

Snares of the Young.

This letter is addressed to the young. I am very deeply convinced that it is only as the Holy Spirit can be made to write, or assist you to attend to what is written, that any benefit can be expected from this letter. It has been my endeavour to pray that he would assist me; do you also, each one who reads this letter or hears it read, pray that the Holy Spirit may apply it to your heart.

There are great many temptations to which the young are much exposed, subtle devices of Satan, suited to their age and circumstances. He knows very well how to suit his temptations to you, my young friends; he has had long experience, nearly six thousand years, and he has profited by it in such a way, as in all ages to have led captive at his will numbers, beyond all account, of the young and inexperienced. I dare say you have often watched a bird-catcher follow his occupation in the fields. You have seen how he chose out the place best suited for spreading his nets, how he scattered about those seeds and plants which he knew the birds loved best, how he sat his call-birds here and there, and the bright shining glass, which he held out to come down and look at, and all for the purpose of catching them in his snares. Now this is just the way that Satan the devil who tries to catch souls endeavours to destroy you; more crafty and more cruel than you can conceive, for he uses all his craft only that he may ruin souls forever. I am going to warn you against some of his snares. I cannot attempt to mention more than a few, for they are infinitely more in number than you or I can fancy, neither is the wisest man on earth aware of them all.

FIRST SNARE.—There will be time enough for me to think about religion by and by. Oh, what a common snare is this! Who can tell how many millions of souls have been destroyed? Time enough by and by! "I am but young, I have many a long year before me; it is right enough that old people should think about religion, or fathers and mothers of families, or those who are sick;—but why should I? It will be time enough for me by and by." Well, my young friend, this might be all well enough if you could be sure of two things, one that you have many years to come, the other, that you can repeat when you will, but do all young people live to be old? How comes it that consumption carries off so many before they have reached five and twenty—or even a false step, or a kick from a horse, or even a fall from a cart, sometimes hurries a soul to eternity in a moment. Think of the poor woman who was drowned down at the break-a-ik in the winter, or the child who was burned to death the other day at the village end.

"The rising morning can't assure us that we shall end the day." For death stands ready at the door to snatch our lives away."

But now, even though you could assure yourself that you would live to be seventy years old, you would be none the safer in putting off all thought about religion. And this is the reason you cannot repent when you will. Repentance is God's gift, and suppose that he should say to his wicked sinner's heart, "I will not soften that wicked sinner's anger; he has rejected me, and now I will not listen to him, Prov. i. 24-31. There is such a thing as resisting the Holy Spirit so that he may turn to be our enemy; and where shall we get repentance then? I remember reading of one who in his old age spoke to his son thus: "Mind religion in your youth, and do not do as I have done. I have sinned many convictions, and now my heart is hard and heavy." He felt what a hard thing it is for a man to go back, who is accustomed to do evil."

Be assured of this, my young friends, that such a habit as procrastination, and of putting off, day and night, and then there is no heart so hard that the Lord cannot break it, yet there is not a single promise in the whole Bible to the man who willfully puts off the great concern of seeking God to a future day. It is too frequently the case that those who put off concern about their souls settle down at last into a hopeless state. Oh, they say, "it is too late now; tell about the various to those who are young, who have not trifled with convictions; for as for me, it is too late now; I am lost, lost for ever." Oh! beware of this snare. Do not put off the care of your soul.

SECOND SNARE.—True, I ought to be religious, but my situation in life is very unfavorable to my becoming so. How many say this! Most people think this, but the young are particularly so. The apprentice says, "When I am out of my time, then I shall be better able to think about my soul." The young woman says, "When I am away from service." "B. H.," when I am married, and settled in life." The young married person, "When my children are grown up." All like the people in the parable, make excuse, and the common excuse is, "The time is not yet come; more convenient time will come by and by; so said Felix, but it never came. No, it is not likely that you will ever have a time so favorable as your youth. Deep young friends, youth is of all times that which is least oppressed with cares and trials. Though your passions are strong, and the love of the world great yet you have not the heavy trials which older persons have;—the reason of this is, that the difficulty of getting bread for them; neither have you yet become, I would judge, so much in the habit of sin, or known so much of the depths of Satan, as many of those who have neglected their souls longer. Youth is especially the time for God. He said, Remember thy youth, O creature in the days of thy youth;—enlighten those that seek me early shall find me."

POLAR RESEARCH.

On Wednesday, the third important American expedition in the Arctic Sea, set sail from Boston. It is the second of the expedition, and the achievements of the second one deserve an honorable mention, registered in a sentiment of philanthropy. The mission of Dr. Hays is purely and exclusively scientific, promising no direct benefit to any class of mankind beyond that which results from the advancement of science. It is intended, should the expedition be successful, to intervene, to reach the North Pole to ascertain the character of the watery domain which surrounds it; to study the movements of that subtle magnetic power whose laws are still so ill understood, and whose mysterious influence affects all the operations of nature; to investigate the phenomena of the Arctic currents, especially in their connection with the great Gulf Stream of the North Atlantic; and finally to collect all the facts which may prove of interest concerning the natural marvels of the highest terrestrial latitudes. The little vessel which carries the enthusiastic adventurers, in spite of its limited capacity, will not lack, we believe, any of the conveniences calculated to render their task less difficult, nor any of those appliances which ability has been demonstrated by extended experience. N. Y. Tribune.

DOCUMENTS OF THE INQUISITION.

It is some time since our readers may be surprised to hear that the records of the Inquisition at Rome are at this moment in Dublin, and accessible to anyone who can read the Italian language. The history of this extraordinary addition to historical records is this:—The late Duke of Manchester visited Rome since the disturbances of 1848. He discovered that the minute-books of the Inquisition extending over more than a century, had been carried off by the plunderer, and that they were in the hands of a private individual. He immediately paid the price, amounting to several hundred pounds, and from him they passed into the hands of the Rev. Thomas Gibson, now Rector of Tessauro, and forwarded to the Duke of Devonshire. The records were afterwards purchased by Dr. Wall, the present Vice-Provost, and presented to the

college library. They may now be seen in the manuscript-room.

The visitor to the library will see in the manuscript-room a large press, containing fifty or sixty quarto volumes, closely written, and bound in red, in imitation, we suppose, to the Statutes of Draco. These are the original minute-books, written from time to time, and containing the actual proceedings of the Holy Office, in the handwriting of the Inquisitors and their clerks. —*Christian Examiner.*

Religious Intelligencer.

SAINT JOHN, N. B., JULY 13, 1860.

THE MISSIONARY WORK.

At the last Anniversary of the London Missionary Society, the Rev. Joseph Mullens of Calcutta, while moving a resolution expressive of thankfulness for the success of the Society's operations, thus described the present position of missions in general:—

In this remarkable year no Christian mind could contemplate the recent position of missions in general without feeling that they had attained under the blessing of the Spirit of God to a most remarkable degree of success; while, again, they must feel that that success was only the starting-point from which they must proceed upon a new and more extended course of usefulness. At the commencement of the present century they had not made one convert in their modern mission on any field of heathenism. Doctor Carey and his brethren were occupying Serampore, others had started for Tahiti, others were striving amidst the opposition of great powers to preach the gospel to the heathen of India. Two or three had started to Kaffrland, but now here had they a single convert. But now they looked abroad and saw about 1600 missionaries pursuing their glorious work, having gathered into their churches 200,000 communicants, and on every Sabbath might be seen worshipping as British Christians did themselves, or less than a million, who but for the labours of the Church of Christ in the present age would have died in heathenism, and transmitted to their posterity their unwholesome literature and laws. The converts had so increased in the Sandwich Islands, that the missionaries labouring there had recently received warning, that in a short time they would be almost entirely withdrawn from the scene of their glorious labour. There were at the present time 80,000 natives. The entire population of the group worshipping God upon the Sabbath, sitting under native pastors, several hundreds in number; and there were now 25,000 communicants in those native churches, supporting their own ministers and sending the gospel to the smaller islands. In future, only a few missionaries would remain in those islands, to act as advisers and friends to the native churches, to aid them in all difficulties, and to explain to them the word of God. Their converts in the West Indies had been very numerous in all the churches. Thirty years ago those men, women, and children were sold in the slave market, and yet to them the grace was given. They were the most liberal Christians of modern times, being the first converts in the mission churches who supported their own native ministers. In China, too, the work of God in connexion with their societies had had a remarkable success. It was only seventeen years ago that the missionaries received permission to preach in the ports of China, and to make visits to the interior. The London Missionary Society was the first to send out men to occupy those posts, but now there were eighty missionaries of various denominations, who had taken up their abode there, and they were prepared for still more extended efforts as soon as the new treaty should be set in operation. In those few years more than 140,000 of the Chinese had become communicants, forming a basis for future church-work. He, with all his missionary brethren, could join in confirming the words that had been uttered in the Report, and by those who had preceded him. With regard to the value of native agency, he would point them to the fact that when the missionaries were cast out of Madagascar, twenty years ago, there were only fifty native converts, who were bitterly and unrelentingly persecuted, and followed with Satanic cunning and hate. They had been speared, poisoned, cast from precipices, fined, imprisoned, degraded, enslaved, burned at the stake, while, according to their own story, a glorious rainbow arched the heavens, and lit them up in their distress, and to a more than mortal joy. They had even more than 100 martyrs to the cause of Christ; and far from being exterminated, while at the outset there were not more than fifty Christians there, now known and registered no less than 5000, and their number was believed to be double as many. But the great point of the story was this, that the whole of those converts had been raised up by the blessing of the Holy Spirit in the quiet and unobtrusive manner of the silent secret study of God's holy word.

The Rev. Francis Tucker, in seconding the resolution said—

Am I, missionary societies, yours, my dear friends, holds no unhonoured place; and as a Baptist minister on the committee of the Baptist Missionary Society, and once an agent in one of its fields of labour, I am here to-day to express with my whole heart the esteem and love in which we hold you. We sympathize with you in every part of the department of your work. We rejoice with you over all your successes, and we are proud of the matter of history; and no one, be he Frenchman and Papist as he will, shall rob you of your glory. We stand in the presence of your Madagascar with something like wondering awe, for there we find, while you have not been permitted to do very much for God, God has been pleased to do very much for you; and the story of the progress of the gospel in Madagascar reads more like another chapter of the Acts of the Apostles than the common story of missionary enterprise. But you have not been satisfied with the islands or the sea; you have been wisely ambitious of continents and empires; you have laid your hand on the coast of India; you have planted your foot on the wall of China. Oh, what a field for enterprise you have there. After listening to Mr. Mullens, I am almost ashamed to say a word about India; and yet having been in India, how can I help it? India, the land of thirty nations, of 200,000,000 of people, and 300,000,000 of gods; India, the land studied with state cities when our ancestors were running painted through the woods, but now look up to us for a higher civilization, and bowing with us to the sceptre of the good Queen Victoria; India, the land where politeness, and outward politeness, has done its best, and pollution, and inward pollution, has done its very worst. Oh, what a field you have there for missionary enterprise! And as if this was not enough—ambitious men—must need add China to India. China, the puzzle of the nations; China, that riddle that no Cædipus has yet solved; China, whose population and antiquity alike seem to dwarf the nations of all the rest of the world. Why, my lord, I am only saying what this people are all acquainted with when I say that before Romulus laid the first stone of the eternal city, before Greece began to vivify the west, before Rome, as it were, began to rule the world, the oldest empires—the empire of Chinas—were to have risen up remote from us; and now that for so many ages Babylon has been a marsh, and Nineveh a heap, and Egypt the basest of kingdoms; now that the eternal city is noted chiefly for its ruins, and Greece is living Greece no more; there stands the empire of China in its colossal immensity, comprising at least one-third of the

population of the world. Oh, my lord, it is a beautiful sight to see this little island of the German Ocean, once sunk in Druid barbarism and stained with human blood, sending out the glorious gospel to the largest continents, and to the hoariest empires of the world; to see this little spot, once hidden in thick midnight darkness, a beaming centre of light and truth to the darkest and most distant nations! And then our hearts are drawn out to the vastness of the work, and we are led to think of what America is doing. It is a beautiful fact that America, the youngest born of humanity, is sending back her missionaries to the very birth place of humanity—sending them to Syria, sending them to Armenia, sending them to Mount Ararat, sending them, for aught I know, to the garden of Eden itself—to tell them that the seed of the woman has come, that the head of the serpent has been bruised, and that while the first Adam, that was of the earth earthy, fell, there has appeared in the world a quickening spirit, the second Adam, who is the Lord from heaven. And then to think that we have in our gospel the instrument that is suited for all these nations and kindreds, for all these tribes and tongues. You do not want a new gospel for China and another for Labrador. You do not want one gospel for India and another for Tahiti. No, you find that the one gospel is adapted to all nations and kindreds, civilized or barbarous, Greek or Jew, bond or free. You cannot say this, I believe, of any other religious system that has ever appeared in the world. It has shown that it is not of God, because it has shown that it is not infinite, not adapted to the case of all God's creatures.

I have sometimes thought how the Chinese would laugh and well might laugh if you carried the Greek-greek of African worship to Peking or Canton, and bid him to bow down and adore. He would think it a great insult to him. He would think of India with all its rites and all its ceremonies. But the gospel is adapted to all mankind. The Rose of Sharon, depend upon it, will grow in any latitude. No frost will nip it, and no heat will wither it. There is not a spot over the broad earth which it will not adorn with its beauty, and bless with its perfume. And if it is adapted to all, and it is adapted to all times, the gospel does not need to change itself with the progress of the ages, and the advancement of its civilization. Other things may have to change, but the gospel never. Our books of science, we are obliged almost every year to issue new and enlarged editions of them; our encyclopedias, we are obliged to issue new editions of them; but the Bible wants no supplement; there is no new or enlarged edition of the revelation; it has come from heaven. When this wintry earth of ours wants to seek herself in her summer glory, she does not need a new sun to be kindled in the firmament; all she has to do is to turn round towards the old sun, and she has all the glory she requires.

The Rev. W. Morley Punshon, in a speech of rare and fervid eloquence, thus spoke of what the world has to expect from the various missionary operations.

There are many things in connexion with our various mission work, upon which, in the absence of a sure certainty, we can think only with hope. I hope, I ought to do more; if the churches of Christian England had done their duty, I should do more. I can only say at present that I hope the ban will be taken off the Bible in India by and by; and I hope that the new Government will carry his traditional policy behind him and not carry it with him into that country which has been so much cursed by it already. I hope that in fair and beautiful Italy there will rise thousands of Madias—Madias that are not called to be confessors; in endurance, in piety, in resolution, in all Madias, except the one, that I hope and believe in, that the new Government will be pardoned for referring to, for his very near to my heart, I hope that the Queen and Government of this country will not again refuse the petition that is on its way to them, to take upon themselves the sovereignty of the islands of Fiji. Once has that petition been put aside. It is again on its way. I do trust, by the blessing of God, that the Fiji Islands will be a fine and safe harbour, and a highway to British Columbia. Fiji one of the most promising and successful spheres of missionary toil, where, if any-where your own success in Burma may be paralleled. I do trust that on the national banner of these islands there will not be the device of the imperial eagle nor even of the stars and stripes, but of our grand old kingdom of Great Britain. I am not a consoling agent amidst all the portents of disaster, and all the antagonisms and difficulties by which we are surrounded in pre-empting the conversion of the world, by the remembrance that the Lord reigneth. There never was a time when it behoved us to remember that more than we remember it to-day. A friend in Cornwall has written me a letter in which he says that the British Association was somewhere or other in the neighbourhood, Professor Airey and Professor Sedgwick met at his house, and took from his house a visit to the Land's End. When they were there they separated, each according to his own idiosyncrasy, in search of his own peculiar enjoyment. Airey sat down watching the giant balloons of mathematics, while the other went to the beach, and Sedgwick, with his hammer, was at work immediately upon the rocks, in search of some geological specimens. By and by he found one that made his eyes flash with a strange, uncommon joy. He brought it to Airey, for joy is something unless there is some one to share it. He brought it to Airey. That professor was also beginning to get a little weary in just then upon the strand. Sedgwick, with his hammer, was at work immediately upon the rocks, in search of some geological specimens. 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