

she persisted in her silence, and thus succeeded in opening her lips. Seeing that Satan had fastened the fiery dart of a lie in her soul, and kept it there for many years, and that no human power could pluck it out, in the presence of the distressed woman he boldly addressed Satan thus: "O thou father of lies, thou accuser of the brethren! O thou god of this world, who dost blind the minds of men and hide from them the face of Jesus Christ! O thou tempter of the Son of God, thou roaring lion, thou murderer from the beginning! wherefore hast thou kept this daughter of Abraham, lo, these twelve years? In the name of Jesus, come out of her, and let her go in peace!" Under this bold rebuke of the devourer the snare was broken, and the good woman came out of the captive's cell shouting praises to God for her deliverance. Here is a degree of spiritual power rarely seen in the church.

But it is evident that there have been believers just as full of the Holy Spirit, who have had no such power to reach and save others. No man in modern times had larger views of Christ and of Christian privilege in the dispensation of the Spirit than Samuel Rutherford, who lived in Scotland in the seventeenth century. His letters, the joy of all advanced believers, are full of Christ. The superlatives in the English language are exhausted to express his supreme love to the adorable Son of God, "a Rose that beautifieth all the upper garden of God,—a leaf of that Rose for smell is worth a world." "If it were possible that heaven, yea, ten heavens, were laid in the balance with Christ, I would think the smell of his breath above them all. Sure I am that he is the far best half of heaven; yea, he is all heaven, and more than all heaven; and my testimony of him is, that ten lives of black sorrow, ten deaths, ten hells of pain, ten furnaces of brimstone, and all exquisite torments, were all too little for Christ, if our suffering could be a hire to buy him." Here is the testimony of one whom "Christ led up to a notch of Christianity that he was never at before," whose experience is the highest altitude of the "higher life" was one constant outgush of rapturous praises. Yet in his ministry no extraordinary power was manifest. Two years after being settled at Anworth, he writes: "I see exceedingly small fruit of my ministry. I would be glad of one soul to be a crown of joy and rejoicing in the day of Christ. I have a grieved heart daily in my calling." This is not a solitary case. Many eminently holy men have failed to produce immediate effects in the conversion of sinners. The fault was not with the thoroughness of their consecration nor in their faith. They walked with God and were filled with the Spirit; but the power to fasten saving truth upon multitudes of souls was not given to them of God. They do wrong to write bitter words of self-condemnation, and to bewail in tears the absence of this kind of power. God gave to Rutherford another kind of efficiency, which is to-day working in the church, training believers up to the measure of the stature of the fulness of Christ. It costs more to keep a soul in the love of Christ than it does to bring him to Christ. It is, therefore, really a higher gift. The great work of the ministry is "the perfecting of the saints," and the power that effects this, though not so conspicuous in the eyes of men, may be more excellent in the sight of God. Evangelistic, or converting power, is by no means commensurate with strength of faith and fulness of the spirit or outgushing emotional experience. Unusual success in this direction requires that there be, in addition to entire consecration to God, a peculiar constitution of the sensibilities, and a personal magnetism sanctified by the Holy Ghost. It is not derogatory to the Creator to say that he endows men with this magnetic power for this very purpose, not that it may be prostituted to selfish or Satanic uses, but that it may be subsidized by the Holy Spirit and used as a spiritual force to push forward Christ's kingdom. Instead, therefore, of vainly struggling for a gift not designed for us, let us employ to the utmost the gift of which we are possessed,