

sumed in gazing into the shifting kaleidoscope of the tale-maker rather than into the unveiled glories of God's universe, the mind is left childish, dwarfed and weak, not philosophical, strong and healthy. We question if in some classes of society, the labours of the pulpit have been more directly negatived by the curse of strong drink itself, than by the insipidities of a fashionable literature. Many a soul under conviction of sin; has, we fear, lost in the mazes of a plot, all sight of its own tremendous responsibilities, and grieved away the Spirit of God. The evidence of our courts of justice, and the confessions of the condemned cell, establish our averment as to the blinding, intoxicating, and deceiving power of a fascinating but unhealthy literature. Books of sterling value, high in moral tone, and wide in the range of topic invite the perusal of the searcher for truth—while towering above them all is the King of books; whereunto if a Young Man take heed he will cleanse his way.

*Shun the companionship of those whose pursuits are debasing.* A man is known by the company he keeps. In our nature there are tendrils that shoot out to wind around some object dear to the heart. The friendships of youth are usually the warmest and the strongest. An ungodly companion is like a stone round the neck of a drowning man, unless it is thrown off he will sink with it. Nothing can so much blunt the edge of truth as the sarcasm and ridicule of companions. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. The companion of fools shall be destroyed. The excitement of society may keep up a life prolonged laugh, to be succeeded by weeping, and wailing, and gnashing of teeth. Come with us, is the eagerly caught invitation—my son, if sinners entice thee consent thou not. Our young men in towns and cities, have in this age the advantage of forming connections with Christian associations—organizations in our view, forming a shield of defence from the dangers and temptations of our large cities; and which have furnished wide scope for the strong and buoyant energies of youth, in spreading the gospel of Christ.

*Avoid frequenting places where sinful habits are formed and indulged.* These are, the theatre—the ball-room—the gambling table—the drinking saloon—the house that is the way to hell, going down to the chambers of death. Flee youthful lusts. Put away all these, revelling, drunkenness and such like, for they that do such things shall not inherit the kingdom of God. We enter not on the consideration of the particulars implied in this advice; it is however necessary, to express our view of the course that leads to success, in every bold effort to hurl away the bands of iniquity. Strong resolution and holy purpose must spring up beneath the shadow of the cross of Christ. Victory is won through grace. Augustine was in his youth “inflamed, to be satiated with infernal fires” but God's grace triumphed: he says, “I ascribe it to Thy grace that thou hast melted my sins as ice is melted.” “Thy truth was distilled into my heart; the flame of piety was kindled, and my tears flowed for joy.” The early resolution of Wilberforce was, first, to “fly to God for pardon, pleading the blood of Jesus;” and secondly, when tempted to despair, still to cleave to the truth, “Christ is mighty to save.” This sets the way before the soul, through which it rises to immortal youth. The noblest ambition fires the heart. There is an angel there, said the Sculptor, pointing to a block of marble, and I must let him out: Young Men,—workers for eternity,—let the strokes of the hammer of time bring out traces of celestial