warmth of affection, which youth possess; all are favorable to the reception of religion. Added to this, are the numerous invitations given in the Scriptures, by Christ himself.

See that you neglect not these advantages, and let the prime of life pass away unimproved, and old age creep upon you, and deprive you of them all. Then when nature decays, and is scarcely able to support the tottering frame, what bitter reflections will agitate the breast. Improve your youthful days therefore, by the cultivation of religious habits, that when nature sinks within you, and the world vanishes from your sight, a blissful eternity may appear in the prospect, to cheer you in your passage through "the valley of the shadow of death," and that you may then be able to commit your soul into the hands of the Redeemer, and to enter into that rest which remains for the people of God.

My dear young friends, let me entreat you, 'not to neglect it, but to seize the present opportunity of obtaining pardon of your sins, remembering that "now is the accepted time, now is the day of salvation."

—+—  
EVILS OF IDLENESS.

*Charles Lifeless—A Sketch.*—"The busy person," says Steele, "like the bird upon the wing, escapes many of those snares to which the indolent are exposed

It is hardly possible that a person should continue absolutely unemployed for any long time; and he that is not doing what he ought, will be doing what he ought not: the destroyer of souls can hardly wish for a safer mark, at which to direct his temptations, than an idle person. The sloth of Sodom is represented as one cause of its wickedness; and David's awful conduct seems to have been preceded by the same indisposition. But an honest diligence subdues the pride, lust, and sensuality, which are cherished by sloth and indolence; and, I am not at leisure, is sometimes a more powerful restraint from evil, than, it is not lawful. What numbers have been cut off in the midst of life, or had their being rendered uncomfortable while they lived by the great variety of diseases which sloth and inactivity bring upon the human frame; (as dropsies, consumptions, melancholy, and the like) which, according to all human views, might have been prevented by human activity.

"It was from a conviction that idleness was injurious to the constitution and morals of men, and very unjust and mischievous to society, that the ancient Greeks and Romans appointed magistrates to see that no persons spent their time in sloth, and severely punished these who thus offended. It was the general custom of the Jews to bring up their children to manual labour, how plentiful soever their circumstances were or how polite soever their education was designed to be. On this account the apostle Paul, who had a learned education under the greatest of the rabbies, wrought as a tent-maker. The same custom is continued in other countries to this day."

The youthful mind, especially, requires to be constantly employed; for,

"Satan finds some mischief still  
For idle hands to do."

And it is earnestly recommended to our juvenile friends to cultivate the talents with which God has entrusted them, and to avail themselves of the ample opportunities accorded them, for adding constantly to their stock of learning and knowledge. What rich stores of science invite their attention! What pleasing and instructive details does history furnish! How greatly may their mental powers be enlarged by mathematical pursuits! There is in fact, not even an apology for idleness. "Avoid it, pass not by it, turn from it, and pass away." It has been well and truly said, that "Idleness will cover a man with rags;" and history and observation confirm the maxim.

Charles Lifeless was placed at an excellent school at the age of eight years. At that period he could scarcely read a verse in the New Testament. His tutor did, all that could be done to advance him in learning—but, alas, Charles was slothful. He never applied himself—his books were mislaid—his work was too hard—he could not recollect his lesson—and he quitted school with the character of "an indolent stupid boy." He was placed with a worthy tradesman as an apprentice—but the same disposition accompanied him. He could not awake in the morning—the shop was never opened in time—he was never ready to attend the customers—he took no pains to acquire a knowledge of the business—and, at the expiration of his apprenticeship, he had all to learn! His father resolved however upon giving him one trial more, and embraced the offer of a friend to give up a very prosperous concern in favor of his son, upon condition of receiving a certain sum; and, accordingly, Charles became a nominal tradesman. Instead of displaying any diligence to retain the customers who had formerly frequented the shop, he so entirely neglected the business, that, at length, the shop was deserted; Charles Lifeless having preferred his pleasures to his gain, and the company of some thoughtless companions, to "troublesome visits" of his customers, idleness brought him to penury, and clothed him with rags.

How important is diligence in the concerns of the soul! It will ensure present comfort and eternal felicity; but idleness and neglect of God, will clothe the sinner with everlasting shame.

There is no vice nor failing of man that doth so much unprincipled humanity as ingratitude; since he who is guilty of it lives unworthy of his soul, that hath not virtue enough to be obliged, nor to acknowledge the merits of the obliger.

## EARLY BLOSSOMS.

"In early days the conscience has in most  
A quickness, which in later life is lost;  
Preserv'd from guilt by salutary fears,  
Or guilty, soon relenting into tears.  
Too careless often, as our years proceed,  
What friends we sort with, or what books we read."

COWPER.

The period of youth may be compared to the spring at which time, the blossoms appear on the trees. At this season they present a beautiful appearance to the eye, and give fair promises of an abundant crop. But as the year advances, thousands of these blossoms will totally fall off from the effects of frost, wind, blight, &c. In others, these effects will be partial; there will be fruit indeed, but it will be stunted in growth, unsightly in appearance, and unsavoury to the taste. Others again will grow to perfection, and thus afford both pleasure and profit to the proprietor. While I was musing on this subject some time ago, I took up a Youths' Magazine on the cover of which I read, "No. 30, Vol III, Third Series." Trivial as this circumstance was in itself, it gave rise to many serious reflections. The date of the first volume of the Youths' Magazine, is 1805—1806. Twenty-five years (thought I) are nearly elapsed since the commencement of this little work. In the course of that time how many readers of the first series have passed into eternity? All who remain are grown up to maturity, and are engaged in the active scenes of life. How many of these are become useful to society, and honourable members of the church of Christ; and how many have turned aside to folly? O, how many have the instructions of pious parents the advantages of a gospel ministry, and the pages of the Youths' Magazine, failed to produce any salutary effect? After indulging these reflections for a short time, I opened a correspondence with several places to which the Youths Magazine is sent, with a view to trace the progress of those youths who were known to have been among the early readers of it. From the letters of my correspondents, I select the following sketches:

Aurelius was a youth of considerable talents, and gave promise of future excellence. While at school, and at home, he was remarkable for an amiable and humane disposition, but when he was fifteen years of age, he was sent to the West Indies, where he witnessed all the horrors of the slave trade, till his heart became hardened, and all traces of his former character disappeared. Bavius was a lad of shining parts, and of close application to his studies; he was distinguished at the University, but on leaving his Alma Mater and coming to London, he fell into bad company, became a gambler, and died a miserable death. Clodio was the son of a respectable man, whose habits and industry, and general character, had raised him to the highest civic honors. The good conduct of Clodio in his Father's counting house procured his admission into the firm, and the most sanguine expectations were entertained of his future elevation in life. But unhappily Clodio was infected with the Joint Stock mania, and became a Director of the Bubble Company. There he lost his property and reputation together, and is now a wretched outcast in a foreign country. Divito was accustomed to attend a gospel ministry with his parents, till at the age of fourteen he was articled to a gentleman who spent his sabbaths in worldly pleasures. Divito being thus neglect-

ed, soon became acquainted with some who assume the title of "free thinkers," but who are in reality nothing but disgusting infidels. In a very short time Divito imbibed their principles and now laughs at religion. Euron was for some time an associate with Divito, but by the admonitions of a pious friend, Euron is happily reclaimed, and bids fair to become an honorable member of society. Florino was a youth who came from Germany to this country on commercial pursuits; but having no kind mentor to instruct him he contracted extravagant habits, lived a dissolute life, and at length left England in debt, and in disgrace. On his return to the continent he enlisted in the army, from which he deserted, and being apprehended, he leaped out of the guard room window, broke his neck by the fall, and thereby accelerated the death of both his parents. Lucius and Modesta were scholars, and afterwards teachers in a Sunday school, where they were distinguished for good conduct, and in a little time they both became decidedly pious. They are since married, and have a family, whom they are training up in the fear of the Lord; and wherever Lucius and his wife are known, they are respected. Hilario formerly played the tamburino in the streets. He attended a Sunday school, and was found to be a clever lad, and diligent in his studies, but of such a volatile disposition, that little hopes were entertained of his ever becoming a good man. But Hilario frequented the ministry of an excellent clergyman, and after some time, like a blossom which is late in coming to maturity, he became a devout Christian, and still continues so. Drexelius was formerly a scholar, and in the course of time a teacher in a sabbath school in Scotland. He was brought to the knowledge of the truth at an early period, studied for the ministry, and while a very young man settled in London, where he still remains. Drexelius is remarkably attached to young people, and preaches an annual sermon for their benefit. Gaius was the son of religious parents, and when he grew up, he amply rewarded their pious care of his youth. Gaius has been for many years deacon of a most respectable church, and his name is enrolled in numerous benevolent institutions. Several extensive chapels owe their existence to his efforts, and he has mainly contributed to the furtherance of almost every plan for doing good.

I am about to visit several parts of the country where young persons reside who read the Youths Magazine. According to my usual custom, I shall make observations on their character and conduct; and should I meet with any thing worthy of notice, I will, on my return, present my young friends with the result. In the mean time, I particularly desire them to read over again one by one, the several characters which I have here delineated; and on this re-perusal of each, to ask themselves whether they would really wish to become in future life such a character as they have just read of; and out of the ten cases which I have stated, I hope they will select the best and regulate their conduct accordingly.

Remarkable Instance of persevering Industry, Piety, and Self-Denial.

Louis Morin, a French physician and botanist, was the son of poor parents, whose very numerous family of children prevented them from giving him more than the mere rudiments of education. While at school he

acquired a partiality for botanical pursuits, and when he left it he set out for Paris on foot, herboring in the way. His attachment to botany naturally led him to choose medicine as his profession; and while he applied himself to the study of that arduous science, narrow circumstances compelled him to adopt the most rigid economy. He lived like a hermit upon bread and water, with the occasional indulgence of little fruit. This way of living greatly diminished the number of his wants, and was the probable occasion of that remarkable disinterestedness by which he was always distinguished. He had been several years practice, before he received any public notice, and was then appointed pensionary-physician to a hospital in Paris. Though he performed the duties of the office it was discovered that he always returned the salary he was paid, by putting it back when he thought he could see him, into the money-box of the Hospital. His constitution was delicate, and his make slender, yet he always observed the following system of strict order and abstemiousness. He rose winter and summer at two o'clock in the morning, and spent three hours in prayer. Before six o'clock in summer, and somewhat later in winter, he visited the poor patients in the hospital, and generally attended the morning prayers of the Roman Catholic churches. He dined at eleven and after dinner amused himself with botany; and when he had no poor patients to visit, afterwards shut himself up in his closet, and concluded the day in study, or in receiving the visits of his friends. He always retired to rest at seven o'clock. A few years before his death his strength began to fail, and he found himself unable to continue his active duties, upon which he added a little wine to his diet; but gently sunk under a gradual decay till he died, at the advanced age of fourscore years. This excellent man, notwithstanding his great abilities, reputation, and industry, left but little wealth behind him. He seems to have excited himself to the utmost, first to acquire useful knowledge, and afterwards to employ that knowledge in the service of God, and of his suffering fellow creatures; to whom he has bequeathed an illustrious example of industry, piety, and generous self-denial.

## POETRY.

## WEEP NOT FOR ME!

A Dying Sister's address to her Brother.

"Weep not for me! for though my strength decay,  
And feeble life is sitting fast away;  
Yet think not that to leave this world is loss:  
My spirit now can spurn the earthly dross  
That long enchained it; and this lower sphere,  
Excepting thee, contains no object dear:  
And thee, I now can leave, for thou hast known  
Thy Saviour's love, and He will guard his own."  
Weep not for me!"

"Weep not for me! There is no cause for tears,  
My soul is now beyond all wayward fears;  
The sting of death is not,—for He who bore  
Our sorrow, for our sakes hath passed before  
Through the Dark portals, and for us hath paved  
The way to bliss, by victory o'er the grave!  
Weep not for me!"

"Weep not for me! Thou should'st not grieve for one  
Whose trouble, sorrow, and whose toils are done;  
Thou should'st not mourn that freely I can go  
Where the pure streams of life eternal flow:  
And I, who oft have felt disease and pain,  
And dwelt in sorrow, shall I turn again  
To things of earth, now that I stand before  
The very threshold of my Father's door?  
Weep not for me!"

And thou, beloved, who has long entwined  
Thy image round my heart, seek not to bind  
My soul to earth: it may not, cannot be  
E'en now I pant with longings to be free,  
To dwell for ever in that holy place;  
To see my Saviour—meet him face to face.  
And forget not in a few short years  
We meet again where thou shalt shed no tears.  
For He who long hath loved us will be  
Our joy, our glory, our's eternally!  
Farewell! Thou wert Heaven's dearest gift, and He  
Oh! He will bless thee. Weep not then for me!"