

Who Wants Young Men?

1. Satan wants their strength and vigor, to help him rivet the chains more strongly upon the slaves of sin, and bind them down in a more hopeless and miserable debasement. But Christ wants those young men to aid him in breaking every yoke and removing every burden of sin, and thus giving the gladness of the free and happy sons of God, in place of the groan of the prisoner and the sigh of the captive.

2. The Prince of Darkness wants young men, to help him build up an empire whose growth will open new fountains of woe, and multiply the victims of guilt and despair. But the King of Zion summons those young men, to aid him in establishing a dominion founded in truth, cemented by love, and to increase forever in strength, beauty and happiness.

3. The great Deceiver wants young men, to help him multiply falsehoods and lies, increase the number and power of delusions, and thus betray and destroy the precious souls of men. But "He that is true" wants young men, to aid him to sweep away all the refuges of lies, unmask all hypocrisy, destroy every delusion, and make every dark part of a fallen world radiant with the beams of truth.

4. He that "goeth about as a roaring lion" wants young men, to help press forward the work of war, battle, bloodshed, strife, malice and revenge, so that, as wide and far as possible, may be driven the car of desolation, for he is a murderer from the beginning. But the Prince of Peace wants young men, to aid him in an enterprise, in the triumph of which nation shall not lift up sword against nation, nor learn war any more; all the malignant passions of men's hearts having yielded to the dominion of peace and love.

5. Satan wants young men, to aid him in making more complete that destruction of human happiness which he has begun, by causing a deeper alienation of the soul from God, a greater stupefaction of conscience, and a more thorough corruption of all the moral affections of the soul. But Christ invites them to the work of repairing this frightful ruin, recovering the fallen and the lost, staying the march of destruction, and bringing back to holiness, purity, love and happiness, the fallen and ruined human soul.

6. Satan wants those young men, not only that they may help him in destroying others, but that he may debase and pollute their minds, rob them of the peace of an approving conscience, lead them in paths which will ensure the keenest pangs of remorse, and get them ready, as being co-workers with him, for being his companions in that woe prepared for the Devil and his angels. But Jesus Christ wants those young men to bring their warm and vigorous hearts to him, that He may purify and elevate them, stamp his own likeness upon them, secure them the joys of an approving conscience, and, as co-workers with him, finally to be with him, that they may forever see his glory.

Satan wants young men—Jesus Christ, the King of Zion, wants them. Whose claims are the highest? Whose service is the most honorable, safe and happy? Which will give the amplest and best reward? With which will it be most happy to dwell forever? Let the young men who may chance to read this article, ponder well this great subject.—They are wanted, and will belong to one or the other of the applicants. To the voice of which will they listen? [N. Y. Evangelist.]

Are you Laboring for a Revival.

We do not believe in "getting up revivals." We do, however, believe that revivals are the result, in many cases at least, of special efforts. We believe that direct means, employed with the expectation of arousing general attention to the interests of the soul, are often attended with the blessings of the Most High. Such a belief seems to be fully warranted by the past experience of Christians. In view, then, of this fact, we put the question to each minister, and to each professor of religion:—Are you labouring for a revival? That the churches of Christ generally are in an alarming state of indifference and worldliness, none will deny. That we have reason to mourn over the desolations of Zion, and to hang our harps on the willows, when we contemplate the present spiritual captivity of the church, is too obvious to require proof. That we have cause to tremble in view of the prospects of Bible truth in the land, is confessed. In what direction shall we look for aid? Surely there is no help for us but in God. From Him only cometh our salvation. Unless He favour us

with the outpouring of his Spirit, as in years past, we may well sink in despair. But we cannot hope for the influence of this Renewing Agent, except in answer to fervent, persevering, importunate, believing prayer. We cannot expect the Spirit's convicting and converting action, except as the truth is pressed home upon the conscience and hearts of sinners by the disciples of Christ. It is as reasonable for the impenitent man to fold his arms, and wait God's time for his salvation, without a solitary effort of his own, as for the Christian passively to await a time of refreshing from the presence of the Lord. Again then we reiterate the question:—Are you laboring for a revival? Were all Christians just in your condition,—did all pray just as frequently and earnestly as you do—did all put forth the same amount, and the same kind of effort,—could a speedy and abundant outpouring of the Spirit be reasonably expected, from the analogy of God's past dealings? The inquiry is a serious and a practical one. It is fearful to think of hindering the descent of that influence which alone can renew the soul. Dreadful must be his guilt, who, by his apathy or neglect, is really opposing the progress of the Spirit in His renewing work. We beg you, fellow Christian, to ponder deliberately and prayerfully, our question:—*Are you labouring for a revival?*—[N. Y. Independent.]

"Who Then Can Be Saved."

It is worthy of special notice, that Christ had such a way of preaching, or that the substance and manner of his instructions were such, as left the impression on his hearers, that it is a great and difficult matter to be saved. In this respect, he came in conflict with a strong inclination of the heart. Nothing is more common, than the feeling, that little or nothing is required of us to secure our well being for eternity. The provisions for the present life absorb our main care—we are anxious enough about the small fraction of a future that is before us in this world, but have few cares for the illimitable range of futurity beyond. For most men in their imaginations, have invented a vastly easier way to heaven than that described in the Bible.

Yet, it must not be forgotten, that the Saviour, when he came to tell the way of salvation, so discoursed of it, as to leave on the mind of his hearers the impression of its great difficulty, and cause them to say—"Who then can be saved?" Sometimes many of his hearers, for this very reason refused to hear him more, and said—"These are hard sayings, who can bear them?" At other times we hear him saying, Strive to enter in at the strait gate.—For many will seek to enter in and shall not be able. Narrow is the way that leads to life, and few there be which find it.

And after his example the apostles carried out the same style of preaching. They exhorted men to work out their salvation with fear and trembling—to fear, lest a promise being left of entering into rest, any should seem to come short of it. They said—"If the righteous scarcely be saved, where shall the ungodly and sinner appear?"

Now if any have a way of preaching, hearing or thinking, that comes to a different result from this, they may be sure that they are in a fatal error. If any take such a view of Gospel truth, as will leave on their minds the impression that their salvation requires little or no effort, they may know that they are wrong, in that they may be sure, that the Gospel, as preached by Christ and his apostles, produced just the opposite impression and made the hearers cry out—Who then can be saved? No matter what creed one may have assumed, be he a Universalist, an Antinomian, a Moralist, or one indifferent to all creeds; if he indulge in the belief, that he has no occasion for anxious and agonizing effort, to secure salvation, he stands on perilous ground!

Striving—What is it?

"Are you striving to enter in at the strait gate?" said a venerable servant of God to a young man, in time of a revival.

"I think I am," was the young man's reply.

"You have not yet entered in?"

"I have no reason to suppose I have. Perhaps I do not strive as earnestly as I should."

"In what manner do you strive?"

"By prayer."

"Do you suppose that, when God commands you to strive to enter in at the strait gate, all he means is that you should pray to be admitted?"

"I suppose that by striving is meant very earnest prayer."

"The word strive was borrowed from the public games which were celebrated in those times. It refers to the exertions put forth by the competitors in the race to secure the prizes set before them. How did they strive to gain the prize? Not by earnest entreaties for the prize. They entered the list with strong resolutions to do their utmost to win. They laid aside every incumbrance that they might run the race with activity, and pursue it to the end. And so striving to enter in at the strait gate, means something more than prayer. It is renouncing with godly sorrow, all sin; it is applying to Christ for pardon and grace; it is the unreserved consecration of the soul to a life of holiness; it is energetic and persevering engagedness in the whole of religion. These things you are not doing?"

"I am not, because ———"

"Let me interrupt you by asking, if God does not command you to do all these things without delay?"

"Yes, he commands them, but ———"

"Are you not under obligation to obey God's commands?"

"Of course I am."

"Still, by your own confession, you are not obeying Him, you are not striving to enter in at the strait gate.—N. Y. Observer.

The Delaying Sinner.

Could you be sure of long life, sure of repenting at some future period, it would still be the dictate of wisdom, as it is of the Bible, to become religious to-day. You expect, if you ever do become religious, to repent of all your past sins; for you well know, that without repentance there is no pardon, no true religion; of course, if by postponing religion to-day, you resolve to commit a few more sins. You are then, while you delay, constantly making work for repentance; you are doing what you mean to be sorry for; you are building up to-day what you mean to throw down to-morrow. How irrational and absurd is this! How foolish, how ridiculous does a rational immortal being appear, when he says, "I mean to omit some duty, or commit some sin to-day; but I will be very sorry for it to-morrow. I will not now hear God's voice; but I mean to mourn, to be grieved for it hereafter." Could you say this to your fellow-creatures without blushing? How then can you without shame say it to God by your actions? What sincerity can there be in such promises? How can a man sincerely resolve that he will to-morrow repent of conduct which he loves and chooses to-day? It cannot be. There is not, therefore, the smallest sincerity in the delaying sinner's resolutions of future repentance and amendment. He has no real intention to become religious at any future period of his life; and all his promises are designed merely to quiet his conscience, and prevent her from disturbing him in his sinful pursuits. In every point of view, it is your duty, your wisdom, your interest, to become religious to-day.—Payson.

The Dead Tree.

A few years ago, during a revival of religion in one of the country towns of New England, the wife of an infidel farmer became deeply interested in her spiritual welfare. He opposed and reviled her. On a Sabbath morning she urged him to accompany her to church. "No," he replied, in a spirit of defiance; "I am going to the wood-lot to cut wood." The wife, with a saddened heart, went alone to church. The husband, with an angry spirit, yoked his oxen, took his axe, and went to the woods. Wishing to leave the young and thrifty trees to grow and increase, he looked about to find some dead tree to cut down. He soon found one, and placing his axe at its roots, he said, "This is dead, and fit for nothing but to be burned." Instantly an unseen monitor, whispered in his ear, "And what are you but a dead tree, fit for nothing but to be burned?" It was a barbed arrow which pierced his heart. He could not extract it. He struck a few blows upon the tree, and then in remorse and anguish, hastened home. His wife returned from church to find him in their chamber upon his knees, with his Bible before him, praying, "O Lord, be merciful to me, a sinner." Man, with his philosophy, may attempt to account for these things. We prefer simply and believingly to repeat the declaration of God, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit."

Hunger and Thirst after Grace.

A choice volume entitled "Bunyan's Devotional Works," will be speedily issued by the American Baptist Publication Society. It will contain five distinct treatises, three of which have never before appeared in this country. In one of these the following quaint but forcible paragraph is found:

There seems, if I may so term it, to be a kind of natural instinct in the new creature to seek after the grace of God; for so saith the word: "They that are after the flesh, do mind the things of the flesh; and they that are after the Spirit the things of the Spirit." The child by nature nuzzles in its mother's bosom for the breast; the child by grace does by grace seek to live by the grace of God. All creatures—the calf, the lamb, &c., so soon as they are born, will by nature look for, and turn themselves towards the teat; and the new creature doth so too. For guilt makes it hunger and thirst, as the hunted hart does pant after the water brooks. Hunger directs to bread, thirst to water; yea, it calls bread and water to mind. Let a man be doing other business, hunger will put him in mind of his cupboard, and thirst of his cuse of water; yea, it will call him, make him, force him, command him, to bethink what nourishing victuals is, and will also drive him to a search out after where he may find it, to the satisfying of himself. All right talk also to such an one sets the stomach and appetite craving; yea, into a kind of running out of the body after this bread and water, that it might be fed, nourished, and filled therewith. Thus it is by nature, and thus it is by grace; thus it is for the bread that perisheth, and for that which endureth to everlasting life.

God's People-known to Him.

Tamar may disguise herself, and walk in an unaccustomed path, so as Judah may not know her? Isaac, through the dinness of his sight, may bless Jacob and pass Esau. Tract of time may make Joseph forget or be forgotten of his brethren. Solomon may doubt to whom of right the child belongeth; and Christ may come to his own and not be received.—But the Lord knoweth who are his, and his eye is always over them. Time, place, speech or apparel, cannot obscure or darken his eye or ear. He can discern Daniel in the den—Job, though never so much changed, on the dunghill; let Jonah be lodged in the whale's belly, Peter be put into a close prison, Lazarus be wrapped in rags, or Abel rolled in blood; yet he can call them by name and send his angels to comfort them. Ignorance and forgetfulness may cause love and knowledge to be estranged in the creature, but the Lord is not incident to either; for his eye, as his essence, is everywhere; he knoweth all things.—John Barlow, 1616.

"My Own Vineyard."

There is such a thing as being very busy, and yet neglecting one's own particular field. A minister may be much engaged about the general affairs of the church, while his own particular charge is sadly neglected. He may have but little real acquaintance with the state and wants of his own people. Whatever good he may do to the general cause, will not compensate fully for the neglect of the part of the vineyard committed to his special care. He must sooner or later mourn over his want of success, and exclaim with grief, "My own vineyard have I not kept."

A minister or a private Christian, as head of a family, may be much concerned about the more public affairs of religion, and his own family be almost totally neglected, and the family altar be either prostrate or present nothing attractive. Children become insubordinate, and grow up irreligious. When such a man is seen from home, and in public, his zeal and activity are admired; but when seen at home in his own family, he is regarded with contempt. The admiration he secures (for a time) by public display or zealous activity, will very poorly compensate for want of peace and quiet at home, or for the loss of the souls of his own children. How bitterly must he lament in the end, that he "has not kept his own vineyard."—Presbyterian Herald.

Protestantism not Declining.

Do any tell you that evangelical Protestantism is on the decline? How strange their error! Every school that tells the story of Luther and the Reformation—every unmuzzled press—every tract that speaks of Christ's blood as the only atonement for, and cancellation of, sin—every sermon that preaches him,