

thee to himself; and where he is there is it good to be. Why should we mourn? Thou indeed art wanting to us, but He, who could give such a father, such a husband, such a friend, must himself be a greater father, a greater husband, a greater friend.

When a man is taken from our midst, who, in his whole life seeks only to please the Invisible One, how do our hearts close over his grave the more toward each other, and the more toward the Invisible. Since we can no longer lie upon thy heart, we will lie the more upon the heart of our God. It is also a great blessing, that when those die who have been the Lord's, their love influences us even after they have departed. May we meet again! exclaims the longing of the heart, but we know we can come where thou now art, only by the same road over which thou hast travelled. Alas! we often think of a re-union as a necessary consequence of death, and yet many different roads open beyond the grave. Holy, glorified spirit, we may see thee again, we may find thee again, if we follow after thee in the road over which thou hast gone. From the last elevation over which we have to pass in life, oh! how small appear the conflicts which lie behind us; yet blessed is he who can say he has not shunned them. When I stand by the corpse of a soldier of God, who has fought the good fight, I say to myself—now is all over, and yet it seemed to him when in life, so difficult and impassable. With the corpse all is still. Truly the tranquil peace of the dying hour is of such value, that to secure it, we should not shun the conflicts of a long life.

THE DANGER OF DELAY.

FOR THE HARBINGER.

It too generally happens, that those who are the subjects of religious conviction, are led to defer the prosecution of their duty. This may possibly be the case with some young persons, whose attention I recently directed to *the importance of early piety*. To such, then, the writer wishes affectionately and faithfully to point out the danger of delay in matters of eternal moment.

My young friends have probably heard the proverb, "Delay is dangerous." It is applicable to various objects and pursuits, and the consequences of its neglect are so obvious as to render specification superfluous. He who defers a present duty, a duty which ought and might be discharged at once, may contract a habit that will prove injurious to him. A spirit of procrastination will unsettle and derange his mind, injure his reputation, mar his peace, and prevent his usefulness. Supposing him to be a student, it is impossible, with this frailty, to surmount difficulties, and to rise to eminence. In no station of life can he succeed. To whatever he applies his mind or his

hands, he can never become distinguished, respectable, or influential, unless it is in fully,

The correctness of the proverb just quoted is apparent in reference to religion. When the mind is impressed with a sense of obligation, when conscience is awakened and speaks aloud on any religious duty, it is of great moment to yield at once to the grace of truth, and to attempt what we know to be right. Methinks I see Felix trembling before Paul, while the apostle "reasoned of righteousness, temperance, and judgment to come." These were topics peculiarly adapted to the person whom he addressed. From the account we have in the inspired records, we learn that Felix not only "trembled" under the representations of truth, but that he said, "Go thy way for this time; when I have a convenient season, I will call for thee." Such conduct was wrong. If he was sincerely anxious for further instructions, a little reflection would have convinced him of the folly of procrastination. Now that conscience was roused from its slumbers, now that a competent instructor stood before him, by whose agency conviction had been produced, now that a favourable opportunity was afforded of securing imperishable blessings, and every thing in reference to the future was uncertain, what madness to send away the preacher, and promise himself a more favourable opportunity. He sent for Paul again, it is true, but it was for a very different purpose than that which the text I have cited intimates. The "more convenient season" never appears to have come to him; and if we can rely upon the testimony of Josephus, he died as he had lived, and gave no evidence of repentance.

There is something very absurd in talking of "a more convenient season" when under religious convictions. Persons whose minds are thus impressed should consider, by what power those convictions are produced, the occasion and design of them, and the importance of yielding to them. Why should there be any delay? Why should the concerns of the soul be put off? Is it reasonable to trifle with God? Can it be justified? Can any reason be assigned for such conduct; that will bear the trial of the great God? Is it not a step attended with imminent danger? Is it not characteristic of great wickedness, as well as folly? I wish these inquiries to be seriously pondered, and that I may show *the danger of delay*, let my young friends attend to a few more considerations.

The fact that life is frail and uncertain should lead you to hesitate as to the propriety of delay. How many have talked of "to-morrow," or some "convenient season," who have been woefully deceived. These spoke of the future as if they had a perfect insight into the operations of nature and the contingencies of life; but when it