

church-going, orderly, sensible, and excellent city in Western New York, and, so far as his observation went, was not surpassed in these respects by any city in the country. Struck with his disinterested testimony, calmly and thoughtfully given, we enquired to what this was due. Was it the character of its founders or early settlers, that had given it this direction? No! he thought it due chiefly to the influence which the well known and venerable Rev. Mr. Finney, now of Oberlin, and an octogenarian, had given to it in his ministry forty years ago in that place. Mr. Finney, well known as a preacher of great power, earnestness and persistency, had the peculiarity of giving highly logical, systematic and argumentative sermons, addressed to the conscience and heart through the intellect, and in this way he got such hold of the professional men, lawyers, doctors and thinkers, that he not only compelled them to give him their serious attention, but forced them to a decision in respect to the claims of Christianity and personal religion, so that it was said that at one time not a lawyer in the place, nor a physician, was not a communicant of some one of the churches of Rochester."

"With Rev. Mr. Finney's earnest and vigorous orthodoxy, with his exalted standard of Christian perfection, every student of the religious history of the last half century is acquainted. It is not surprising that he produced the effect ascribed to him, and we can very well believe that our friend's testimony as to the permanent influence he had upon the opinions, manners and character of the city he laboured in, was well founded. We quote the case, not as evidence of what orthodoxy may do for a whole neighbourhood, but of what one serious, earnest, devoted man, aiming to convince and persuade by solid argument the best minds and wills in a community, may accomplish,

and specially by grappling with questions of personal religion in a direct, argumentative and exhaustive way."

Another thing necessary to deep and enduring work is that the Holiness of God be kept in the foreground. "The holiness of God," as Charnock remarks, "is His glory, as His grace is His riches; holiness is His crown as His mercy is His treasure." \* \* \* \* "Power is His hand and arm, omniscience His eye, mercy His bowels, eternity His duration, but His holiness is His beauty." \* \* \* His justice is a holy justice, His wisdom a holy wisdom; His arm a holy arm, His promise a holy promise. His name, which signifies all His attributes, in conjunction, 'is holy.'—Psalm 103. In proportion as this attribute is magnified will sin become hateful, the cross become attractive, the commandments become a delight, and the whole business of religion begin and be carried on on a true, a deep, an everlasting basis.

Such a way of promoting revivals may seem slow. Let it be so. The growth of all things great and enduring is slow. Weeds grow fast, and so do trees of loose grain, but the oak makes wood slowly. The reason why three parts of the good seed of the parable out of four came to nought was that the ground was not sufficiently well prepared. It was hard, or it was shallow, or it was filthy. But where the ground was well prepared the roots went down into it, and got shelter and nourishment in the deep things of the earth; then the stalk came up out of this hiding place, strong enough to defy the birds, the sun, and the thorns. The battle was fought by the little roots away down where no eye could see them. "*Break up your fallow ground and sow not among thorns.*"