

A Willing People and an Immutable Leader

by C.H. Spurgeon

C.H. Spurgeon teaches that Christ will always have a willing people empowered by God's sovereign grace, who arise in holiness and readiness in the day of His power.

Scripture: Psalm 110:3, Zechariah 1:18-21, John 6:44, John 5:40

Topics: "Divine Sovereignty", "Spiritual Empowerment"

Description

In this profound exposition of Psalm 110:3, C.H. Spurgeon explores the promise of a willing people empowered by God's sovereign grace in the day of His power. He addresses the challenges of interpreting the text and encourages believers with the assurance that Christ will never lack faithful subjects. Spurgeon vividly describes the mighty work of God in the human heart and exhorts the church to pray and labor for the coming day of spiritual revival and readiness.

Transcript

"Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."—Psalm 110:3.

Never verse in the Scripture has puzzled me more than this to find out its meaning and its connection. In reading it over hastily, at first sight, it may appear very easy; but if you search into it very carefully you will find you can with difficulty string the words together, or give them any intelligible meaning. I have taken down all the commentators I have in my possession; I find they all give a meaning to the words, but not a soul of them—not even Dr. Gill—gives a connected meaning to the whole sentence. After looking at the old translations, and employing every means in my power to discover the meaning, I found myself as far off as when I began. Matthew Henry, one of the wisest commentators, certainly the best for family reading, makes the passage read as if it were like this: "Thy people shall come willingly in the day of thy power in the beauties of holiness. In the womb of the morning thou hast the dew of thy youth." That is how he explains it, though he does not say that is the proper translation. He explains the last sentence, "Thou hast the dew of thy youth," as meaning that in early life, from the womb of the morning, young people would give themselves to Jesus Christ. But it is no such thing. There is a colon at the word "morning," dividing the sentence. Besides, it does not say, the "people shall be willing; thou hast the dew of their youth," as it would read if it were as the expositors understand it; but it says to Christ, "Thou hast the dew of thy youth." It was not until we had thoroughly looked at the connection of the verse, and tried to catch the scope of the Psalm, that we thought we had hit upon its meaning; and even now we shall leave it with your judgment to

decide whether or not we have gained the mind of the Spirit, as we hope we have.

The Psalm is a kind of coronation Psalm. Christ is bidden to take his throne: "Sit thou at my right hand." The sceptre is put into his hand. "The Lord shall send the rod of thy strength out of Zion." And then the question is asked, "Where are his people?" For a king would be no king without subjects. The highest title of kingship is but an empty one that hath no subjects to make up its fulness. Where, then, shall Christ find that which shall be the fulness of him that filleth all in all? The great anxiety we have is not whether Christ is king or not:—we know he is; he is the Lord of creation and of providence; our anxiety is about his subjects. Ofttimes do we ask, "O Lord, where shall we find thy subjects?" When we have preached to hard hearts, and prophesied to dry bones, our unbelief at times says, "Where shall we find children for Christ? Where shall we find people who will constitute the subjects of his empire?" Our fears are all put to rest by this passage: "Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning;" and by the second promise, "Thou hast the dew of thy youth." These thoughts are placed here to allay the anxieties of God's believing people, and to let them see how Christ shall indeed be king, and never lack a multitude of subjects.

First, here is a promise concerning his people; and secondly, here is a promise concerning Christ himself, that he shall always be as strong, as fresh, as new, and as mighty a Christ as ever.

I. First, we shall look at THE PROMISE MADE TO CHRIST'S PEOPLE. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning." Here is a promise of time; "in the day of thy power." Here is a promise of people: "thy people." Here is a promise of disposition: "thy people shall be willing." Here is a promise of character: "thy people shall be willing in the beauties of holiness." And here is a majestic figure to show the manner in which they shall be brought forth. By a very bold metaphor, they are said to come out as mysteriously as the dew drops from the womb of the morning. We know not how, but they are produced by God. "Thy people shall be willing in the day of thy power, in the beauties of holiness." In the womb of the morning they shall come.

1. First, here is a promise concerning time. Christ is not to gather in his people every day, but on one special day, the day of his power. It is not the day when man feels himself to be the most mighty, that souls are gathered; for alas! God's servants sometimes preach until their self-complacency tells them they have been exceedingly eloquent and mighty, and that, therefore, men must be saved: but there is no promise that in the day of our power we shall ever see men gathered to Christ. There are times too when the people seem to have a great power of seeking after God, and when they have the power of hearing, but there is no promise that just when an excitement reigns, and when there appears to be power in the creature, that such a day shall be the day of God's ingathering. It is "the day of thy power"—not of the minister's power, nor of the hearers'.

The day of God's power—when is it? We take it, it is the day when God pours out his own power upon the minister, so that God's children are gathered in by his preaching.

There are times, beloved, when the ordained servant of the living God will have nothing to do in preaching, but just to open his mouth and allow the words to flow. He will scarcely need stay to think, but the thoughts will be injected into his mind, and while he preaches he will feel there is a power accompanying his word. His hearers too will discern it. Some of them will feel as if they were sitting under a sledge hammer, beating on their hearts. Others will feel as if truth were stealing into their hearts and slaying all their unbelief, in such a way that they could not resist the blessed power. It will often happen that God's

children will find an influence and a might irresistible going with the word. They have heard that minister before, they were delighted with him, they trusted that they had been edified on good soil, every blow hit the mark, there was no arrow shot which did not go into the centre of the soul—there was not a syllable uttered which was not like the word of Jehovah himself, speaking either from Sinai, or Calvary. Have you never known such times? Have you not felt them when you have been standing or sitting in the house of God? Ah! those are times when God, by the manifestation of himself, is pleased to enlighten his children, to gather in his people, and to make poor sinners willing. There is also a day of power in every sinner's heart; for, alas! the general day of power which occurs to our congregation omits many—many over whom we have to weep—while hundreds shed tears of penitence, other hundreds sit stolid and unmoved. While some hearts leap for very joy, others are bound in the fetters of ignorance, and are sleeping the sleep of death. While God is pouring out his Spirit till some hearts are full to the very brim, ready to burst, there are some dry, without a drop of the heavenly moisture. But the day of God's power is a day of personal power in our souls, like that day of Zaccheus when the Lord said, "Make haste, and come down." It is a day not of argument of man, but a day of omnipotent power—God working in the heart. It is not a day of intellectual enlightenment, a day of instruction merely, but a day when God shall enter into the heart, and with a mighty hand shall wrench the will and turn it as he would—shall make the judgment judge righteously, the imagination think as it ought, and shall guide the whole soul to himself. Did you never think what power that was which God exerts in every individual heart? There is no power like it. Should a man command the mighty waterfalls to congeal and stand, in heaps? If they should obey him, he would not have worked a miracle half so mighty as that which God works in the heart when he bids the floods of sin to cease flowing. Could I command Etna with its flames and smoke to cease its ebullitions, and should it at once be still, I had not worked a deed so mighty as when God speaks to a boiling spirit sending forth fire and smoke, and bids it stay. The everlasting God exhibits more power in turning a sinner from the error of his ways, than in the creation of a world or the sustentation of an universe. In the day of God's power, God's people shall be willing. Beloved, we also look for a day of power in the coming period of the reign of Jesus Christ. I take it there is a time coming when the feeblest among us shall be as David, and when David shall be as the angel of the Lord. The time is approaching when every poor ignorant minister shall preach with power, and when every child of God shall be filled with the knowledge of God. We hope for a happy day when Christ shall come and shall cause the knowledge of the Lord to be spread so rapidly that it shall cover the earth, as the waters cover the sea. We often cheer ourselves with this subject—well, if we do labour in vain and spend our strength for nought now, it will not be so always; the day will come when the fresh wind of the Spirit will fill the sails of the church, and she shall go swiftly along; when the feeble hand of the minister shall be as mighty as the hand of the boldest Christian warrior who ever wielded the sword of the Spirit; when every word of Christ shall be as ointment poured forth, spreading perfume over a sinful world; when we shall never preach a sermon without effect; when, as the rain cometh down and the snow from heaven, it not only shall not return void, but shall water the earth, so that having already brought forth and budded, it shall bring forth fruit to the glory of God—that fruit, the destruction of idols, and the casting down of all false religions. Happy day, that day of power! Christians! why do you not pray for it? Why do ye not ask that God would give his people might, and that Christ may speedily come and find his people willing?

There is, however, another translation to these words. Calvin translates them, "at the time of the assembling of their army," "au jour des montres" "in the day of the review." You sometimes say, "Oh! if a great struggle were to occur, where would be found the men to fight for Christ?" We have heard timid believers say, "Oh, I am afraid if persecution should set in, we should find very few valiant for truth—few ministers would come forward boldly to uphold the gospel of Christ." No such thing, believer! Christ's

people will be willing in the day of God's armies. God never had a battle to fight yet when he could say, "I have no soldiers in reserve." God never had an arduous campaign in which his armies were insufficient. Once the prophet said, Zechariah I. 18-21, "Then I lifted up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord showed me four carpenters. Then said I, What come these to do? And he spoke, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it." God had enough men to cut off the horns, and to build his house, there were four; and he had the right sort of men ready to do his work; for "carpenters" were ready. Whenever a struggle is approaching God will find his men. Whenever a battle is to commence, God will find the men valiant for truth. Never be afraid that God will not take care of his church. "Thy people shall be willing in the day of God's battle." Are you undertaking some noble enterprise? Are you saying, "Here is a grand endeavour to evangelize the world; where shall we find people? The answer is, "God's people shall be willing in the day of his armies." Some Sunday-school teachers are complaining, that in their church they cannot find enough to canvass the district. Why not? Because they have not enough of God's people, for God's people are willing in the day of his armies. We have complained that we cannot get ministers to evangelize. Why not? Because they are not thoroughly imbued with the Master's Spirit, for his people would be willing in the day of God's armies when they are wanted. They always have willing hearts to be ready for the battle. They do not say, "I must consult flesh and blood." No, there is the standard; up go God's soldiers! There is the battle; out go their swords! They are ready for the fight at once. They are always ready in the day of God's armies. Beloved, fear no struggle; dread no enterprise; neither think that the silver and the gold will be withholden from us—"The silver and the gold are mind, and the cattle on a thousand hills." Think not, however grand your ideas, that you shall fail therein. God's people will come forward willingly when he requires their aid. We believe that truth firmly; but we must wait for God's day; we must pray for God's day; we must hope for it; we must labour for it, and when it comes, God shall find his people willing, as they ought to be.

2. Next, we have here the promise of a people, "Thy people shall be willing in the day of thy power"—nobody else. Here is a promise that Christ shall always have a people. In the darkest ages Christ has always had a church; and if darker times shall come, he will have his church still. Oh! Elijah, thy unbelief is foolish. Thou sayest, "I, only I, am left alone, and they seek my life." Nay, Elijah, in those caves of the earth God has his prophets, hidden by seventies. Thou, too, poor unbelieving Christian, at times thou sayest, "I, even I, am left." Oh! if thou hadst eyes to see, if thou couldst travel a little, thy heart would be glad to find that God does not lack a people. It cheers my heart to find that God has a family everywhere. We do not go anywhere but we find really earnest hearts—men full of prayer. I bless God that I can say, concerning the church wherever I have been, though they are not many, there are a few, who sigh and groan over the sorrows of Israel. There are chosen bands in every church, thoroughly earnest men who are looking out for, and are ready to receive their Master, who cry to God that he would send them times of refreshing from the presence of the Lord. Do not be too sad; God has a people, and they are willing now; and when the day of God's power shall come, there is no fear about the people. Religion may be at a low ebb, but it never was at such a low ebb that God's ship was stranded. It may be ever so low, but the devil shall never be able to cross the river of Christ's church dry shod. He shall always find abundance of water running in the channel thereof. God grant us grace to look out for his people, believing that there are some everywhere, for the promise is, "thy people shall be willing in the day of thy power."

3. We next come to disposition. God's people are a willing people. Adam Clarke says,—“This verse has been woefully perverted. It has been supposed to point out that irresistible operation of the grace of God on the souls of the elect, thereby making them willing to receive Christ as their Saviour.” A doctrine which he utterly discards. Well, my dear Adam Clarke, we are extremely obliged to you for your remark, but at the same time we think that the text has not been “woefully perverted.” We believe that the text has been very properly used to show that God makes men willing. For if we read our Bibles rightly, we understand that men, by nature, are not willing; for there is a text you are extremely fond of which we do not think belongs to you, and which says, “Ye will not come unto me that ye might have life.” “No man can come unto me, except the Father which has sent me, draw him.” If you would remember that, we think, even though the text does not teach it, you might at least have some respect for the doctrine; but it says, God's people shall be willing in the day of God's power; and if we read it as plain English people, we look from this text that there must be a work of his grace making men willing in the day of God's power. We do not know whether you think that fair logic. We think it is. We have been accused of having no logic, and we are not particularly sorry about that, for we would rather have what men call dogmatism than logic. It is Christ's to prove; it is ours to preach. We leave argument to Christ; for us, we have only to affirm what we see in God's Word. God's people are to be a willing people. We can tell who are the children by the fact that they are willing. I preach to many of you times without number. I tell you of hell; I bid you flee from it; I tell you of Christ; I bid you look to him, but you are unwilling to do so. What do I conclude from that? Either that the day of God's power has not yet come, or that you are not God's people. When I preach with power, and the word is dispensed with unction, if I see you unmoved and unsettled, unwilling to cast yourselves on Jesus Christ, what say I? Why, I fear those are not God's people, for God's people are willing in the day of his power, willing to submit to sovereign grace, to give themselves up into the hands of the Mediator, to hang simply on his cross for salvation. I ask again what has made them willing? Must it not have been something in grace which has turned their will? If the will of man be purely free to do right or wrong, I conjure you, my friends, to answer this: if it be so, why do you not turn to God this very moment without divine assistance? It is because you are not willing, and it needed a promise that God's people should be willing in the day of his power.

I think this word applies not only to their being willing to be saved, but willing to work after they are saved. Did you ever know a minister who preached on the Sunday, but who at the prayer-meeting on the Monday night seemed as if he would much rather be at home? And if there was a lecture on Thursday, did not he, poor man, come up as if he were about to perform some enormously hard duty? What do you think of him? Why, you think he is not one of the people of God, else he would be willing. Some persons come to the house of God, but they come just as the negro would to his whipping place, they do not like it, and they are glad to get away again. But what do we say of God's people,—

“Up to her courts with joys unknown,

The sacred tribes repair.”

They are a willing people. There is a collection. The Church of God requires some assistance. One man doles out as small a trifle as ever he can to keep up his respectability. You do not think he exhibits the spirit of a Christian because he is not willing; but Christ's people are willing; all that they do, they do willingly, for they are constrained by no compulsion, but by grace alone. I am sure we all can do a thing far better when we are willing than when we are forced. God loves his people's services, because they do them voluntarily. Voluntaryism is the essence of the gospel. Willing people are those whom God delights to have as his servants. He would not have slaves to grace his throne, but free men, who, with gladness

and joy, should be willing in the day of his power.

4. We shall scarcely have time for a discussion of the whole text, but we must briefly notice the character of these people as well as their dispositions. "Thy people shall be willing in the day of thy power." "They shall be willing in the beauties of holiness." This is how they shall be clothed—not merely in holiness, but in the beauties of holiness, for holiness hath its beauties, its gems, its pearls; and what are these? They shall be clothed in the beauties of holiness of imputed righteousness and of imparted grace. God's people are, in themselves a deformed people, hence their comeliness must be given them. The standard of beauty is saintship. If an angel should descend from heaven, and carry up to God the most beautiful creature he could find, he would not cull earth's roses, he would not gather her lilies, but he would take up to heaven the fair character of a child of God. Where he found a self-denying hero, where he discovered a disinterested Christian—an ardent disciple, the angel would take him up, exclaiming, "Great God, here is beauty; take it, this is thy beauty." We walk along and admire statues and such-like things, and we say, "Here is beauty," but the Christian has on him the true beauty—the beauties of holiness. Oh! ye young, ye gay, ye proud, ye ask for beauty, but do you know that all the beauties of this earth can do you no good, for you must die and wear a shroud?

"Time will rob you of your bloom,

Death will drag you to the tomb."

But if you have the beauties of holiness, they shall increase and become fairer and fairer, and amongst the fair angels, you, as fair as they, shall stand decked in your Saviour's righteousness. "Thy people shall be willing" to come forward, and they shall be the right sort of people; they will be a holy people, arrayed in all "the beauties of holiness."

5. Now there is a bold metaphor here which we must explain in the last place. The text says, "Thy people shall be willing in the day of thy power in the beauties of holiness." Now you understand that, but what do the next words mean, "From the womb of the morning?" "Why, from the earliest periods of their lives," say the commentators, "God's people shall be willing." No, it does not mean that; there is a bold and brilliant figure here. It is asked, where are they to come from? how are God's people to be brought? what means are to be employed? how is it to be done? The simple answer is this. Did you never see the dew-drops glistening on the earth? and did you never ask, "Whence came these? how came they here so infinite in number, so lavishly scattered everywhere, so pure and brilliant." Nature whispered the answer, "They came from the womb of the morning." So God's people will come forth as noiselessly, as mysteriously, as divinely, as if they came "from the womb of the morning," like the dew drops. Philosophy has laboured to discover the origin of dew, and perhaps has guessed it; but to the Eastern, one of the greatest riddles was, out of whose womb came the dew? Who is the mother of those pearly drops? Now, so will God's people come mysteriously. It will be said by the bystander, "There was nothing in that man's preaching; I thought I should hear an orator; this man has been made the means of salvation to thousands, and I thought I should hear an eloquent man, but I have heard a great many preachers far more intelligent and intellectual than he; how were these souls converted?" "Why, they have come from the womb of the morning," mysteriously. Again, the dew drops—who made them? Do kings and princes rise up and hold their sceptres, and bid the clouds shed tears, or affright them to weeping by the beating of the drum? Do armies march to the battle to force the sky to give up its treasure, and scatter its diamonds lavishly? No; God speaks; he whispers in the ears of nature, and it weeps for joy at the glad news that the morning is come. God does it; there is no apparent agency employed, no thunder, no lightning; God has done it. That is how

God's people shall be saved; they come forth from the "womb of the morning" divinely called, divinely brought, divinely blessed, divinely numbered, divinely scattered over the entire surface of the globe, divinely refreshing to the world, they proceed from the "womb of the morning." You may have noticed in the morning what a multitude of dew drops there are, and you may have inquired, "Whence comes so great a multitude?" We answer, the womb of nature is capable of ten thousand births at once. So, "from the womb of the morning" God's children shall come. No struggle, no pang, no shriek, no agony is heard, all is secret; but they shall come fresh "from the womb of the morning." The figure is so beautiful that words cannot explain it. You have only to stand early one morning when the sun is beginning to shoot his rays of light up to the sky, and look at the fields all glistening with dew, and say, "Whence came all these?" The answer is, they came "From the womb of the morning." So when you find that multitudes are saved, and you see them coming so mysteriously, so gently, so divinely, and yet so numerous, you can only compare them to the dew of the morning. You say, "Whence came these?" And the answer is, they have come "from the womb of the morning."

II. Now the second part of the text is the sweetest, and we must have a little time upon that. There was a promise made to Christ concerning his people, and that sets our fears at rest concerning the Church. Now here is ANOTHER PROMISE MADE TO CHRIST: "Thou hast the dew of thy youth." Ah! believer, this is the great source of gospel success, that Christ has the dew of his youth. Jesus Christ, personally, has the dew of his youth. Certain leaders in their young days have led their troops to battle, and by the loudness of their voice, and the strength of their bodies, they have inspired their men with courage; but the old warrior hath his hair sown with grey; he begins to be decrepid, and no longer can lead men to battle. It is not so with Jesus Christ. He has still the dew of his youth. The same Christ who led his troops to battle in his early youth leads them now. The arm which smote the sinner with his word smites now; it is as unpalsied as it was before. The eye which looked upon his friends with gladness, and upon his foemen with a glance most stern and high—that same eye is regarding us now, undimmed, like that of Moses. He has the dew of his youth. Oh! it does delight us to think that Christ was "God over all, blessed for ever," in his youth, filled with Almighty power, and he is just the same now. He is not an old Christ—a worn out Christ, but our leader still. He is as young as ever. The same dew, the same freshness, is about him. You hear it said of a minister, "In his younger days there was a deal of freshness about him, but he is getting old and begins to repeat himself." It is never so with Christ; he always has the dew of his youth. He who "spake as never man spake," once, when he shall come to speak again, will speak just as he did before. He has the dew of his youth personally.

So also doctrinally. Christ hath the dew of his youth. Usually, when a religion starts it is very rampant, but it afterwards decays. Look at the religion of Mahommed. For one hundred years or more it threatened to subvert kingdoms, and overturn the whole world, but where are the blades that flashed then? Where are now the willing hands that smote down the foes of Mahommed? Why, his religion has become an old worn-out thing; no one cares about it; and the Turk, sitting on his divan, with his legs crossed, smoking his pipe, is the best image of the Mahomedan religion—old, infirm, effete. But the Christian religion,—ah! it is as fresh as when it started from its cradle at Jerusalem; it is as hale, and hearty, and mighty, as when Paul preached it at Athens, or Peter at Jerusalem. It is not an old religion. Not one particle of it hath waxed old, though hundreds of years have passed away. How many religions have died since Christ's began! How many have risen up, like mushrooms in a night! But is not Christ's as new as it ever was? I ask you, ye old grey heads, you have known your Master in your youth, and you thought his religion sweet and precious; do you find it useless now? Do you find now that Christ has not the dew of youth upon him? No; you can say, "Sweet Jesus, the day I first touched thine hand, the day of mine espousals, I thought thee

altogether lovely; and thou art not like an earthly friend: thou hast not waxed old; thou art as young as ever. Thy brow hath no furrows on it; thine eyes are not dime. Thine hair is still black as the raven, not white with age; thou art still unmoved, unaltered, notwithstanding all the years that I have known thee. Well, beloved, do you see what encouragement this is to us in the propagation of our Master's kingdom, that we are not preaching an old thing that is out of date, but a religion which has the dew of its youth upon it. The same religion which could save three thousand at Pentecost, can save three thousand now. I preach old doctrine, but it is as new as when it first came from heaven's mint. The image and the superscription is as clear, and the metal is as bright and undimmed as ever. I have an old sword, but it is not a rusty one; though it hath hacked and cut many a Rahab, yet it has not a single mark of weakness upon itself—it is as new as when it was first forged upon the anvil of wisdom. The gospel has the same spirit attending it now, that it had when it was a young gospel. As Peter stood up to preach then so may Peters now, and God shall give them the same unction. As Paul preached then, so shall Pauls now. As Timothy upheld the Lord's word, so may Timothys now, and the same Holy Spirit shall attend it. I am afraid Christ's people do not believe this sentence—that Christ has the dew of his youth. They have a notion that the times of great revivals are gone by. And the fathers, they ask, where are they? We are apt to cry, "The horses of Israel, and the chariots thereof." No one will ever wear Elijah's mantle again; we shall never see great and wondrous deeds again. O foolish unbelief! Christ has still the dew of his youth. He has as much of the Holy Spirit now as he had at first, for he has it without measure. And though he has dispensed it unto thousands, he will dispense it still. But the question is asked, "How is it that people in these times begin to get tired of the gospel, if it has the dew of its youth?" Why, beloved, it is because the gospel does not come to them in the form of dew at all. Do we not frequently hear a gospel all dry and marrowless, like a lot of bones out of which the marrow has been boiled? Very nice these bones are for your philosophical divines, who like to study antiquities, and discover to what unclean animal this or that bone belongs, but of no service at all to God's children, for there is no food on the bones. We want a gospel covered with unction, full of savour; and when God's people have that, they are never tired of it, they find a dew and a freshness about it which are lasting.

Now, if Christ has the dew of his youth about him, how earnestly ought those of us who are his ministers to proclaim his word. There is nothing like strong faith to make a man preach mightily. If I think I preach a tottering old gospel, I cannot proclaim it with zeal; but if I think I am preaching a strong stalwart gospel, whose frame has not been shaken, and whose might is just as great as ever, how strongly ought I to preach it? Ah! blessed be God, there are a few hearts as hot as ever, a few souls as firm in their Master's cause as ever were the hearts of the Apostles. They are yet a few good men and true, who rally round the cross. Like David's men in the cave Adullam, there are some mighties who rally round the standard. He is not left without his witnesses, he has the dew of his youth yet, and the day may come when those now hidden in darkness, shall, as dew before the sunshine, come out, glistening on every bush, adorning every tree, enlightening every village, cheering every pasture, making the little hills sing for joy. Go, Christian, and put this into the form of prayer. Pray to Christ that his people may be willing in the day of his power, and that he would always retain the dew of his youth.

"Ride forth, sweet Prince, triumphantly,

And bid the world obey."

Go on, and prove thyself to be the same as ever, the blessed God, "God over all, blessed for evermore." Up, Christian, up! fight for your young Monarch! Up with ye, warriors! Let your swords flash from their scabbards! Fight for your King! Up! up! for the old banner is a new banner too. Christ is still fresh and still

young. Let the enthusiasm of your youth gird you! Once again, start up, ye aged Christians, and let your young days come again, for if Christ has the dew of his youth about him, it behooves you to serve him with youthful vigour. Up! starting now from your sleep, give to him a new youth, and strive to be as earnest and as zealous for his cause as if it were the first day you ever knew him. Oh! may God make many sinners willing! May he bring many to his feet, for he has promised that they shall be willing in the day of his power.

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