

Pause while thou may'st, nor deem that fate thy
 fate.

Which, all, too fast
 Will drive thee forth from this delicious plain;
 A man at last."

Youth is the time for buoyancy of spirit, and this youthful ardour must get vent; for if unduly restrained, it will, like "new wine in old bottles," break through its restraints, and be productive of serious evil. Young men must have recreation; and we would no more withhold it from them than we would forbid the lamb its gambols or the wren its play. If healthful and natural, their exuberance will overflow. It will not do to place an old head on young shoulders, or to expect from one still in his teens, the gravity of a man of three score. We would not forbid the loud laugh of youth, or rob it of its proper enjoyments. We are not of those who would "look with a severe and indignant eye upon all the recreations by which the cares of men are relieved;" we would "draw a line between innocent and dangerous pleasures," but we would not by "an indiscriminate censure of all amusements, deliver up the entertainments of a city into the hands of the loose and corrupted." Young men, however, are in great danger, the natural buoyancy of their spirits and their love of excitement hurrying them on, until not satisfied with the "temperate participation" of the pleasures which are innocent, they rush into the vilest excess and dissipation.

Young Men.—We are no enemies of your innocent pleasures—bear that in mind; but, conscious of the dangers in your path, we would warn you with all earnestness, and would, at the same time, counsel you, as to the way in which you may resist temptations that beset you on every hand. "The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding." "Happy is the man that findeth wisdom! Her ways are ways of pleasantness, and all her paths are peace." If you would resist temptation, *fear God*; if you would be truly happy, your earthly joys sweetened and intensified, *seek wisdom*. Where-withal shall a young man cleanse his ways? By *taking heed thereto according to thy Word*. Mark well that answer. "I have written unto you young men," says John, "because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." "Oh!" said the learned Sa'manus, whose fame was world-wide for learning, as he lay upon his death-bed—"Oh! I have lost an immense portion of time—time, that precious thing in the world! Had I but one year more it should be spent in studying David's Psalms and Paul's Epistles."

Young men, a word and we have done.—The times in which we are now cast are momentous. But still more momentous times are coming upon us. The conflict between the opposing powers of light and darkness thickens: soon you must take the one side or the other. Now, for what side are you preparing yourselves? Will you be men, ready if need be, to take a stand for Bible truth even to the loss of your goods and the risk of your lives? Will you defend the sanctification of the Sabbath, and fight for an open Bible? Will you do what in your lies to stem the tide of drunkenness, that threatens to sweep before it all things sacred? Will you be of those "that walk not in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful, but whose delight is in the law of the Lord"? *Get right principles now: form good habits now; begin to fear God now*; and when you are called to take the place of your seniors you will be prepared for your responsible duties; and then after serving your day and generation when you give way to others I will afford you the bliss and happiness of that kingdom which your life has been prepared and matured to enjoy.—*Irish Presbyterian.*

COLUMN FOR THE YOUNG.

CALEB VERNON.

In 1665, a boy of twelve years was drawing near his end. His name was *Caleb Vernon*, born in Dublin, but soon removed to London. His mother sat beside him, and the boy spoke to her of Christ, in whom he believed, repeating a verse of one of his hymns:—

And if (above it all!)
 To Christ I married be,
 My living springs, O King of kings,
 Will still run fresh in thee!"

His mother then said, "And do you remember, child, the hymn about *Young Isaacs*?" "Yea mother," said he, and immediately repeated the following lines:—

Young *Isaacs*, who lift up their eyes,
 And meditate in fields;
 Young *Jacobs* who the blessing prize,
 This age but seldom yields.

Few *Samuels*, leaving youthful plays,
 To temple-work resigned;
 Few do as he, in youthful days,
 Their great Creator mind.

How precious *Obadias* be,
 That fear God in their youth!
 How seldom *Timothys* we see,
 Versed in the word of truth!

Few babes and sucklings publish praise,
 The avenger's rage to bind;
 O then, in these, your youthful days,
 Your great Creator mind.

Few tender-hearted youths, as was
Josiah, Judah's king!
Hosanna in the highest, alas!
 How seldom children sing.

What children pulse and water choose
 Continually to eat,
 Rather than conscience should accuse
 For tasting royal meat!

Would you not bow a king to please,
 Though tortures were behind?
 O then, in these, your youthful days,
 Your great Creator mind.

The boy who was thus delighting his godly mother's ear and heart, got his name, "*Caleb*," at his birth, because his parents felt how few cleave to the Lord with full purpose of heart; and therefore desired that this their son might be in his day a *Caleb*, "following the Lord fully," Num. xiv. 24).

He had a great capacity for learning, so that at four years of age he could read the Bible distinctly; and at six, understood a great deal of the lessons and doctrines of the Word. But till he was afflicted, he went astray. (Isa. cxix. 67). He had no serious thoughts about his soul, till a violent ague attacked him, when he was seven years of age, which made him think much of death, and caused him to question whether he should be saved. His father was at this time sent to Newgate prison, for not conforming to the ceremonies enjoined by those who ruled in the church; and his little boy went to see him; but the grief this caused him, and the fear too, threw him into another sickness. And now again his soul was seized with convictions of sin; which were all the more lasting, that his elder brother also was deeply affected.

He had a good friend in London, Mr. R. D., to whom he wrote a letter, when he was ten years old, with the desire to be better instructed. This good man had taken an interest in the boy, and had encouraged him to tell his mind. So he wrote thus:—

"Dear Sir.—I received your kind letter, for which I thank you, and desire that the book which you sent me may be made of good effect to my soul, and that my soul may be filled with

the love of God, being ready for the day of His coming to judge the world in righteousness—when the kings of the earth shall tremble, and the rulers shall be astonished at the brightness of His coming; when He shall come with His holy angels in power and glory, to judge the earth in the valley of Jehoshaphat. O that my soul was fit for His coming! that I may be a flourishing flower in the garden of Eden, prepared for the Lord Jesus! This is a trying day; the Lord is searching Jerusalem with candles, to find out outside professors, who do make clean the outside of the cup and platter, when their hearts are full of deceit. O that we might be comforting one another with His coming, putting on the breastplate of faith, and laying aside the tradition of men. O how near is His coming! even at the door! Therefore we should be watching, for we know not what hour He will come. My brother John and cousin Deborah thank you for your kind letters.—I remain

April, 1663. "CALEB VERNON."

In another letter, written to his father, he refers again to Christ's coming—which the state of the land at that time, and his own father's imprisonment, made him think much upon.—Dear Father,—This is the day when the hand of violence is reigning over the people of the God of Jacob; but the time will come when He shall come from Mount Zion, with ten thousand of His saints, to execute the judgement in righteousness and equity. O that my soul might be visited from above, that I might mourn and weep over the sins of my youthful days! O that we might be fitted to lay down our lives and liberties for Christ. O what a glorious thing it would be for us to be ready upon our watch, waiting for the coming of our Lord God, and that we might not say, "My Lord delayeth His coming." And again, in another letter to his friend Mr. R. D., he says, "O, wherefore should we not be watching? for we know not in what hour the Lord will come" (Mark xiii. 35). The time is hastening. It is but a little while, when He that shall will come, and will not tarry (Heb. x. 37). It will be a sad day to them which are Christless, when they shall cry to the rocks to cover them from the face of the Lamb (Rev. vi. 16). But it will be a joy to the righteous everlasting joy."

The plague now appeared in London, and Caleb, though he escaped that terrible scourge, fell ill of fever and pleurisy. This visitation was again blessed to him, whetting yet more his appetite for the bread of heaven, and causing him to long yet more for the full enjoying of Christ. "O that the fountain of righteousness in Christ Jesus may be opened to me!" was his habitual desire.

Dear young reader has this ever been your desire? Are you convinced of your sin? Do you see that you are by nature exposed to the wrath of God? Unless you are a believer in Jesus—unless the "fountain of righteousness is opened to you in Christ"—you are undone for ever! Solemn thought! "God be merciful to me, a sinner."—*New York Independent.*

HENRIANA.

Men may thank them-selves, if they make God and His Word a terror to them.

A hypocrite may go very far in the performance of holy duties and yet come short.

Equity is not to be judged of by prosperity: Whithersoever a good man goes, he desires to take God along with him.

Unity is not always the mark of a true church and true ministry.

Those who wretchedly hardened in sin, and ripening apace for ruin, who hate God's ministers because they deal plainly with them, and faithfully warn them of their danger and misery, by reason of sin.