

A REVIVAL.

What does that mean?—involve?—imply? Mingled emotions are excited, and various associations and recollections are awakened by the word. It brings to remembrance extravagances of former days, in promoting what were denominated revivals; and strange things that were said and done to oppose the extravagances. Perhaps I ought not to have alluded to either. Let the errors on both sides be remembered no more; or if remembered, may it be that their recurrence may be avoided.

In the Book is the record of this prayer: "O Lord, revive thy work in the midst of the years." Again: "Will thou not revive us again, that the people may rejoice in thee?" I cannot doubt the propriety of these prayers. They have been repeated thousands and thousands of times, and thousands of times have they been answered in blessings which have made glad "the city of our God," and which have made "joy in heaven." Oh, it is as "good news from a far country," as "life from the dead," to hear again of such revivals. A revival of God's work, is the richest blessing that the world can have. One such work is worth infinitely more, (and should make us so much the more rejoice,) than the discovery of a continent of gold.

But what is it to have a revival of God's work? It is to have revived in us a remembrance of our sins. This is one of the first manifestations of the work in the midst of any people. The need of the revival, implies the departure of Christians from God. When God awakens them from their slumbers, the first thing that arrests their attention is their sins. And here is one of the things which characterizes a genuine work of God's Spirit, viz., the deep solemnity, the humility, the heart-broken confessions of professing Christians. The work begins at the house of God. And I may add, that so long as it continues to be the work of God, the same spirit is manifest on the part of his people. They find forgiveness, but their self-abuse still continues.

It is to have deep and solemn searchings of heart. A beloved brother once remarked to the writer, concerning a revival, that at its commencement, he had passed through a season of more distressing convictions of sin than he experienced at the time of his conversion. I suspect that his experience was far from being singular and solitary. Whenever the Spirit of God enters the heart of saint or sinner, he searches it "as with lighted candles." He it is who brings sins to remembrance, and who produces the contrition and sorrow to which I have referred.

It is to have revived hallowed and joyful recollections. The different seasons of refreshing from on high, through which we have passed since the day of our espousals to Christ, and especially that season, all come up in blessed remembrance, and our hearts swell, and the fountains of holy joy are broken open afresh. We feel something of the freshness, and tenderness, and sweetness of the heart's first love.

It is to be reconsecrated to the service of our Lord. We are filled with surprise and shame at our past unfaithfulness, and confessing our sins, we devote ourselves anew to God's holy work. What had been a burden becomes delight. We pray and labor with our hearts burdened with desire for the salvation of souls. The world is almost forgotten.

It is to see sinners, in great numbers, converted to God. The conversion of sinners is not necessarily implied in a revival of religion; but I know not that one ever occurs without the other. When Christians are revived they cannot rest, nor let sinners rest. Day and night, with entreaties, intercessions and tears, they seek to rescue sinners from destruction. God hears their prayers and blesses their labours.

It is, then, to have an answer to prevailing prayer. Pentecostal blessings are always preceded by Pentecostal prayer-meetings. God will be inquired of, to do these things for the house of Israel. Reader, are you now inquiring of God? Are you, earnestly and believingly, praying for a revival of God's work.—*N. Y. Evangelist.*

A SPIRITUAL MINISTRY.

The people who enjoy the ministrations of a truly spiritually-minded pastor, have a blessing, the value of which they are but in little danger of over-estimating. There is a worth in the ministry for which no greatness of natural or acquired abilities can compensate. Learning and abilities are qualities much more

easily attained, and much more easily judged of. Piety does not lie on the surface; it is developed by the life. But its possession is the best guaranty for that intellectual growth for which piety is too often sacrificed. The man of piety will grow in knowledge; his very piety supplies the most impulsive and sustaining motives in the universe for labor and study. The richer his experiences in grace, the broader and brighter the fields of knowledge which will open before him, to invite to higher and higher attainments. But if he be not learned of philosophical, he has in his spirituality a source of power far surpassing the utmost scope of influence that learning ever supplied. Preaching, in Protestant countries, must respect the heads of people; but after all, in any congregation of immortal men who have souls to save, and sins to be forgiven, to affect the heart is the preacher's chief business. The difficulty in the way of the gospel, is not so much the want of knowledge, as of feeling. The preacher's desideratum is not so much the power to instruct, as to move; light is needed, but warmth and life are more wanted. Piety which emits its electric fire from heart to heart, that gathers and wields the pathos and thrill of eternity, gets hold of the moral susceptibilities of the soul, and rouses its latent powers to the mighty business of salvation.—*Evangelist.*

Of Religion in General.

It signifies nothing to say we will not change our religion, if our religion change not us.

If a man lives and dies a mere professor, it had been better for him if he had lived and died a mere heathen.

The duty of religion flows from a principle of religion.

It is not talking, but walking with God, that gives a man the denomination of a Christian.

Darkness may as well put on the name of light, as the wicked man the name of a Christian.

It is our main business in this world to secure an interest in the next.

A desire of happiness is natural; a desire of holiness is supernatural.

If God has done that good for us which he hath denied to the world, we ought to do that service for him which is denied him by the world.

If we are willing, God will help us; if sincere, God will accept us.

A serious remembrance of God is the fountain of obedience to God.

If you forget God when you are young, God may forget you when you are old.

When a Christian considers the goodness of God's ways, he wonders that all the world doth not walk in them. But when he considers the blindness, depravity, and prejudice of the heart by nature, he wonders that any should enter upon them.

Make your calling sure, and your election is sure.

Uneven walking, with a neglect of watching, makes a disconsolate soul.

Four things a Christian should especially labour after: viz. to be humble, and thankful, watchful, and cheerful.

If we would not fall into things unlawful, we must sometimes deny ourselves in those that are lawful.

Salvation then, draws near to a man, when it is his main care.

The Griefs of Old Age.

"From the cradle to the coffin man hastens to grow old. He begins life's brief journey in feeble infancy; but how soon are all its stages past, and he arrives, if life be prolonged, to the winter of age amid its frosts, and feebleness, and sorrows. Look on the old man whose grey locks betoken his years almost fled. Think of the cares and trials, and sorrows which have furrowed his brow."

"There is always something," says Mrs. Oakes Smith, "painfully touching in the grief of the aged. The shaking of the wasted hand, with its sallow skin and prominent veins, which is now no longer pressed upon the eye-lids, as if weeping brought its own consolation, but wanders uneasily about the garments, now smoothing the folds, and now pressed upon the loose girdle. The scanty supply of tears, and the sigh which no longer comes as a relief, but deep and heavy, has come in truth a groan, wrung, as it were, from the very vitals; the foot is moved in quick, listless taps upon the floor, and the eyes are never turned as expecting sympathies from

others. Alas! who is there that is ready to lay the aged and stricken head upon his bosom, and smooth the grey locks; and kiss the furrowed brow that has known the weariness and sorrows of many years. There is something awful in the weeping of the aged. They are those that have known, too, the full vanity of life: have beheld the beloved youth pass to the spirit land; have known the folly of early hopes; have found the canker at the root of every promise, and the golden fruit turned to ashes of bitterness. Love and youth, and hope, and glory, all the chimeras of life have passed away, and yet they live on like those ancient trunks whose dry branches shiver in the winds, and the roots cling to the soil, although life and verdure shall visit them no more. No wonder then, that we are prone to turn fearfully away from the sorrows of the aged; to feel there is something awful in the renewal of human passions, in those we supposed to have survived their existence. No, no; it is for the young, the hoping, the beautiful to weep, and find a response in every heart; the brow of the aged can alone repose upon the bosom of its God."

The Reign of Peace.

The manifest tendency of recent changes will be to break down dependence on physical force, as the security either of internal or international peace. When the states of Europe shall have come out of their present disturbance and discipline, and found their whereabouts, under the guidance of just and impartial laws, they will be in a position to deal with each other upon high and sane grounds. Peace will be felt to lie at the very basis of their prosperity. What standing armies will fail to do, the spirit of international confidence, or friendly arbitration, will effect. The bonds of friendship, being no longer spun out of a common injustice, mutual jealousies will subside, and the spirit of peace will be welcomed by every state, as the genius of health, progress, and prosperity. The Continental mind, military as it is, will stand astonished at the infatuation which led them so many years to seek a false peace by a condition of arms, when, by the simple principles of truth, they secure such true and happy results.

The gospel loves the regions of peace.—War blasts all her bland and most cherished objects. The humble messenger of the churches and the gospel, as he carries the glad tidings of Jesus Christ from city to city or from country to country, no longer startled by the din of war or rumors of war, unchecked in his progress by the soldier or police at every gate he enters, having to deal with minds in whom now the spirit of war is rapidly dying out, may well anticipate proportionable success. The river of the water of life will then have a free course to flow onward in its fertilizing source from nation to nation. The arts of peace will be found to second the effort of the preacher of the gospel. Nations, turning away from strife and bloodshed, will at last become cemented by the bonds of that sincere friendship, and even holy love, which will be to them a source of deep satisfaction and elevated joy.—*London Baptist Record.*

Christian Hope.

Hope is an affection to be exercised in heavenly contemplation. This helps to support the soul under sufferings, animates it to the greatest difficulties, gives it firmness in the most shaking trials, enlivens it in duties, and is the very spring that sets all the wells a-going. Who would believe or strive for heaven, if it were not for the hope that he hath to obtain it? Who would pray, but for the hope to prevail with God? If your hope dies, your duties die, your endeavors die, your joys die, and your soul dies. And if your hope be not in exercise, but asleep, it is next to dead.—Therefore, Christian reader, when thou art winding up thy affections to heaven, forget not to give one lift to thy hope. Think thus, and reason thus with thy own heart: Why should I not confidently and comfortably hope, when my soul is in the hands of so compassionate a Saviour, and when the kingdom is at the disposal of so bountiful a God? Did he ever discover the least backwardness to my good, or inclination to my ruin? Hath he not sworn, that he delights not in the death of him that dieth, but rather that he should repent and live? Have not all his dealings witnessed the same? Did he not mind me of my danger, when I never feared it, because he would have me escape it? Did he not mind me of my happiness, when I had no thought

of it, because he would have me enjoy it? How often hath he drawn me to himself, and his Christ, when I have drawn backward? how hath his Spirit incessantly solicited my heart? And would he have done all this if he had been willing that I should perish?—Should I not hope if an honest man had promised me something in his power? And shall I not hope when I have the covenant and oath of God?

Look to Jesus.

In every enjoyment, O Christian, look unto Jesus; receive it as proceeding from his love, and purchased by his agencies. In every tribulation look unto Jesus; mark his gracious hand managing the scourge, or mingling the bitter cup; tempering it to a proper degree of severity; adjusting the time of its continuance; and ready to make these seeming disasters productive of real good. In every infirmity and failing look unto Jesus, thy merciful High-Priest, pleading his atoning blood, and making intercession for transgressors.—In every prayer look unto Jesus, thy prevailing advocate, recommending thy devotions, and "bearing the iniquity of thy holy things." In every temptation look unto Jesus, the author of thy strength and captain of thy salvation, who alone is able to lift up the hands which hang down, to invigorate the enfeebled knees, and make thee more than conqueror over all thy enemies. But especially, when the hour of thy departure approaches, when thy flesh and thy heart fail, when all the springs of life are irreparably breaking—then look unto Jesus with a believing eye. Like expiring Stephen, behold him standing at the right hand of God, on purpose to succor his people in this their last extremity. Yes, my Christian friend, when thy journey through life is finished, and thou art arrived on the very verge of mortality—when thou art just launching out into the invisible world, and all before thee is vast eternity—then, O then, look unto Jesus. See by faith the Lord's Christ. View him as the only "way" to the everlasting mansions, as the only "door" to the abodes of bliss.—*Rev. James Hervey.*

Satan on Money Making.

There is nothing that pleases me more than to see Christians making money fast, for very few can withstand all those temptations which wealth brings along in its train. Now and then there is one that stands it pretty well, and makes that use of money which I hate, giving most of it away to charitable and benevolent organizations; but generally, it puffs them up as they become flattered, and they think much of the world and become very worldly in their feelings, and help me along pretty smartly in my efforts to do mischief among men. I am for having all Christians rich.—I wish the Lord would not keep so many of them poor, but the reason is, he knows them so well, that he does not dare to trust them with riches. Let me see, there is Mr. — Before he became rich he was quite pious.—He used to work very hard against my cause, but since he has made so much money, and built that great house, and had so much company, he has not troubled me much. He is the man for me. I wish there were more Christians like him.—*Watchman and Reflector.*

Satan's Soliloquy on Prayer.

Ah, there's a good man for me. There's a man, after my own heart, at least, as far as any professor of religion is. I like that man well. Wish there were more such in every church than there are, though they are by no means rare. Let me see; that good soul has not been to a prayer-meeting for more than a year, and there is no family altar in his house. Ah, he is my man. He has already convinced, by his life, three different persons who were beginning to be quite serious, that there is nothing in religion, and I think I shall secure them as my lawful prey. I cannot help hugging to myself, when I look upon such men, calling themselves pious, members in good standing in the churches, and yet doing so much by their daily conduct to harden men in sin, and to help along my cause and glory.—I didn't use to think I should get so much help out of the church as I do, for some of my most efficient labourers are church members.—*Id.*

"A false balance is abomination to the Lord: but a just weight is his delight. When pride cometh, then cometh shame: but with the lowly is wisdom."