

prayer-meeting, class-meeting, and love-feast. And it helps the pulpit to see such in the congregation—to witness their attention, and to hear their “Amen,” or see it upon their lips.

When the inhabitants of Zion shake themselves from the dust, and keep their garments always white, when, in a word, Christianity everywhere shall be *earnest Christianity*, then Christ soon “shall have dominion from sea to sea, and from the rivers unto the end of the earth. They of the wilderness shall bow before Him; and His enemies shall lick the dust.” O Lord, for thy Name’s sake, pour out Thy Spirit upon Thy people, for they are called by Thy name. And may the church universal, down through the time before her, be a manifestation of Earnest Christianity!

E. S. RUPERT.

THE HIGHER CHRISTIAN LIFE.

BY REV. W. E. BOARDMAN.

PART I.—WHAT IT IS.

CHAPTER III.—EXAMPLES COMPARED.

“Ye are my witnesses.”



MARTIN LUTHER’S experience has been given at length, because the great reformer stands in forefront of Protestantism, a true and noble type of the real, ripe, whole-souled Christian, very much abridged and condensed, however, from the accounts given by his biographers. It is entitled to great weight as an example. Let not its force be broken by the thought that Luther was great, and a special instrument of God specially endowed. So far as salvation is concerned, Luther stood with us precisely. He was a man, and a sinner, as we all are. Faith in him and in us is the same thing, and Jesus is the same to all and for all in all time. The same rays of the Sun of righteousness shining through the same tears of penitence, cause the same bow of the covenant to arch the same clouds of despair, in all ages and nations, and the same eye of faith discerns the promise, and rests joyously upon it, in all persons, alike the great and the small.

It will be observed that Luther’s first light and comfort was in the forgiveness of sins; and the last and greatest, in the full apprehension of Christ as his sanctification. We shall have occasion to see the same thing in every instance as we go on. How this comes to pass we shall see very clearly when we come to speak of the philosophy of Christian experience.

With some, the force of Luther’s example may be broken by the fact that he was bred in all the superstitions of Rome, and had a second shell to break