

quickly and very straight, much more so than Jacob had any idea of; for as the sun set, a heavenly messenger appeared, and "there wrestled a man with him until the breaking of the day." There was the bearer of the gracious answer, to poor Jacob's prayer, but Jacob's eye recognized him not. He saw only an enemy, one who was prepared to antagonize him, and without enquiring whence he came, or what his errand, he fell to resisting him with all his strength, that he might perchance throw him to the ground. All night the struggle was maintained, and the "natural man," Jacob, is opposing the heavenly man. No blessing can be given, no word can be spoken. In dead silence, all that long night the struggle continued, and neither prevailed until the man touched Jacob's thigh and put it out of joint. Then in an instant the resisting power of natural strength is changed into the clinging power of a yearning, dependent, helpless man. In vain the man from heaven sought to free himself from that grip of Jacob's arms. Jacob has prevailed to keep and hold him, whom all night he has been resisting. Now says the man, "Let me go"—"I will not let thee go except thou bless me." And the blessing came in the shape of a promise of power over all the power of the enemy. "Thy name shall be called Israel, for as a prince hast thou power with God, and *how much more wilt thou prevail with men?*" To be a prince with God involves taking the place of a beggar before God and asking for the blessing of God. This position Jacob took when stripped of himself. Now he has power with God by clinging to Him, and how much more will God give him power over men. Let Esau come on and his four hundred men! God can deal with them on behalf of the clinging prince, and so it comes to pass. Now here lies a great truth, All resistance to the will of God, postpones the blessing of power *with* God, and power *from* God. Surrender of self, surrender of the will, of all effort to manage our own affairs, of all attempts at self-preservation, are the terms of obtaining power. When we cling so that the Lord cannot go, then have we power indeed. This *man* was no angel, as it is generally supposed; it was the Lord Jesus himself. This made the sin of resisting Him so grievous; this made the blessing of clinging to Him so glorious. As then, so now. He will give the victory, He will give the power when we have taken the right attitude of dependence before Him.

**T**HERE is a burden of care in getting riches; fear in keeping them; temptation in using them; guilt in abusing them; sorrow in losing them; and a burden of account at last to be given up concerning them.—*Mathew Henry.*

## Dust on the Knees.

**T**HIS MINISTER leaving a house where he had been praying, noticed dust on his knees. He brushed it away; but it was nothing to be ashamed of. A man seeking work at a place of business was summarily refused as he could produce no credentials or recommendations. As he sadly left the place, one of the proprietors noticed dust on his knees. He inquired the cause of it and the man confessed that before he started out in search of work he had gone before God on his knees, asking that His guiding and directing hand might be upon him. The proprietor was not a religious man, but he remembered that he once had an employee who was accustomed to have dust on his knees. He decided to hire the stranger without further credentials, and found him through many years a faithful servant.

When a man comes from his chamber in the morning with dust on his knees, when a man leaves his vestry for his pulpit with the same mark, when he comes from among the dying and suffering with the same token—it is nothing to be ashamed of. It is a mark of power; it is a sign of high privilege of going to the Throne of Grace; it is a mark of faithful service. It is a token that he who bears it has access to One who is higher than the highest, and mightier than the mightiest.

## Lack of Power.

**T**HE late Dr. William Arnot, of Edinburgh, used to tell a story of his being at a railway station, where he grew weary of waiting for the train to move. He inquired of one of the train men what the trouble was, and asked if it was a want of water. "Plenty of water," was the quick reply, "but it's no b'ilin'." Cold water is very excellent in its place, but it furnishes no steam for a locomotive. The red-hot fuel must impart its heat to the boiler ere the train is set in motion. The inward heat produced the external result. It requires no extraordinary sagacity to understand this illustration, or to apply it to Christian hearts. We have no lack of religious machinery in church and Sabbath-school and benevolent societies. The engines are on the track, and train men in their places, and if there is little or no progress may it not be because the water is "no b'ilin'?" The motive power that propels a church, and keeps it in steady, effective motion, must be generated in the hearts of God's people. External pushes in the way of eloquent appeals, special services, conventions, etc., soon spend their force. It is the living Christ in the souls of his people, and nothing else but this, which can supply the needed power.—[Theodore L. Cuyler, D.D.]