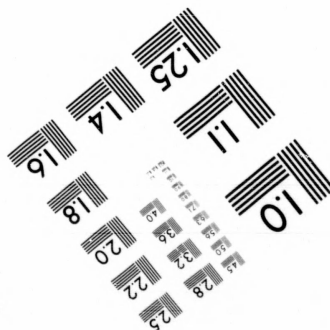
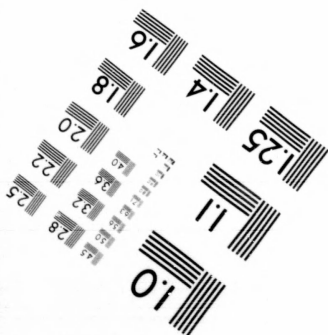
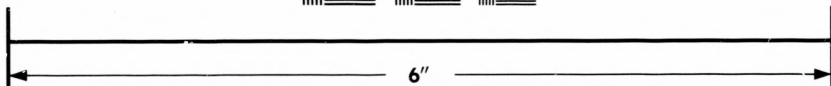
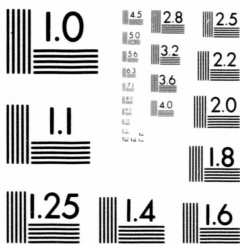


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

Car

1.8
2.0
2.2
2.5
2.8
3.2
3.6
4.0

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**

1.0
1.1
1.2
1.3
1.4
1.5
1.6
1.7
1.8
1.9
2.0



Canadian Institute for Historical Microreproductions

Institut canadien de microreproductions historiques

1980

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
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distortion le long de la marge intérieure
- 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.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Includes supplementary material/
Comprend du matériel supplémentaire
- Only edition available/
Seule édition disponible
- Pages wholly or partially obscured by errata
slips, tissues, etc., have been refilmed to
ensure the best possible image/
Les pages totalement ou partiellement
obscurcies par un feuillet d'errata, une pelure,
etc., ont été filmées à nouveau de façon à
obtenir la meilleure image possible.

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
			✓								

The copy filmed here has been reproduced thanks to the generosity of:

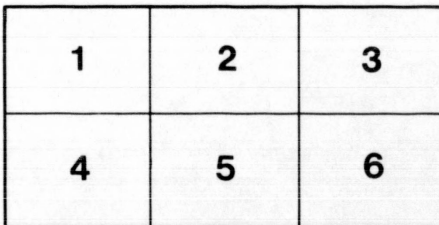
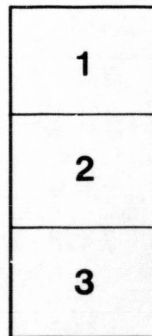
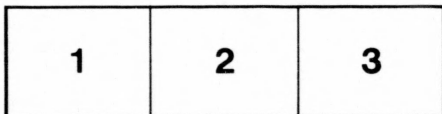
Thomas Fisher Rare Book Library,
University of Toronto Library

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Thomas Fisher Rare Book Library,
University of Toronto Library

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

Samph
Philos
Ethics
B

Sup

Robert Carrion

THE YOUNG MEN
OF
CANADA.

215

A LECTURE

BY THE

HON. VICE-CHANCELLOR BLAKE

i.e. Samuel Hume Blake (1835-1914)

Toronto:

PRINTED AND PUBLISHED BY B. J. HILL, 79 YONGE ST.

MDCCLXXVI.

Robert Hill

Entered according to the Act of Parliament of Canada, in the year
one thousand eight hundred and seventy-six, by BYRON J.
HILL, in the Office of the Minister of Agriculture.

H

THE YOUNG MEN
OF
CANADA.

A LECTURE

BY THE

HON. VICE-CHANCELLOR BLAKE

(i.e., Samuel Hume Blake (1835-1914))

316074
— 5 — 35
29.

Toronto:

PRINTED BY B. F. HILL, 79 YONGE ST.

MDCCLXVI.

THE UNIVERSITY OF MICHIGAN

LIBRARY

1950

A
P
t
l
V
a
A
c
r
v
r
r
t

PREFACE.

AT the eighth Annual Convention of the Y. M. C. Associations of the Provinces of Ontario and Quebec, held in the City of Montreal, September 29th, 1875, and two following days, Mr. Crombie read portions of the lecture "The Young Men of Canada," by the Hon. Vice-Chancellor Blake.

This lecture Mr. Blake subsequently delivered before a gathering of the young men in the lecture room of the Association building.

The Directors were so impressed with the excellence of the lecture, that at their regular Monthly Board meeting a resolution was passed expressive of the good which would result from its publication ; a copy of this resolution being sent to Mr. Blake he kindly placed the manuscript at the disposal of the Board ; of the lecture the Board would simply say, Read it !

It would be difficult to find in a compass so limited so many lessons of rare excellence.

No one (young or old) can read them without being benefited.

In this busy age when men look for exhaustiveness combined with brevity, a lecture in which these points meet so happily will be all the more welcome.

The Board are pleased to be the medium through which this lecture is placed before the public, and which they hope ere long will find its way into every home in the Dominion.

JOHN MACDONALD,
President Y.M.C.A.

BOARD ROOM,
June 22, 1876.

ADDRESS TO YOUNG MEN

BY THE

HON. VICE-CHANCELLOR BLAKE.

THERE is much that might be said this evening pleasing to the heart of the young men of Canada. The country of our birth or of our adoption, with its vast extent and varied beauty, presents to us all that is needed to produce a race of hardy men prepared to take their part in the great work of civilisation, and of Christianising the world. The mind exultingly looks forward to the future of the land so dear to us. We desire to foresee what place will be filled by this no mean portion of the western world, and what effect on the nations of the earth will be produced by this vast Continent with its common language, and its various productions, capable of supplying all that is needed for the wants and luxuries of its people. But I do not intend to enter upon these considerations, nor even to picture what we may fairly expect to see when that relic of barbarism, the unreciprocal Chinese wall, which now separates with its notional division, the one part

of the hemisphere from the other, is demolished, and the rich stores of the land be freely allowed to roll North and South and East and West. There is no law whereby rich and favoured lands sustain a people worthy of the splendid provision which Providence has made for them. Thus we leave the sunny shores of southern Europe for the bleaker and less favoured land to its north where flourished our forefathers, men firm and strong in mind and body who did, as do their descendants now, rule the destinies of the world. The page of history teaches us how complete may be the decline and fall of Empires, and suggests to those who have at heart the interest of their country, the careful consideration of that which has in the past led to ruin, in order that they may aid in guarding against the result thus learned by this lesson of experience. Corruption and effeminacy so gradually creep into a land, and are so fatal in their effects, that they should be combatted and uprooted without mercy. They sap the very vitals of a people, that are by their malign influence either blotted out of being, or are allowed to drag on a miserable existence, the object of the scorn or pity of other nations.

This is a work in which all can and should help. In order to afford useful aid to the State, the man must be prepared to take his part in the struggle; and to this end, education and opportunities must not be neglected. Feeling the importance of this subject, I venture this evening to address you principally on the question, "The Young Men of Canada, as preparing for Citizenship." Rest assured that in doing so I feel no

person needs more than myself any advice I may give. I shall endeavour to be as plain and practical as possible, and shall, for the most part, give you the result of my own experience, trusting that to some extent I may be enabled thus to prevent, if it be but one, in some matters, to escape this dear school, in which alone, as says the proverb, fools will learn. It is a difficult task to deal otherwise than in general terms with the subject, as the advice given in detail to those desirous of instruction would depend to so great an extent upon the particular occupation or profession for which they may be about to prepare, and the position they desire to fill. I am a firm believer in the great value of simple rules for the guidance of youth, in their preparation for the great battle of life, which we cannot too early make ready to fight; and am persuaded that a few practical lessons drawn from every-day experience will furnish beginners with aid in this struggle, to the use of which they may be able to look back, as the means of giving them a direction and purpose, without which their victory would not have been gained. The man of forty, now rapid in thought and quick in action, may represent the schoolboy of thirty years ago, then slow and thoughtless, who, by careful training, has so subjected his powers that, like a well regulated machine, they obey his behests; and, application and concentration, are followed by the determined carrying out of his well matured plans. Each day there is surely, yet almost imperceptibly, spun the cobweb so easily broken, but to which, the daily threads being added, you have ere long woven bonds, from which you

seek hopelessly to burst. That which we call a habit is thus formed by the constant repetition of some act of the mind or body, and therefore the vital necessity for giving, at the earliest possible moment, a right direction to our endeavours, so that we be not enslaved in the iron fetters which drag us to the ground, but rather weave a means of aiding in elevating ourselves above the power of those snares which hold captive so many of mankind. Habits have long roots, and the process of eradicating them is both difficult and painful.

As years roll by the heedlessness of youth gives way to the mourning over neglected opportunities, as we find others stepping into places which we might, but for our misspent time, have well filled; or, as we feel how inefficiently we play our part in the position we occupy, which, but for the same cause, would have been performed to the satisfaction of ourselves and others. Pursue not the course which will lead you in after life to look back with regret at the bright promise of success which has been dimmed by the dark clouds of irresolution, half made plans and abandoned undertakings; but buckle on your armour like men, set before you some ennobling, elevating object, as the earthly goal to be reached, and strengthen mind and body, so that naught may be allowed to overcome you in the race which you are running. You know not the positions which your fellow-citizens may call upon you to fill. If we find, in aristocratic England, men from the Chief Minister of the Crown downwards selected, irrespective of the length of their purse, or of their ancestral tree, we need not feel surprised that, in our

new country, the door to fame should be found wide open. May integrity and ability ever be the passport through its portal.

It is, therefore, a matter of vital moment with us to have our young men well fitted to fill the places so freely presented to them, as fit objects of their ambition. Let the grand object of your life stand out, so that when dust returns to kindred dust, it may need no tablet to tell what you aimed to accomplish. Blemishes will be found, as will be seen in the life even of the best; but it may have defects and still be far from a lost life. Early learn that life is real, life is short. But a few years work—then, eternal rest.

Never forget the world is very large, and you are very small. Cut down to the root conceit, and learn to know your own ignorance. Remember, this is the first step to knowledge. He who fancies he knows everything knows nothing. Like the man in the valley, he sees, as he believes, all the world within his contracted horizon. When he climbs the mountain a short distance, he sees much before unknown to him, and so he continues his ascent until there is disclosed to his view a vast expanse before unknown, and extending far beyond his reach. So it is with him who rises from the vale of ignorance.

Let your starting point be the fact that, in nine cases out of ten, the difference between men is not caused so much by the natural ability which the one possesses, as compared with another, as by the determined work or study, which is found in the one and is wanting in the other; and which overcomes the host of

difficulties, which, until grappled with, seem unconquerable. "The slothful man saith there is a lion in the way; a lion is in the streets;" and, while he remains at home mourning over this insurmountable difficulty in his path, the diligent man is up and finds the lion is but a chained dog, which in no way interferes with the design he has in hand.

The well written essay, the well delivered address, the well performed work, all represent, as a general rule, the effect of labour and time spent in the development of those faculties or powers which produce the result we see and admire. There is but the one royal road to such success, and by which all difficulties are overcome—labour. Let this be deeply engraven on your mind.

Give yourself the habit of taking up and accomplishing with vigour whatever you may be engaged in. Do not be wasting your energy over many matters at the same time. "Whatsoever thy hand findeth to do, do it with thy might." Never belittle your work. Take both your hands to it, and do it. Do not sit dreaming and wasting the precious hours in reveries, but let the matter in hand be the one thing to be accomplished until it is ended. Do it as well as it can be done, and then off to the next—a whole man to one thing at one time. There is great force in the man of one book or one idea. I know not what may not be accomplished when the whole man is aroused by one all pervading object. The world may still be shaken by those with the zeal and earnestness of an Athanasius, a Peter the Hermit, or a Martin Luther.

There is much truth in the saying of Goethe. "The botanists have a class which they call 'Incompletæ.' The same may be said of mankind, that some of them are incomplete, namely, those whose ends and aims are not in keeping with their actions and achievements."

Cultivate diligently the power of "abstraction" and "concentration," so that you may acquire the habit which will enable you, amidst noise or turmoil, to rivet the mind on the subject which is before it—which will allow you, as it were, to close the shutters to all outside influences, and to turn the eye inwards and work out the problem in hand as if there were naught to interrupt the employment.

The study of mathematics, and the diligent reading of classics, without the aid of those glories of the *dilettante* student, keys and translations, are great aids to the strengthening of the mind in this respect.

"*Perseverando*" is a winning motto—never give up. What another man can do you can do. It may take you longer, and cause you much more toil, but it can be done. Look at Sir Thomas Fowel Buxton as a notable example of a man who acted up to this, and see the noble work he thereby accomplished.

Bring your faculties to bear not only on your books, but on your fellow men. Test the accuracy of what you read in this way. Endeavour to find out the counterfeit from the real metal. The former may look well until tried, but the want of the true ring will soon disclose to you what it is *not*. Thus learn at once to bring into play your "observation." Keep your eyes and ears open; so that at all times you may be learn-

ing something in the great workshop of the world. Seek to know the "how and why;" determine to admire men not for what they *have*, but for what they *are*. Impress this firmly on your mind, lest the true hearted and the good be forsaken for some "Tom Noddy," whose only title to your friendship is, that an ancestor left him a name or some money, neither of which does he know how to use.

Cultivate a large "loving spirit": open your heart to your fellow men on the same journey as yourself. Answer me not, "Am I my brother's keeper," but study the parable of the Good Samaritan, and rather say, by God's help I will go and do likewise. Show a sympathy for them in their wants and undertakings, and be not like a human oyster, closing your door at the approach of all.

Study "moderation;" endeavour to eradicate bigotry, so that you may, without prejudice, consider calmly the views presented to you. A man may have much "moderation" without sinking to what the world, in both religion and politics, is pleased now to call "a moderate man." This moderate man, as our experience shows, often belongs to a class, the less of which we see the better we like it. He clings to the skirts of all, lest he should be deprived of any favours that may be going from either side. His views are so "moderate" that they may be pleasantly modified, so as to suit all men and all occasions. Parasite-like he clings amiably to every one willing to elevate him. There is no distinctive feature which you can attack, none which you can admire. Rely upon it, this trading on so called

"n
the
up
the
cus
als
we
Ye
and
(" ;
the
des
Ha
the
wa
obj
sho
In
ser
wh
del
of
an
arc
me
Co
fro
chu
me

"moderation" is, however, soon found out, and ends in the well-merited contempt which should always fall upon so low a method of seeking to obtain success in the world.

How well does good old John Bunyan deal with this customer—as plentiful then as now. "Mr. Anything, also, he become a brisk man in the broil, but both sides were against him, because he was true to his name. Yet he had for his malapertness one of his legs broken, and he that did it wished that it had been his neck." ("Holy War," p. 28.)

There are at present many worthy decendants of the "Trimmer" family. How admirably does Macaulay describe him who gloried in the appellation Viscount Halifax. "He sneered impartially at the bigotry of the Churchman and at the bigotry of the Puritan. He was equally unable to comprehend how any man should object to saints' days and surplices, and how any man should persecute any other man for objecting to them. In temper, he was what, in our time, is called a Conservative; in theory he was a Republican. Even when his dread of anarchy, and his disdain for vulgar delusions led him to side for a time with the defenders of arbitrary power, his intellect was always with Locke and Milton. Indeed, his jests upon hereditary monarchy were sometimes such as would have become a member of the Calf's Head Club, rather than a Privy Councillor of the Stuarts. In religion he was so far from being a zealot, that he was called, by the uncharitable, an atheist; but this imputation he vehemently repelled, and, in truth, though he sometimes

gave scandal by the way, in which he exerted his rare powers both of argumentation and of ridicule on serious subjects, he seems to have been by no means unsusceptible of religious impressions.

He was the chief of those politicians whom the two great parties called Trimmers. Instead of quarrelling with this nickname, he assumed it as a title of honour, and vindicated with great vivacity the dignity of the appellation. Everything good he says trims between extremes. The temperate zone trims between the climate in which men are roasted, and the climate in which they are frozen. The English Church trims between the Anabaptist madness and the papist lethargy. The English constitution trims between Turkish despotism and Polish anarchy. Virtue is nothing but a just temper between propensities, any one of which, if indulged in to excess, becomes vice; nay, the perfection of the Supreme Being Himself consists in the exact equilibrium of attributes, none of which could preponderate without disturbing the whole moral and physical order of the world. Thus Halifax was a trimmer on principle."

The fences of our country afford a pleasant place of refuge for such gentry. The uncharitable might be led to say that their deserts would be meted out to them if a single rail were afforded them for a resting place. Away, I say, with a system as dishonouring to God as it is degrading to ourselves. Let truth never be sacrificed to expediency. Even peace purchased at such a price is obtained at more than it is worth. Be not afraid to express your views upon, and

by your acts to discountenance, such a course of conduct. This may be done while you preserve a kindly feeling to him who unthinkingly pursues this devious path, or penitently forsakes it when the light beams upon his former darkness. I beseech you whatever else you may omit of what you hear to-night, carry away with you and act upon the determination never to let anything interfere with your fearlessly following out the dictates of your conscience, although such a course may be at variance with what expediency or worldly wisdom would advise. Early learn the difference between a man and a weathercock, and exchange not your manhood for the emblem of fickleness. I know nothing we stand so much in need of to-day as an independence of thought and action begotten of the same holy fear that actuated "the children of the captivity" when demands were made of them by royalty, to which their consciences could not submit. The king desired to make it fashionable not to acknowledge God, and to kneel down before any image he might set up. He selected a lion's den and a burning fiery furnace as the Coventry into which the disobedient were to be thrust. Yet what honour did men then earn for their God and themselves, by a casting of earthly consequences to the winds, and acknowledging the despised "God of Daniel" as He whom they were bound to serve. Fashion, frivolity, wealth, place demand of the multitude that they kneel down and worship them—a violation of these demands is looked upon as an unpardonable offence. The charmed circle is only open to those who worship the image they choose to set up. The

fingers of the hand upon the wall plainly write thereon "tekel." To the worldling this is incomprehensible. Let the Christian have power rightly to interpret it so that of him it may not be said: "Thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways hast thou not glorified." I entreat of you to be bold enough to form your own opinions, and to act upon them: never lose your individuality; rise above that abominable "fear of man which bringeth a snare;" find out what, to the best of your ability, you conceive to be your duty, and do it; do not be squaring your conduct by that of your neighbour; take a higher and better standard than the ever changing and never to be depended upon morality of the world, and up to that standard walk, whatever may be the consequences. The opposition and sneers of the world, like the wind against the well-rooted tree, should be but a cause of strength in place of weakness.—Be not lukewarm. It is better to be hot or cold. Make your choice, and, when that is done, let nothing interfere with it.

I cannot better enforce the need and benefit of diligence in business than by quoting the following admirable view of the subject to be found in the last edition of Dr. Talmage's "Around the Tea Table."

"We have long been acquainted with a business firm whose praises have never been rung. I doubt whether their names are ever mentioned on exchange. They seem to be doing more business and have more branch houses than the Stewarts or Lippincott's. You see

their names almost everywhere on the door. It is the firm of Push and Pull. They generally have one of their partner's names on the outside of the door and the other on the inside : "Push" on the outside and "Pull" on the inside. I have found their business houses in New York, Brooklyn, Philadelphia, Boston, London, and Edinburgh. It is under my eye, whether I go to buy a hat, a shawl, or a paper of pins, or watch, or ream of foolscap. They are in all kinds of business : and from the way they branch out, and put up new stores, and multiply their signboards on the outside and inside of doors, I conclude that the largest business firm on earth to-day is Push and Pull.

"When these gentlemen join the Church, they make things go along vigorously. The roof stops leaking ; a new carpet blooms on the church floor ; the fresco is retouched ; the high pulpit is lowered till it comes into the same climate with the pew ; strangers are courteously seated ; the salary of the minister is paid before he gets hopelessly in debt to butcher and baker ; and all is right, financially and spiritually, because Push and Pull have connected themselves with the enterprise.

A new parsonage is to be built, but the movement does not get started. Eight or ten men of slow circulation of blood and stagnant liver put their hands on the undertaking, but it will not budge. The proposed improvement is about to fail, when Push comes up behind it and gives it a shove, and Pull goes into the front and lays into the traces ; and lo ! the enterprise advances, the goal is reached ! And all the people who

had talked about the improvement, but done nothing towards it, invite the strangers who come to town to go up and see *our* parsonage.

“Push and Pull are wide-wake men. They never stand round with their hands in their pockets, as though feeling for money that they cannot find. They have made up their minds that there is a work for them to do; and without wasting any time in reverie, they go to work and do it. They start a ‘Life Insurance Company.’ Push is the President and Pull the Secretary. Before you know it, all the people are running in to have their lungs sounded, and to tell how many times they have had the rheumatism; how old they are; whether they ever had ‘fits;’ and at what age their father and mother expired; and putting all the family secrets on paper, and paying Push and Pull \$200 to read it.

When this firm starts a clothing-house, they make a great stir in the city. They advertise in such a strong and emphatic way that the people are haunted with the matter, and dream about it, and go round the block to avoid that store door, lest they be persuaded in and induced to buy something they cannot afford. But some time the man forgets himself, and finds he is in front of the new clothing store, and, at the first glance of goods in the shop window, is tempted to enter. Push comes up behind him and Pull comes up before him, and the man is convinced of the shabbiness of his present appearance—that his hat will not do, that his coat and vest and all the rest of his clothes, clean down to his shoes, are unfit; and before one week is past a

boy
bo:
anc

to-
ho
ize
me
wo
one
dir
l
fro
the
be
sta
ke
ste
ou
th
to
wh
Th
soc
flo
wi
ho
tie
wa
off
an

boy runs up the steps of this customer with a pasteboard box marked 'From the clothing establishment of Push and Pull, C.O.D.' "

These men can do anything they set their hands to—publish a newspaper, lay out a street, build a house, control a railroad, manage a church, revolutionize a city. In fact any two industrious, honourable men can accomplish wonders. One does the out-door work of the store, and the other the in-door work ; one leads, the other follows ; but both working in one direction, all obstacles are levelled before them.

I wish that more of our young men could graduate from the store of "Push and Pull." We have tens of thousands of young men doing nothing. There must be work somewhere, if they will only do it. They stand around with soap locks and scented pocket-handkerchiefs, tipping their hats to the ladies: while, instead of waiting for business to come to them, they ought to go to work and make a business. Here is the ladder of life. The most of those who start at the top of the ladder spend their life by coming down, whilst those who start at the bottom may go up. Those who are born with a gold spoon in their mouth soon lose the spoon. The two school bullies that used to flourish their silk pocket-handkerchiefs in my face and with their ivory-handled, four-bladed knives punch holes through my kite—one of them is in the penitentiary, and the other ought to be. Young man, the war of life is up-hill, and our load heavy. Better take off your kid gloves, and patent leathers, and white vest, and ask Push with his stout shoulder and Pull with his

strong grip to keep you. Energy, pluck, courage, obstinate determination are to be cultivated. Eat strong meat, drop pastries, stop reading sickly novelettes, pray at both ends of the day and in the middle, look a man in the eye when you talk to him, and if you want to be a giant, keep your head out of the lap of indulgences that would put a pair of shears through your locks. If you cannot get the right kind of business partner, marry a good honest wife. Fine cheeks and handsome curls are very well, but let them be mere incidentals. Let our young men select practical women: there are a few of them left. With such an one you can get on with almost all the heavy loads of life. You will be "Pull," and she will be "Push," and if you do not get the house built, and the fortune established, send me word, and I will tear this article up in such small pieces that no one will ever be able to find it.

Life is earnest work, and cannot be done with the tips of the fingers. We want more crowbars, and fewer gold tooth-picks. The obstacles before you cannot be looked out of countenance by a quizzing glass. Let sloth and softness go to the wall. But three cheers for "Push and Pull," and all their branch business houses!—" (Around the Tea Table) " p. 181!

Cultivate your memory. Even in this busy world you can do so, no matter what the character of your engagements may be. Take, if it cannot be more, but one verse of the Bible in the morning, and learn it perfectly. It will be something for you to feed on through the day. Weave it as a golden thread, interspersing all your work.

Be
to st
Pr
so th
Se
it yo
purp
time
to s
mos
give
the
stir
do r
aut
tenc
the
ton
spe
and
the
I
sel
Im
eas
fin
inj
lig
im
an
pa

Be accurate and punctual. You have no more right to steal a man's time than you have to steal his money. Practice reading, meditation, writing and speaking, so that you may become a full, exact and ready man.

See that you properly digest what you read, make it your own, ponder over and weigh it. Have a set purpose in your reading. The attendance from time to time at associations where the members are called upon to speak and write on various subjects is in this view most useful to young men, as an opportunity is thus given to put the reading for three or six months into the shape of an essay or address, and an object to stir you up to read with care and to retain what you do read is thus afforded. Lord Brougham, no mean authority in such a matter, strongly counsels the attendance of young men at debating societies and urges them to learn there as soon as possible the use of their tongues. It is worthy of note that his first rule to a speaker is preparation; his second rule, preparation; and his third rule, preparation. That, he says, was the key to his success.

Exercise, I beg of you, the utmost caution in the selection of your companions, both living and dead. Imperceptibly you imbibe their views. It is much easier for you to descend to their level, than you will find it to ascend when your eyes become opened to the injury you have received by such contact. Shun religiously aught found in them that is immoral or impure. Seek companions from whom you can learn, and seek to enjoy their society, not because of some passing jest or song, which wiles away the time, but

because of those lasting and useful qualities which will aid in building up your own character. There are the two distinct classes, and a young man has no right, with his eyes open, to make any mistake in the choice before him. Never read an immoral book. Pollute not your mind with images and ideas which will recur, although you strive earnestly to obliterate them. Make and keep the same resolution as to infidel publications. You have not the time to peruse those works which have over and over again refuted the sophisms with which the unwary are led astray. Why should you allow your mind to dwell on anything written against the sovereignty of Him, whom you are enabled to call your Father, and whose tender love seeks to win you more completely to Himself. With what pleasure and reverence we read the roll of Old Testament worthies, who, through faith in Jehovah, were, by Him, enabled to show forth His power, and recognised Him as the hearer and answerer of prayer; who experienced God as their refuge, and "a very present help in time of trouble," and that "underneath were the everlasting arms;" and when we find men giving heed to, in place of "avoiding profane and vain babblings and *oppositions* of science, falsely so called;" when we find the clay saying to Him that fashioned it, "He made me not," we might well cry out, "Woe unto him that striveth with his Maker;" and, as we again peruse that glorious chapter the eleventh of Hebrews, our left hand nervously plays with the sacred pages of the inspired word, until it almost involuntarily points to the exclamation of the Psalmist, "The fool hath said in his

hear
" He
shal
E
Rer
you
the
the
not
fol
up
far
" I
Ho
giv
in
ha
H
w
of
or
E
y
t
t

heart there is no God ;" and to his fitting rebuke :
 " He that sitteth in the heavens shall laugh : the Lord
 shall have them in derision."

Beware of that fearful snare the love of money.
 Remember how utterly degrading to you it is, when
 you give yourself up to its search. It chills and freezes
 the better feelings of your nature. It blinds you to
 the good qualities of the poor, and leads you to worship
 not the man, but his equipage or banker's balance.

After this homely manner a coloured preacher once,
 following the satirical Dean, impressed this subject
 upon the minds of his hearers, not many of whom, I
 fancy, were gifted with much of this world's goods :
 " Dearly beloved brethren, the Lord shews how little
 He thinks of riches by the class of men He generally
 gives them to." How wonderfully it improves a man
 in our weak sight, Shakespeare tell us :—

" O what a world of vile, ill favoured faults, looks
 handsome in £300 a year !"

And how truly is its effect delineated by Milton :—

" Mammon, the least erected Spirit that fell from
 Heaven, for e'en in Heaven his looks and thoughts
 were always downward bent, admiring more the riches
 of Heav'n's pavement, trodden gold, than ought divine
 or holy, else enjoyed in the vision beatific."

There is an admirable little work by Professor
 Blackie, of Edinburgh, styled " Self Culture," which all
 young men should read, that thus treats of this mat-
 ter :—

" If Great Britain be unquestionably the richest coun-
 try in the world—so much so indeed that Sydney Smith,

always witty and always wise, felt himself justified in saying that it is "the only country in which poverty is a crime;" then certainly it is of paramount importance that every young man when starting in the race of life in this country, should stamp into his soul the fundamental principle of all moral philosophy, that the real dignity of a man lies not in what he *has*, but in what he *is*. "The Kingdom of Heaven is within you"—not without. Beware, therefore, of being infected with the moral contagion which more or less taints the atmosphere of every rich trading or manufacturing community; the contagion which breeds a habit of estimating the value of men by the external apparatus of life, rather than by its internal nobility.

A dwarf, perched upon a lofty platform, looks over the heads of the multitude, and has no doubt this advantage from his position. So it is with the rich man, who is merely rich; he acquires a certain social position, and from this, perhaps, gets M. P. tagged to his name; but, take the creature down from his artificial elevation, and look him fairly in the face, and you will find that he is a figure too insignificant to measure swords with. Fix this, therefore, in your minds, before all things, that there are few things in social life more contemptible than a rich man who stands upon his riches. By the very act of placing so high a value on the external, he has lapsed from the true character of his kind, and inverted the value of the poles of human value. Have money, by all means, as much as to enable you to pay your tailor's bill; but never set your heart on what they call making a fortune. Socrates, Plato, Aristotle,

and St. Paul (1 Tim., vi. 9,) all agree in stating, with serious emphasis, that money-making is not an ennobling occupation, and that he who values money most, values himself least. Stand strictly on your moral and intellectual excellence, and you will find in the long run, when the true value of things comes out that, there is not a duke or a millionaire in the land who can boast himself your superior.

The sublime prayer of Agur to be found in the Book of Proverbs, cannot be surpassed: "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say who is the Lord? or lest I be poor and steal, and take the name of my God in vain."

Seek "purity of mind," and let it be accompanied with absolute purity of body. Let there be no infringement of this rule; no dalliance with temptation. Follow the advice of Timothy, "Flee also youthful lusts." Let your conversation be pure; seek pure companions and modes of enjoyment; avoid the companions or society which bring with them temptations, and avoid idleness as one of the most frequent means used by the devil for your ill.

Forget not that, in the days of Samson, it was the little foxes that spoiled the vines. Sin is the most contagious disease we know of. The contagion is carried far and near, and at all stages of its course. The thin edge of the wedge once allowed an entrance all that the devil wants is soon gained. How plausibly the axe begged of the forest to grant it, but a small piece of wood; so trifling a matter could not, it said,

possibly hurt the vast woods. The trees concluded that the refusal of so reasonable a demand could not be justified. Its prayer was granted: but no sooner was the handle given than the axe set vigorously to work, and demolished all before it. Beware, therefore, of giving sin, under any pretext, a handle or a footing. How slight a matter may bring with it a train of untoward consequences is taught us in the Eastern story, the moral of which it will not harm us to gather and apply. "A dervise of great sanctity one morning had the misfortune, as he took up a crystal cup, which was consecrated to the prophet, to let it fall upon the ground, and dash it to pieces. His son coming in some time after, he stretched out his hand to bless him, as his manner was every morning; but the youth going out stumbled over the threshold and broke his arm. As the old man wondered at these events, a caravan passed by on its way to Mecca: the dervise approached it to beg a blessing; but as he stroked one of the holy camels, he received a kick from the beast which sorely bruised him. His horror and amazement increased upon him, until he recollected that, through hurry and inadvertency, he had that morning come abroad without washing his hands."

Self, with its thousand tongues, cries out for indulgence. It must be curbed, restrained and ruled. Without self-control there can be no true happiness, and seldom any lasting success. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." To the cutting off the hand and the plucking out the eye this must be pursued.

To what haunts do the use of intoxicating liquor and of tobacco take young men? Their use, perhaps forbidden at home, drives those desirous of partaking of them to places where gambling, dissipation, and vile companionship are found. Their direct effects are bad; the indirect results seem at the present almost to make them a sure entrance into the path which leads to destruction. Through drink, in how many instances the first step is taken across the threshold of "the stranger which flattereth with her words," whose "house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life."

"Hearken unto me therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. Her house is the way to hell, going down to the chambers of death."

Honest water never made any sinner. Do not form, or, if formed, give up those habits which are needless and expensive, and to so many the means of death to body and soul. You may not suffer from their abuse; no matter, come over and strengthen the army of those who, to aid others and to endeavor to extinguish this our national vice, have abandoned *strong drink*. I say advisedly, "come," as I, following the example of many who, doubtless did not choose to ask others to abandon what they clung to themselves, have become a total abstainer, desiring, under the peculiar circumstances of our country, and seeing the fearful scourge that is thus brought upon us, no better warrant than the

words of St. Paul: "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

It is an excellent saying of good Bishop Hall, "He that would be safe from the acts of evil must widely avoid the occasions." The butterfly once asked the owl how she should deal with the fire, which had singed her wings; and the owl counselled her, in reply, not to behold so much as its smoke!

It is not enough that we determine to commit no sin: we must carefully keep at a distance from all approaches to it. By this test we ought to try our ways of spending our time—the books that we read, the families that we visit, the society into which we go. We must not content ourselves with saying "there is nothing positively wrong here;" we must go further and say, "is there anything here which may prove to me the occasion of sin?" Worldly amusements must be thus scanned. It may be difficult in some instances, to show that they are, in themselves, positively unscriptural and wrong; but there is little difficulty in showing that the tendency of almost all of them is most injurious. They sow the seed of an earthly and sensual frame of mind. They war against the life of faith. They promote an unhealthy and unnatural craving after excitement. They minister to the lust of the flesh and the lust of the eye, and the pride of life. They dim the view of heaven and eternity, and give a false colour to the things of time. They indispose the heart for private prayer and scripture reading, and calm communion with God. The man who mingles

in them is like one who gives Satan vantage-ground. He has a battle to fight, and he gives his enemy the help of sun and wind and hill. It would be strange indeed if he did not find himself continually overcome.— (“Ryle’s Y. M. E. p. 53).

Amusements you must have—relaxation of mind and body is absolutely necessary if you want to do yourself or your work justice. Time thus spent is neither misspent nor lost. The bow always bent soon does but poor and little execution. The time properly utilized in healthful play is much more than made up in the facility and ease with which the task, forsaken meanwhile, is afterwards taken up and accomplished. The hour or two of rest which, used in open-air exercise, sends the blood flying through your body, causing the canals laden with health and sustenance to visit and repair the waste in every part of the frame, dispels the doubts and difficulties which our work and fatigue were conjuring up—with ease and pleasure you accomplish the allotted task, and the mountain of work, which, when wearied, you almost hopelessly gazed at, is soon levelled at your feet by the healthy and vigorous strokes of your refreshed arm. But remember, as says Adams, on 2nd Peter, “Pleasure must first have the warrant that it be without sin; then the measure that it be without excess.” I cannot help often regretting that in this country, where we may fairly say we are all working men, we have introduced amongst us, almost exclusively, pleasures and amusements entirely unfitted to the tastes and wants of so many. A young man, who has a due regard for his God, his

employer, or himself, will not spend the evening in such dissipation as takes him home at two or three in the morning, unfit for the proper performance of the day's duties. I do not go so far as Thackeray, who tells us "that any man that dances is an ass, and that he that seeks his wife in a ball room is doubly an ass." But I most strenuously contend that our young lady friends can and should do much in initiating a class of amusements which will furnish a far larger amount of healthy enjoyment than we have at the present, and will encourage a taste for wholesome reading and pursuits in place of the frivolity and folly which are so rife at present. Let our lady friends remember that they virtually close the door, in many cases, to the true, the serious, the deserving, by the style and hours of their entertainments; that they encourage greatly that, the fruit of which they may live bitterly to repent, and that they are lending themselves, in many cases, to what their consciences cannot approve.

It is not necessary to life, joy, or pleasure that we should turn night into day. People can be happy from eight till eleven, better than from eleven to three; and, in the former case, they need not neglect any duty either of body or soul, whereas in the latter it is more than probable that both will suffer. Have the old charms of music, reading, and conversation ended? Let us try and win back our vitiated tastes to these old improving recreations, held at reasonable hours, from which no person need be debarred. A most pleasing feature in the many-sided philanthropy of the present day is the having entertain-

ments for those unhappily deprived of their reason, but it strikes me as scarcely consistent with common sense and the true dignity of men that we, happily outside those prison walls, should outrival the inmates of lunatic asylums in the frivolity, buffoonery and want of sense of so-called fashionable pleasures and amusements. The fool inside Bedlam may well laugh at the fool outside of it so acting, claim him for his full brother, and beat against the bars which so unreasonably separate the one from the other.

By taking part in, or sanctioning any such modes of spending our time, we soon lose our proper tone, and assist in lowering the standard of good sense, morals, and decorum.

Seeing the immense advantage he has, when people are to a certain extent off their guard, and when companions and associations can be worked for his advantage, the devil has, with deep design, taken especial control of amusements of all sorts. The light, the freshness, the open air to be found in cricket, lacrosse and croquet do not suit much the Prince of Darkness, and his sable majesty makes comparatively slow work there. He triumphs at billiards. It is an absorbing and expensive game. Kind friends are always prepared to teach it to you, but always at your own expense. The light, the heat, the late hours, the occasional glass, the flaming cigar, the gambler's thirst for more while his hand is in, or his desire to retrieve his loss, if he be unfortunate, all combine to prepare a field for temptation, which, in very many instances, has proved fatal. Money must be found to answer

these continuous draws. The employer's till suffers; altered books must be kept; deficiencies are, at length, found out. The terrible disaster bursts upon the unfortunate youth: a blasted character is exchanged for that good name which is "rather to be chosen than riches;" misery and disgrace are brought upon the family thus unfortunately situated, and, if the culprit escapes the felon's dock, it is because he has had twenty-four hours' warning which has enabled him to make good his escape. I am confident in what I say, I in no way exaggerate results. Money thus lost, and the gambler's spirit thus learned and cultivated lead to those painful paragraphs daily occurring in the papers, adding to the long list of lost situations, blighted reputations, and perished souls. I fear we must give up this amusement for the present, unless we are fortunate enough to have the use of a private table.

The devil's playthings, cards, should, I think, be disposed of in the like manner. If the matter be doubtful let the doubt dispose of it. Give them up. Would it be treading on too tender ground to say a word as to the theatre? Much has been said as to the vast good done by the stage. The noble men and women who have so well delineated the finest characters that the mind of man has produced; and the splendid lessons to be learned from the faithful portraiture of the great and the good on the one hand, and of sleek hypocrisy and villany on the other, have been often presented to us. All this I admit. But, for once that we have the true, the beautiful, or the good present-

ed to us how often have we a very different picture ? How seldom is it sought to use this great power to elevate, and how often is it employed to represent what our children are ten thousand times better without seeing. I am not discussing the question whether the people's taste will or will not rise to that which is required to enjoy our classic productions, but am dealing with matters simply as we find them.

Buffalo Bill, Texas Jack, and a day in Sing Sing will have, I should judge, about as elevating a tendency as the perusal of that corrupt literature, the offspring of a vitiated taste craving for the sensational, and which is answered and supplied by such productions as "Wild Oats," "The Day's Doings," "The New Sensation," "The Illustrated Police Gazette," "New York Novelties," and such like garbage, to peruse which our street arabs, and their elders in groups flatten their noses so diligently against the window panes where they are displayed. If, on the stage, the ladies do as little in the way of robing themselves, when they are displaying what they suppose to be their charms, as we find in the photographs of them displayed in our shop windows, I can scarcely wonder that respectability and decency should be driven out of such doors.

One of the questions most frequently asked by those sincerely desirous of knowing what is sinful in such matters, and what is not, is, what rule should be my guide ? How can I know when I am treading on forbidden ground ? I have the will to do right, but I have no means of ascertaining whether I am about to offend or not. To these I would answer, I know of none, but the one general well defined rule, which

should be to you like the law of the Medes and Persians, which altereth not—whatever interferes with your communion with God is not a lawful pleasure or occupation. The company into which you cannot ask your God to enter is not the company into which his follower should willingly go. God has given you a conscience. Let His witness, dwelling in your heart, speak on this point. When He demands of you “What doest thou here, Elijah?” if you cannot answer satisfactorily this question, come out of the cave, no matter how apparently safely you are dwelling, and depend upon it, the sacrifice you make to the demand of your God, will result in His vouchsafing to you the still small voice of His approval, in which He so graciously speaks to His people. Consider the great importance of that which we are now discussing. If balls, parties, theatres, billiards, gambling, horse-racing, and the like, increase your love for God’s Word, or foster within any a devotional spirit, I say to such an one by all means spend your life in such concerns. But do not answer that this is their effect until, as in the sight of God, you have asked and replied to the inquiry. If, on the other hand, in others, they beget a separation from the Saviour, coldness in prayer, a distaste to the Bible, in God’s name give them up at once, however dear to you, or seemingly innocent they may be.

This very imperfect sketch, too much prolonged I fear, would be deficient indeed, did I not point you to the means of filling out and giving life to the otherwise dry bones that form the skeleton, did I not pointedly refer to that true mainspring of a noble and earnest life. There is but the one foundation: “The fear of

the Lord is the beginning of wisdom: a good understanding have all they that do His commandments; His praise endureth for ever." "Wherewithal shall a young man cleanse his way? by taking heed thereto, according to Thy word." "Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man."

The Jew, in his wanderings, looked upwards, and moved not, unless as led by the cloud or pillar. So we, in our pilgrimage in our wilderness, must ever look above and seek for guidance, journeying as directed by our Father, leading us by His Holy Spirit.

There are many things convenient and pleasant; the Scripture says there is but one thing needful. Remember one mark of true citizenship is the seeking a city yet to come. Looking off unto Jesus, we alone are able to obey the apostolic injunction, "Be ye separate."

Let not yourself sink down to the low standard of the world. You will need great strength from God to prevent this. It is a strong temptation to men, by a seemingly short cut, to acquire wealth and position.

You see those who,—in what the world mildly calls, a momentary forgetfulness, or a temporary delusion,—in what might not inappropriately be styled a moment of abstraction, quietly laying their hands on what belongs to others,—dwelling in their mansions, rejoicing in their fine equipages, and defiantly flaunting their shame in the face of their fellow creatures—men whom you know should be placed where, for the future, others would be safe from their depredations—men who, but for what is called their position, and but for

the extent of their crime, would receive the punishment which daily is meted out to some poor outcast, the child of ignorance and woe, and who, surrounded with want and temptation, steals, not from the love of evil as does his wealthy brother, but to give him bread to allay the pangs of hunger,—and seeing this you repine at your humble lot of toil which scarcely gives you the necessaries of life.

My friend, if you could only look, through the glare and glitter of the wealthy sinner, and view the wretched skeleton, his constant visitant, you would cast his wealth to the winds, and rejoicingly claim your unsullied name and your integrity, which gives you a true strength and standing that cannot be otherwise obtained. Perhaps you sit doubtfully meditating on these things. Let the grand refrain of that glorious Psalm come pealing down through the many centuries in which it has afforded consolation : —

“Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo! he was not; yea I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off.”—
Ps. xxxvii.

The wise man says: “The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just.” Prov. iii. 33. “The house of the

wicked shall be overthrown; but the tabernacle of the upright shall flourish." Prov. xiv. 11.

Value your Testament, and strive, with God's help, to live by no lower teaching than is there found. Be not ashamed to show your colours. Let not your Christianity be of that kind which begins and ends with merely pinning your faith to some denomination, or becoming a bigot; but let it be of the stamp which takes the precepts of our blessed Saviour and acts upon them. Make your own His divine sermon on the mount, and then see how you can stoop to the every day littleness, meanness and dishonesty of the world.

Do not forget self-examination at stated periods. "God has divided for us our time. Our life has, by His appointment, something like the hands of a clock, or the stroke of a bell, to mark its progress. . . . The year, the month, and the day are God's divisions of time. . . . The day is the least in point of duration; but it may also be truly said of the day that it is the rudiment of the whole. The day is a life in little, a miniature life. Let a convex mirror be suspended overhead in a room, so as to form a small angle with the wall; you will see all the whole room in it, wide as it may be, with all the details of the furniture and all the company. And how is this? Every object is, of course, greatly reduced in size, so that every square yard of space in the room appears as a square inch of space, or less, in the mirror; still there is nothing which finds its place in the room which does not also find a proportionate place in the mirror. So it is with the day and the lifetime: the day is the convex mirror of the life. Do you desire a summary estimate of a

man's whole character, as it will appear upon a calm review after he is laid in his coffin? Study him for a day only, from his rising to his lying down, and it is enough; the germs of the life are in the day, and that microscopic view, aided by a little effort of imagination, puts you in possession of the whole truth respecting him. Is it not written, 'He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.' "Goulburn's Per. Piety." p. 248).

Use your Bible. Listen to the striking admission found in a leading article in the greatest organ of public opinion in the civilised world, the *Times* of the 20th August, 1847: "We question if any person of any class or school, ever read the Scriptures regularly and thoroughly without being, or becoming, not only religious, but sensible and consistent."

Rightly use your Sabbath, your Church, and your Sabbath school. It is a remarkable saying of good Chief Justice Hale: "Of all the persons who were convicted of capital crimes while he was upon the Bench, he found only a few who would not confess, on enquiry, that they began their career of wickedness by a neglect of the Sabbath."

Do not give a lagging support, which occasions you to be almost carried on the shoulders of others. Be not afraid to come out, and repair yourself to aid in everything, within your power, which has for its object the ameliorating the condition of your fellow-men. Move through the world giving and receiving good. You may have but the one talent: do not let it lie rusting, but make the most of it by constant use;—no

more than this can be asked of any one. "Unstable as water, thou shalt not excel." Build then upon the promise of the unchangeable one, "I will never leave thee." "Ye cannot serve God and Mammon;" leave the devil and his works; it is treason to be found on his ground or wearing his colors. The world will seek to wile you into its circle, and will say to you, as Pharaoh to the Israelites, "Only ye shall not go very far away." Guard the springs. We know what proceeds out of the heart; therefore give heed to the words of the wise man, "My son, give me thy heart."

Remember, Christian young man, that "Righteousness exalteth a nation; but sin is a reproach to any people." (Prov. xiv. 35.) It is therefore your duty by all means in your power, to see that this true exaltation is the lot of your land. Ye are the salt of the earth. Your presence should be felt. Your personal contact should inspire others with that which you possess. You fail to act the part of men if you only sit still and declaim against iniquity in either high or low places. No man is without his influence. The world is not to be handed over to the devil and his followers; evil is to be overcome with good, and however much we may shrink from the contact, we are wanting in our duty to our God and our Country if we do not, like true men, prepare to fight her battles, raising aloft our banner, on which we inscribe "Holiness to the Lord."

"The path of the worldly man grows darker and darker every year that he lives: the path of the Christian is as a shining light, brighter and brighter to the very end. His sun is just rising, when the sun

of the worldly is setting for ever; his best things are all beginning to blossom and bloom for ever, when those of the worldly are all slipping out of his hands and passing away." ("Ryle's Y. M. E." p. 68).

Pardon the length to which I have run in these suggestions—my excuse is the vast importance of the matters touched upon. Do not reject them. Test them. Put such of them as, after due deliberation, you approve of, in force *at once*. Drive procrastination from your path. How many are wrecked by her Syren song: "I will to-morrow, yes, I will, I will be sure to do it. To-morrow comes, to-morrow goes, and still it is, *I'll do it*. And so repentance is delayed from one day to another, until the day of death is one and judgment is the other." To-morrow is the devil's day: to-day is God's.

Prepare this night for the race. At once "let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race which is set before us."

Nought will support you amidst calumnies, misfortunes, the falseness of friends, and the bitterness of enemies, but the divine promise, "Thou wilt keep him in perfect peace whose mind is stayed upon Thee, because he trusteth in Thee." Thus supported, a Wilberforce or a John Howard can smile serenely at malevolence and suffering: and thus you will be lifted so far above all earthly trouble, that already, amidst that which makes many droop, with the piercing eye of faith, reaching to our far-off Father-land, we triumphantly exclaim: We are "no more strangers and foreigners, but fellow-citizens with the saints and of the household of God."

are
en
nds

ig-
at-
m.
up-
om
en
to
it
one
lg-
to-

ay
ily
ich

is-
of
im
ise
or
nd
all
ces
to
We
ens

