

certain. Wealth is uncertain, with all the industry, economy, prosperity conceivable, because "riches may take wings and fly away." Honor is uncertain. Fame is capricious. Character, however, adheres closely to life—good or bad. And, (solemn thought for the sinner,) it cannot be left, like gold, at the mouth of the grave! So "a good name (or character,) is more to be desired than great riches."

Character, moreover, is a possession that does not come by chance. It is a result of formation and growth. No man is born a thief, liar, blasphemer or drunkard, although all, unfortunately, come into the world with a sinful nature. The first oath—the first falsehood—the first theft of the novitiate, generally, (unless in extreme childhood,) leave a sense of shame and fear in the mind, that practice and familiarity must obdurate. So it is true, also, of acts and habits of virtue. Wisdom has provided that the heart shall be "trained" in the way of uprightness. Even the necessary outfit of Divine grace does not remove the necessity for mental and moral cultivation for the attainment of distinction in goodness.

The auspicious time for the formation of character is youth. Then is the time to fortify the heart against the enticements which, unresisted, will gather strength and multiply to legions. The unsuspecting, inexperienced susceptibility of the young mind is rich soil for the growth of vices, which are difficult of eradication. But let truth and love gain the field, and keep it, and the same soil will produce a glorious harvest for immortality.

"How shall a young man cleanse his way?" inquired David. The answer is given, "By taking heed thereto, according to thy word." That is, using wise prevention to obviate the painful process of curatives.

It is the misfortune of some young men to labor under the impression that youth is the privileged season of life, when irregularities may be indulged, which, being improper in age, can easily be subdued. The universal testimony of mankind stamps the sentiment with falsehood.

Some young men think it undignifying to character to study the Bible—to pray, and to engage in personal devotions. Let us look at this erroneous opinion as applied to one of our departed great men. Go back to the youth days of the fame reached "old man eloquent," whose bones now moulder in the granite sepulchre of Quincy. By a mother's care he was taught to love and fear the Creator—to remember Him in those days of his youth. He listened to the counsels of that mother. Passing thus safely over the enchanting years of youthful life, manhood found him established in the maxims and principles of virtue and truth. Man honored him—God prospered him. He won and wore the highest honors of his country. His fame filled the world! Who ever thought less highly of him because on every day he read the word of God and bowed his knee in prayer? Who, of all men, has ever yet breathed a whisper of disparagement of his political worth on account of his moral and religious firmness? The genius of patriotism has joined hands with the genius of philanthropy to do him honor—while the genius of religion has strewed his path with roses of sweet aroma, and decked his dying bed with the blossoms of paradise. His youth and age were linked together by the bonds of faith, and decrepitude was freighted with the pearls of immortality. Is such a character undignified? If so, then turn to the hoary infidel, and let the youth, manhood and old age of Paine be the beau ideal! A life of vulgar profanity, intemperance and licentiousness. Old age in advance of his three score and ten years. Poverty, disgrace and misery, as companions to the grave! The universal contempt of the intelligent and virtuous of all classes of men to revive his memoirs. Now, which of the two is the dignified character?

The young man, who would make his way through life smooth, happy, and really honorable—who would "cleanse" it from all possible sources of evil, with the greatest degree of certainty, will find the word of God a strong tower of defence. As a lamp over his pathway, it will not only be a sure aid to his right progress, but keep him constantly aware of the innumerable pitfalls and by paths so frequently ruinous to the ignorant and disobedient. God gave to man his word for the purpose of guiding him safely and prosperously through the world, to glory. It would be a bold reflection upon his goodness or wisdom,

or upon both, to admit, or imagine even, that it is not just what is needed—and always successful, when duly regarded.

That it is principle of the Divine government to show special favor to those who place their warmest affections upon God—not only in spiritual good, but in temporal mercies, is clearly stated in the words of Christ. Those who prefer his cause above friends, houses, lands, &c., shall receive in this world more abundant good, and in the world to come life everlasting. Not that they shall experience no trials, afflictions, losses—but these shall work for such "a far more exceeding weight of glory," not only when properly used, but shall be so disposed in the wise arrangements of Providence as to "work together for good to those who love God."

[FOR THE CHRISTIAN VISITOR.]

St. John, August, 1853.

DEAR EDITORS,—Please give the inclosed an insertion, and oblige your's truly,

A LABOURER IN THE LORD'S VINEYARD.

Once to Die.

History and experience both attest the solemn truth, that all men die. Men may dispute about the life to come, they may deny the immortality of the soul, ridicule the doctrine of the resurrection, esteem as an idle fable the coming judgment,—but, they cannot deny that ALL MEN DIE!

"Once to die" is the sentence pronounced upon all flesh. The child, whose beaming eye and cheerful look, whose ringing laughter made the mother's heart rejoice,—where is it now? It sleeps the sleep of death. The mother, whose tender care and watchful love were over her family continually, is now laid low in the grave, and the orphans are often by the quiet stone, young children intimate with grief. The father, whose cheerfulness was as sunshine to the house, who ever labored earnestly, and earned his bread in the sweat of his face, ah, he is gone too. The young, the old, the rich, the poor, the rude, the most refined, the king and the beggar, the queen and the cookmaid, all die,—and all sleep in the same bed at last.

READER, you must die! nothing can preserve you. Wealth is nothing; death is not to be bribed. Wisdom is nothing; death will not be kept off by all the wisdom of Solomon. Reputation is nothing; death is no respecter of persons. Poverty will not shield you; Lazarus died as well as the rich man. YOU MUST DIE.

But there is a *second* death, a death that is ever dying, and yet never dies; there is the blackness of darkness for ever,—there is the worm that dieth not, and the fire that is not quenched,—there is a place of punishment for sin,—there is a hell!

Twice to die! to leave this sorrowful world, to suffer all the pangs of dying here, and to begin them again in the next world,—death, and hell following afterwards,—this is agony untold,—this is woe unthought of,—this is eternal condemnation.

But the word of God is, "WHY WILL YE DIE?" God sent his Son to save you from that second death,—Christ left his throne in glory and came down here to suffer, in order to relieve you from it,—the Holy Spirit is striving with you,—and angels are ready to rejoice at your repentance and turning to God. All things are ready. There is nothing to hinder your faith in Christ. Nothing to keep you from his cross but yourself. No one anxious for your destruction but the devil!

Listen, then. "Come unto me all ye that labour and are heavy laden, and I will give you rest." "I am the resurrection and the life," says Christ. Will you refuse his offer?

"Hasten, oh sinner, to be wise,  
And stay not for the morrow's sun;  
The longer wisdom you despise,  
The harder is she to be won."

[FOR THE CHRISTIAN VISITOR.]

St. John, August 15th, 1853.

MESSES, EDITORS,—Please give the following a place in your paper, and oblige  
—AN ENGLISHMAN.

BOOKS.

Few persons knew the value of books better than Petrarch. His friends, having written several apologies for not visiting him, in which they declaimed against his love of soli-

[FOR THE CHRISTIAN VISITOR.]

St. John, Aug. 14th, 1853.

A few more words to young Christians from A. A. B. C.  
"How shall a young man cleanse his way?"  
Few men live above the rules or principles adopted to govern life. Too many fall below them. Yet it is better to have a standard, in the purposes of the mind, if never reached in practice, than to be without such a motive power to stimulate exertion. Character is the only really valuable stock in trade a man possesses in this world. All other things are un-