

it from me to bring a railing accusation against them, but I think they are mistaken. This world is God's world by right, and ours only by gift and sufferance; and it cannot go well if we try to shut Him out of it. But, in truth, what we have most to fear is, not the prevalence of error of this kind taking the form of philosophy and of system, it is our own faithlessness, our own selfishness, our own worldliness, ever drawing us downward in despite of convictions which grow weaker and weaker by neglect, and which are at length wholly stifled by the thorns and briars of evil habit growing up into a tangled thicket around and over them. It is not erroneous belief that is the cause of wide-spread ruin. It is the fear of discipline; it is the pressure of cares, desires, and appetites, which shut out from the mind of the creature the thought of his Creator. Many of us have read in this solemn season, in the service of the Church, the account of the birth of our Lord at Bethlehem. In that we are told by the Evangelist these simple words,—“There was not room for them at the inn.” What thoughts do these words awaken in the mind! Perhaps the first may be this—that no wonder, in so great a concourse of people of all ranks going up to be registered for taxes, there should be no room in the inn for the poor and unpretending mother of the Saviour to be delivered of her first-born child. But the second thought may be that the world is like that inn; that, amidst its pomp and magnificence, amidst the whirl and hurry of its business, amidst the marble edifices of its gigantic triumphs, amidst its enterprises, amidst the crowd and pressure of even its neediest inhabitants, there is not room for the Saviour of mankind. Upon this thought another may follow—that that inn, in respect of its bustle and turmoil, is like the world. Man crowds round man, giving himself up without reserve, whether to vicious indulgences or selfish enjoyments, or to schemes of advancement in this world, till he feels himself so full that there is not room in him for the thought that his food and raiment, his gifts and faculties, his hopes and prospects—all that he has, and all that he can ever be—came down to him from the Most High, and are to be rendered up again to Him from whom they came, in thanks, in praise, and in dutiful obedience.—*Speech at Chester.*

DISTRIBUTION OF POWER IN THE KINGDOM OF GRACE.

The power of prevailing with God by prayer is the highest form of power of which man is susceptible.—And yet it is entrusted to each and every believer, however humble his position. It is not confined to organic action of the church, nor to its officers nor its men of influence. The obscurest child of God has as short a way, and as open a door to the throne of grace, as any other. No one has need to wait for church action, before his own heart may have liberty to act upon the heart of God in intercession. No one has need to wait to give precedence to a more aged or honorable person, before he can come into the audience of his God and King. Every believer be he ever so weak and powerless with men, may as a prince have power with God and prevail. And possibly he may do more for Christ and the salvation of men, than those who have tenfold of his outward advantages. God holds himself and all his forces ready to go forth at the call of the prayer of faith. And he says—“Concerning my sons, and concerning the work of my hands command ye me.” Be it that you are only a private person, holding an obscure place among the children of Zion—your prayers no sooner escape your heart and lips, than they go forth, not in your name, but in that of the most public of all persons—the Head of the church, the all prevalent Intercessor. They no sooner escape from your heart, than they are caught up and adopted as his, and uttered by himself in his own name. The weakest Christian here has a vantage ground, from which he may put forth a power to move the world. He can go in an agony of desire, and pour out his heart to One who is able to do exceeding abundantly, above all we can ask or think. We have a great High Priest, who for us is passed into the heavens, Jesus Christ the Righteous, in whose righteousness we may come boldly to the throne of grace and obtain help in time of need.—*The Puritan Recorder.*