

those who have gone to heaven, and who are perhaps even now bending over you, I pray you to be reconciled to God."

"The Spirit and the bride say, Come."

And will you not accept the invitation? Christ, who sought you with His own blood, asks you to come to Him. He says to you, "Give Me thine heart." May each of you do so this night. I put the question the other day in a village service, "Who is there here that will give his heart to God?" And a little girl, with a voice trembling with emotion, said, "Please, sir, I will." I do not ask you to respond in a similar way, though I should not be sorry to hear such an answer. But let the word be spoken by the heart—let God hear it—"I will." He that seeketh findeth, and to him that knocketh the door shall be opened. "Who-soever will, let him come, and take of the water of life freely." God has never said to the seed of Jacob, Seek ye Me in vain. There are no hearts too dark, too hard, too foul, too guilty to be saved. And now, brother, standing between thee and hell, I ask thee, wilt thou be reconciled to God? O, by that life of sorrow which He lived, by that death of agony which He endured for thee, I beseech thee, decide to-night. We shall never all meet again on earth. I look around upon your faces, and I shall not see many of them again till we meet before the judgment bar. There will be no opportunity for me to offer mercy to you then, but I do offer it to you now—full, free, present mercy. You

"May now be saved, whoever will,  
This man receiveth sinners still."

To-night God calls you to Himself. O that every soul in this congregation may say, "Thy face, Lord, I will seek."

## A WORD TO YOUNG MEN.

BY H. A. CLIFFORD.

WE are told that "one sinner destroyeth much good." We have learned that one righteous person can counteract, to some extent, evil influence, and be the means of accomplishing much good. There never was a time when there was so much need of godly young men as the present. There are hundreds of young men constantly going up to the house of God, and are almost persuaded to be Christians. They sigh for the sympathy of kindred spirits. They are looking for the one who has it in his heart to say, "Come thou with us and we will do thee good." They are waiting for the strong, hearty shake of the hand which is the token of a hearty welcome. Sinners must be made to feel that God's people love them, before we can do them any good. As soon as this impression is produced, love begets love. The first sign is revealed by which men know that they have passed from death unto life, "Love to the brethren." Even while I write my mind goes back a few years ago to that place blessed of heaven, Wharton-street Church, Philadelphia, where a certain young man, whose eye may trace this page, took me by the hand and led me to Jesus, and when surrounded by a large body of godly young men, and under Christian influence, overwhelmed by numerous acts of kindness, I was favoured above what I had hoped or asked. I received impressions there which make the time spent among the young men of Wharton-street, the bright spot in my life. Thank God for young men who are not afraid to live and work for souls. May their numbers increase until not only in the place where "prayers are many and sermons more," but wherever a creature of God is to be found, there also will be the young man to love and do good. God is blessing the efforts of the young and rising generation. In the mighty army now being raised for the conversion of the world, the young man stands in the front rank, and if "only an armour-bearer," the Captain of our salvation may depend on him. The world is to be saved, and the young men must help do it. "Let no man despise thy youth." Napoleon at twenty-seven evented that mighty campaign in Italy that has rendered his name immortal, hurling back the Austrians to their capital and exiling from one of the haughtiest monarchs in Europe peace on his own terms. Calvin, at twenty-seven, gave to the world those "Institutes," which have affected the theological thought of the world ever since. Sumnerfield, at twenty-seven, ascended, leaving to the world a name and a life which will be ever cherished as a Godsend and a blessing to mankind.

There are hundreds of young men who, with willing hands,

loving hearts, and sanctified lives, can be the means of turning many to righteousness.

The demand and want of the Church is the young man. As of old, so to-day, Christ loves the young man. The old adage, "Old men for council and young men for war," was never more true than now. The weapons of our warfare are not carnal, but spiritual and mighty through God, in overwhelming the powers of darkness. We expect to come off more than conquerors through Him that hath loved us. Listen then to the call of your better nature, of duty, and of God, and with all the energies of your being, go forward trusting in Him who teacheth our hands to war, and our fingers to fight. Life to us all is but a battle. Already we see through the wavering ranks of the foe. Great is your reward in heaven, and stamped upon our banners is the pledge of the Captain of our salvation—victory. The faithful unto death shall receive a crown of life.—*Christian Standard*.

## DAMON AND PYTHIAS.

DAMON being condemned to death by Dionysius, tyrant of Syracuse, obtained liberty to visit his wife and children, leaving his friend Pythias as a pledge for his return, on condition that, if he failed, Pythias should suffer in his stead. Damon not having appeared at the time appointed, the tyrant had the curiosity to visit Pythias in prison. "What a fool were you," said he, "to rely on Damon's promise! How could you imagine that he would sacrifice his life for you, or for any man?"

"My lord," said Pythias, with a firm voice and noble aspect, "I would suffer a thousand deaths rather than my friend should fail in any article of honour. He cannot fail; I am confident of his virtue as of my own existence. Oppose him, ye winds! disappoint his eagerness, and suffer him not to arrive till my death has saved a life of much greater consequence than mine, necessary to his lovely wife, to his little innocents, to his friends, to his country. Oh, let me not die the most cruel of deaths in that of my Damon."

Dionysius was confounded and awed with the magnanimity of these sentiments. He wished to speak; he hesitated; he looked down, and retired in silence. The fatal day arrived. Pythias was brought forth; and, with an air of satisfaction, walked to the place of execution. He ascended the scaffold and addressed the people: "My prayers are heard, the gods are propitious; the winds have been contrary; Damon could not conquer impossibilities; he will be here to-morrow, and my blood shall ransom that of my friend."

As he pronounced these words a murmur arose, a distant voice was heard; the crowd caught the words, and "Stop, stop execution!" was repeated by every person. A man came at full speed. In the same instant he was off his horse, on the scaffold, and in the arms of Pythias. "You are safe," he cried, "you are safe, my friend, my beloved; you are safe." Pale, cold, and half speechless, in the arms of his Damon, Pythias replied in broken accents, "Fatal haste! cruel impatience! what envious powers have wrought impossibilities against your friend? But I will not be wholly disappointed; since I cannot die to save you, I will die to accompany you."

Dionysius heard, and beheld with astonishment; his eyes were opened; his heart was touched; and he could no longer resist the power of virtue: he descended from his throne, and ascended the scaffold. "Live, live, ye incomparable pair. Ye have demonstrated the existence of virtue, and consequently of a God who rewards it. Live happy; live renowned; and as you have invited me by your example, form me by your precepts, to participate worthily of a friendship so divine."—*The Weekly Welcome*.

PREACHING FOR A REVIVAL.—There are preachers by myriads and majorities, and deeply pious ones too, that never once in all their lives distinctly concentrated their purposes to the single point of converting men. Their efforts are to finish an eloquent sermon, to develop theological or biblical truth, to thrill aesthetically an audience, to pour forth general religious emotion, to spread a popular fame, to gather crowds, to build a large church, etc. Verily these often have the reward, namely, success in their objects. But here is a lone-some preacher who does not object to all these; but with or without them, by study, by closet, by pulpit, by pastoral work, some or all, he means to convert souls, and just so many as he can.