

From the Olive Branch.

CONSIDER THE END.

The shape and character which our lives assume, are so uniformly the result of our actions, that if it were possible to foresee the course of conduct which a young man setting out in life would pursue, there would be no difficulty in foretelling with great precision, the result. So invariably do we shape our own destinies, and so uniformly and universally do causes and effects travel with each other. Hence the often repeated maxim, 'A man may be what he will be.'

It is the want of due consideration—not the want of good sense—that ruins thousands, the neglect to exercise the thinking and reasoning powers which they have, rather than any natural deficiency of intellect which makes so many shipwrecks along the voyage of life. It is said that men in multitudes yield to temptations and indulgence in habits, and lend themselves to practices of which they do not consider the end.

Have you reader just setting out in the habit of *gambling*? If this should meet the eye of such an one, let me ask, Have you considered the end? Have you ever run your eye back over the race of gamblers that have gone before you, counted how many became beggars, how many hopeless drunkards, how all became knaves, how all lived without character, all died without hope, some convicts, others maniacs, and many suicides?

Have you considered how certainly these are the ends of the paths on which you are entering? If any voice says *there is no harm in it*, it is the voice of your evil genius; *consider the end*.

Another common vice upon which the young, by thousands heedlessly enter, is *INTEMPERANCE*, in some or all of its various forms. It is a vice which comes in a thousand shapes; intemperate eating, chewing, smoking, and snuffing. I will not, I cannot enumerate them all. But in every case the great mistake is made in the beginning; and the warning is, by all the evils which every where you witness; springing from these sources—by all the wretchedness of drunkenness—by all the misery of disease, and poverty, and ruin, do not enter upon any of these habits until you well and deliberately *consider the end*.

Again in the ordinary business of life there are constantly presented a thousand temptations and opportunities for the practice of Dishonesty—in other words taking advantage of others. I have more particular allusion to that class of little frauds which the law does not reach, and which in classes of society are not considered disreputable, pass off rather with eclat than censure. This you may implicitly rely upon—that every departure from the most rigid rules of honesty in your dealing, will be sure to