

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1994

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

☒ Coloured covers/
Couverture de couleur

☐ Covers damaged/
Couverture endommagée

☐ Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

☐ Cover title missing/
Le titre de couverture manque

☐ Coloured maps/
Cartes géographiques en couleur

☐ Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

☐ Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

☐ Bound with other material/
Relié avec d'autres documents

☒ Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure

☐ Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

☐ Additional comments: /
Commentaires supplémentaires:

☐ Coloured pages/
Pages de couleur

☐ Pages damaged/
Pages endommagées

☐ Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

☒ Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

☐ Pages detached/
Pages détachées

☒ Showthrough/
Transparence

☒ Quality of print varies/
Qualité inégale de l'impression

☐ Continuous pagination/
Pagination continue

☐ Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

☐ Title page of issue/
Page de titre de la livraison

☐ Caption of issue/
Titre de départ de la livraison

☐ Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					J						

The copy filmed here has been reproduced thanks to the generosity of:

Saint John Regional Library

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol → (meaning "CONTINUED"), or the symbol ▽ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:

1	2	3
---	---	---

1	2	
4	5	

L'exem
généro

Les im
plus
de la n
confor
filmag

Les ex
papier
par le
derniè
d'impr
plat, s
origina
premiè
d'impr
la dern
empre

Un des
derniè
cas: le
symbo

Les ca
filmés
Lorsqu
reprod
de l'ar
et de l
d'imag
illustr

ed thanks

L'exemplaire filmé fut reproduit grâce à la
générosité de:

Saint John Regional Library

quality
gibility
the

Les images suivantes ont été reproduites avec le
plus grand soin, compte tenu de la condition et
de la netteté de l'exemplaire filmé, et en
conformité avec les conditions du contrat de
filimage.

re filmed
ng on
d impres-
e. All
g on the
pres-
printed

Les exemplaires originaux dont la couverture en
papier est imprimée sont filmés en commençant
par le premier plat et en terminant soit par la
dernière page qui comporte une empreinte
d'impression ou d'illustration, soit par le second
plat, selon le cas. Tous les autres exemplaires
originaux sont filmés en commençant par la
première page qui comporte une empreinte
d'impression ou d'illustration et en terminant par
la dernière page qui comporte une telle
empreinte.

che
"CON-
END"),

Un des symboles suivants apparaîtra sur la
dernière image de chaque microfiche, selon le
cas: le symbole ➡ signifie "A SUIVRE", le
symbole ▼ signifie "FIN".

d at
ge to be
ned
left to
s as
nte the

Les cartes, planches, tableaux, etc., peuvent être
filmés à des taux de réduction différents.
Lorsque le document est trop grand pour être
reproduit en un seul cliché, il est filmé à partir
de l'angle supérieur gauche, de gauche à droite,
et de haut en bas, en prenant le nombre
d'images nécessaire. Les diagrammes suivants
illustrent la méthode.

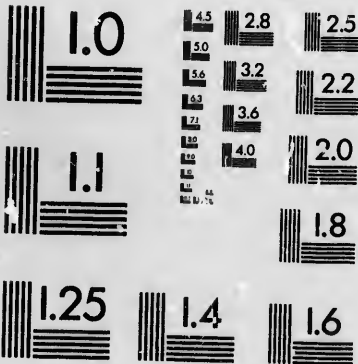
	3
--	---

1
2
3

1	2	3
4	5	6

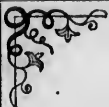
MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

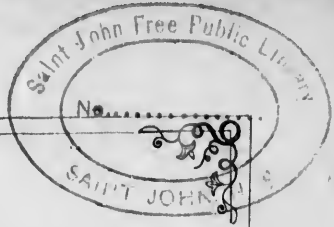
1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax



ST

P





STRONG IN CHRIST.

A SERMON.

BY

W. S. McKENZIE,

PASTOR OF THE LEINSTER STREET BAPTIST CHURCH.

ST. JOHN, N. B.

PRINTED BY BARNES AND COMPANY.

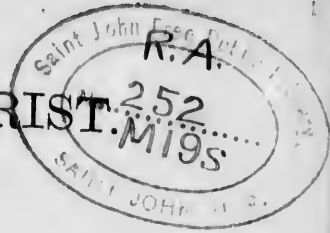
PRINCE WM. STREET.

1870.

S

P

STRONG IN CHRIST.



A SERMON.

BY

W. S. McKENZIE,

PASTOR OF THE LEINSTER STREET BAPTIST CHURCH.

ST. JOHN, N. B.

PRINTED BY BARNES AND COMPANY.

PRINCE WM. STREET.

1870.

REV. W. A.

Dear Sir

we trust w
November
present w
being conf
promote th
desire, and
them to '
consent to
plished.

215a

Saint John

YOUNG GE

The Ser
the honor t
of any oth
judgment,
to the pres

Professor L.

CORRESPONDENCE.

REV. W. S. MCKENZIE :

Dear Sir—We, the undersigned, having listened with pleasure, and we trust with profit, to your SERMON, delivered last Sunday evening, November 13, to YOUNG MEN; and believing that many who were not present would gladly peruse it, if placed in their hands; and, also, being confident that its circulation in our community would tend to promote the welfare of those young men, whose salvation we earnestly desire, and help them to look beyond *themselves* for the strength to enable them to “quit” themselves “like men,” respectfully solicit your consent to have it published, in order that these ends may be accomplished.

L. W. WILLIAMS,
ALFRED SEELY,
GEO. N. ROBINSON, JR.,
FRED. S. HAY,
J. MCCLURE,
R. R. CUNNINGHAM,
J. GOODWIN,

FRED. M. ROBINSON,
H. SULIS,
J. H. ROBINSON,
W. B. GEROW,
W. J. MARSTERS,
M. L. GROSS,
F. W. MARSTERS.

Saint John, November 14, 1870.

Saint John, November 16, 1870.

YOUNG GENTLEMEN:

The Sermon preached last Sunday evening, and which you do me the honor to request for publication, was prepared without the thought of any other publicity than that of my own pulpit; but if, in your judgment, it will accomplish the ends you specify, I willingly submit it to the press. I herewith place it at your disposal.

Yours, very truly,

W. S. MCKENZIE.

Professor L. W. Williams, Mr. F. M. Robinson, and others.

Saint John, November 15, 1870.

DEAR BRO. McKENZIE:

We, the Deacons of Leinster Street Baptist Church, believing that the publication of your Sermon to the Young Men of the congregation on Sabbath evening last will, with the blessing of God, be attended with good, request that you will allow the same to be published.

Yours, affectionately,

A. McL. SEELY,
A. W. MASTERS,
JOHN CHALONER,

ROBERT SEARS,
J. F. MARSTERS,
STEPHEN E. GEROW.

Saint John, November 18, 1870.

THE DEACONS OF LEINSTER STREET BAPTIST CHURCH:

Dear Brethren—Your request is at hand. But prior to its receipt, a similar one was received by me from Young Men of our congregation, to whom and to you I cannot but surrender the Sermon you separately, and, I believe, without a knowledge of each other's action, crave for the Press. It will be gratifying to the Young Men to have their judgment and wish thus sustained by our Deacons, as it also affords me a personal gratification to receive this approval of that special effort from brethren for whom I have learned to cherish a cordial love and respect. Hoping that God's blessing may accompany the publication of a discourse prepared with no thought of such publicity,

I am, dear brethren, yours in Christ,

W. S. McKENZIE.

"Quit y
"Streng
Eph. iii. 16
"Be stro

To Yo
address
municate
classes o
by him v
to instru
moral ch
hibits all
some of
ears, and
an hones
The truth
you hosti
condemn
is our sol
voices of
and citie
dangers t
uncover t
wily temp
guise, but
garnished
beneath t

SERMON.

November 15, 1870.

believing that the
e congregation on
be attended with
ished.

ERT SEARS,
MARSTERS,
HEN E. GEROW.

November 18, 1870.

CH:
r to its receipt, a
of our congrega-
Sermon you so-
er's action, crave
en to have their
It also affords me
at special effort
cordial love and
the publication
ity,

McKENZIE.

"Quit you like men, be strong."—1 COR. xvi. 13.

"Strengthened with all might by his Spirit in the inner man."—
Eph. iii. 16.

"Be strong in the Lord, and in the power of his might."—Eph. vi. 10.

To YOUNG MEN, especially and exclusively, do I address myself to-night, though what I have to communicate will apply with equal pertinence to all classes of hearers. A grave responsibility is assumed by him who enters upon a special and separate effort to instruct and influence young men in the sphere of moral character and conduct. Such an occasion prohibits all trifling, and demands sober treatment. If some of my utterances should grate harshly on your ears, and give you pain, my apology will be found in an honest desire to contribute to your highest good. The truth, truthfully proclaimed, ought not to make you hostile to the preacher, even though his message condemn your morals and convict you of guilt. It is our solemn duty, as Christian ministers, to lift up voices of warning to the youth of our congregations and cities; plainly and faithfully to proclaim the dangers that beset the path of your unwary feet; to uncover the ambush of hidden evils; to unmask the wily tempters, that so often approach you in a friendly guise, but always with a fiendish purpose; to disrobe garnished vice, so that the grim skeleton of death beneath the deceptive covering may be revealed to

your vision ; to recount the melancholy histories of once brilliant, but now blackened characters,—all might characters that contained a vast personal wealth of cultivated intellect, of noble resolutions, of brave hopes, of parental affection and of proud aspirations, but frightfully and irretrievably wasted in the mad career of vicious indulgences. Thus, with God's blessing, may we reclaim some straying and imperilled youth, descending the gloomy way that ends ultimately and inevitably in the awful ruin of the soul.

Young men, I am deeply anxious for your own sake, and for the sake of interests aside from your merely personal advantages, that you should, as soon as may be, apprehend and appreciate the sacred and sublime significance of LIFE—the life with which you are endowed as intelligent, moral, accountable and immortal beings—the life that, during a brief continuance in this world, is taking up into its warp and woof, to be transmitted into the invisible region beyond the grave, the elements that are to fashion and fix the soul's unalterable condition there for weal or for woe. Oh, may the Divine Spirit vouchsafe to me the assistance I need to address you, and to you the open heart to welcome the truth that you need to hear.

My text consists of a cluster of passages, either one of which would answer the purpose contemplated in this sermon. But the group will more copiously and clearly indicate the line of thought over which I am to conduct you.

melancholy histories of weak and feeble characters,—all might by his Spirit in the inner man. Be strong in the Lord, and in the power of his might.” If you would “quit you like men,” i. e., if you would faithfully perform the duties, and nobly accomplish the mission, and finally reach the high destiny as, with God’s approval, God has appointed you, as those bearing his “image and superscription;” if you are to be MEN, in the deepest, truest, grandest sense of the designation, i. e., CHRISTIAN men, you must be STRONG—strong, not in your own strength, but “strong in the LORD, and in the POWER of his might,”—strong, not in bone and brawn, nor yet in brain, nor yet in your native moral instincts, but “strengthened with all might by his SPIRIT in the *inner* man,” i. e., a Divine strength implanted in the deepest depths of your MORAL NATURE. The text, as thus expounded, gives us for the theme of our present discourse—

THE STRENGTH THAT ENNOBLES AND ENDURES.

In discoursing upon this topic, I have two leading questions to answer. I. What is the Nature of that strength? and II. What is its Source?

I. WHAT IS ITS NATURE?

1. *It is not physical.* It is not to excel in muscular power. To be stalwart of frame, strong of arm, swift of foot, and tireless in athletic games, may give you notoriety in a community, and even a cosmopolitan celebrity. But such a reputation implies no true dignity. It is the ancient and barbaric notion of personal greatness. It is brute power, in which a

horse or a hound could easily excel you. The old type of power was the physical. He was the Hercules, who could rend towering oaks and strangle venomous serpents. He was the Nimrod, who was fleet in the chase and mighty in conflict with wild beasts. At a later period, though more enlightened, they were the most renowned of the blood-stained peerage of human muscle, who could gracefully ride the swiftest steed, hurl the stoutest lance, whirl the heaviest mace, and strike the deepest dent. It was for men of the greatest muscular proportions and prowess that minstrels sung, that feasts smoked, that garlands were wreathed, and monuments raised. In some quarters it would seem from the demonstrations, the tumult of which fill the air, and the records of which crowd the columns of the daily press, as if men were trying to restore the barbaric age with its barbaric homage to merely physical energy and endurance.

But it is said, and none need deny it, that we, in our eager reaching after intellectual progress and pre-eminence, are in danger of under-estimating the work and worth of physical development. We yoke into our service the energies of nature instead of the muscles of man. Steam forces iron fingers to turn our cranks in huge factories, and to fight our battles with hostile winds and tides. The "labour-saving" machine strides into almost every sphere, where once the toil and tug of human thews and sinews did the work and drew the wages. It would seem as if the inventive genius of man were about to annul the de-

el you. The old
 He was the Her-
 aks and strangle
 imrod, who was
 onflict with wild
 ore enlightened,
 he blood-stained
 d gracefully ride
 lance, whirl the
 t dent. It was
 proportions and
 ate smoked, that
 ents raised. In
 demonstrations,
 the records of
 press, as if men
 e age with its
 energy and en-
 it, that we, in
 ogress and pre-
 ating the work
 We yoke into
 ad of the mus-
 rs to turn our
 ur battles with
 r-saving" ma-
 e, where once
 inews did the
 seem as if the
 annul the de-

free of Jehovah, and to eliminate from human life the
 curse transmitted to the race through the transgression
 in Eden. Then, moreover, in Educational institutions
 our instructors are pushing the development of mind
 at the peril of prostrating the flesh, producing power-
 ful intellects on pigmy stalks, and the crazy hulk of
 the body ere long is irreparably shattered under the
 speed and strain of the mental machinery. We
 would speak a favorable word for the mind's abused
 enement. In Primary Schools, in Academies, in
 Seminaries, and in Colleges, we should insist on mus-
 cular as well as mental development in the education
 of our children and youth. A vigorous scholarship
 and saintship may not require for their habitation and
 services a *stalwart* body, but they do exact a *sound*
 one. Many a bulky frame of flesh and bone covers
 the merest and meanest pittance of mental furniture
 and moral force; while a slender and sickly body re-
 stricts, if it does not seriously impair, the energy and
 activity of a disciplined mind and a devout piety.
 Let us remember that we are endowed with a physi-
 cal, a mental, and a moral constitution, vitally con-
 joined in one personality, each to be nurtured and
 trained according to its peculiar claims, and the three
 to be reciprocal in the influence of their culture. But
 the strength that is to qualify and enable you to
 quit you like men" in the grand duties of human
 existence is not that of the body. You may be
 the applauded champion in athletic games, but the
 eriest pigmy in the struggle that aims for mastery in
 the sphere of mental and moral action, where the

elements of true greatness are born, and where prizes are won that are worth possessing.

2. *It is not that higher and more potent energy of the Mind.* Intellectual stature is worthy of the greatest effort that can be made to attain it. When man comes in contact with man, and strength is measured against strength, the pre-eminence of the intellect soon becomes apparent. It will win victories over physical forces, and invest resistance to its antagonists with the repose and dignity of settled assurance. We have, it seems to me, a signal illustration of this in the gigantic war now being waged between France and Prussia. Aside from the Divine benediction that appears to rest upon the German arms, and so devoutly recognized by King William, it is believed that Prussia's rapid and wonderful success is a triumph of *mental energy* more than of military prowess. The German brain is in the German bayonet. The latter drives back the French battalions because the former organizes the campaign and orders the charge. Prussia is the best educated country of our globe, and is, for that reason, the mightiest in war. The force of mental pre-eminence is far felt and potent. "Its monuments," says one, "are stately and enduring. A word, a thought, pass out over the nations, and wing their flight down the ages. They become seeds of thought, and conditions and stimulants of mental activity to millions of minds and many generations. They have the keys of all soul in their keeping, and open, and enter in, and sit down with the air and welcome of a master. They live and

and where prizes watch-words and rallying cries on men's lips in personal sorrows and great struggles. In them lives the life of their author. His works are not his mausoleum, but his incarnation, in which he still walks, and talks among his fellows and his disciples, and shall never see death. Still he sings in immortal verse, still his theses teach in the schools of philosophy, still he stands before nature's secret altars, her high priest to all worshippers. Still he sways with burning periods the popular assembly, decrees judicial decisions, controls statesmanship and diplomacy, guides us along the mighty galleries of history, and watches through midnight vigils, with the lone student, beguiled by such companionship, till the gray dawn smites his eyelids and pales his faithful lamp. It is a crown to lure the eye of ambition. It is a height to tempt adventurous feet."

Yes; but when that crown fires the eye of a *sordid* ambition—when that height tempts adventurous feet to climb, only to gain a crown, the acquisition of which will nourish a proud self-satisfaction, then is intellectual pre-eminence prostituted. Its strength becomes weakness, and its work wickedness. Until it is veined and vitalized with the life-blood of a Christian morality, its products may only darken the mind and vitiate the heart both of the author and his admirers. There is strength, but it is that of a blind giant. What numerous and melancholy wrecks are strewn along the shores of human life, of mighty men in mental endowments and literary acquirements. Their ruin was all the more rapid and fearful because they possessed such rare gifts of ge-

nins and such rich stores of knowledge. A few days after the delivery of this Sermon, I read, in one of the weekly journals of our City, a letter from an Australian correspondent, in which I find the following: "People have scarcely recovered from the shock caused by the announcement of the double crime of murder and suicide by, than they are again startled to hear that a leading barrister has deliberately and wilfully sought and found a grave beneath the deep waters of the sluggish Yarrow. About the same time, and not far from him, are found the remains of a learned and eminent professor of languages, bearing but too plainly the evidence of self-destruction. Then, in a secluded spot, within view of his own sumptuous villa, is discovered the ghastly corpse of a leading member of the Turf—young, gifted, whose poetic talents were of a high order—who, by his kind and genial manners, had endeared himself to a host of friends. A tiny hole traced from the roof of the mouth through the brain and out of the skull, and a deadly looking rifle lying suspiciously near, confirm the dreadful verdict—*felo de se*."

But that is the mildest result, the narrowest limit of demoralized intellectual strength. The conjunction of low moral aims with lofty mental endowments is continued in this world, to carry forward its work of demoralization on others. The polluted and polluting streams are flowing forth on every hand, and thousands of lips are sipping the foul waters.

Young men, do not suppose that I am disparaging intellectual strength. No, not that. By rigid discipline every

ge. A few days, by compact study, enlarge and enrich your mind, in one of the kinds. Redeem yourselves from the contempt which from an Australian imbecility of ignorance will provoke upon you. the following week and improve every opportunity to brace your from the shock intellectual powers. Grasp real knowledge. Shun double crime of sickly sentimentalities and worthless fictions. The they are again press of the day is teeming with new books. Make ster has deliberated your selection with a view to *invigorating* reading a grave beneath and reflection. Grapple with the products of the best ow. About the thinkers and standard authors, instead of idly feeding e found the reason in the flimsy utterances, and dallying with the dreams sor of languages, of diseased imaginations. Tinted paper, gilt edge, and e of self-destruction, morocco binding, may bring you the sheerest platitudes thin view of his shallow thinking, clothed in the dialect required eghastly corpse for deep and solid thought. Shun them. By all -young, gifted, means aim for *intellectual strength*. It is your duty. order—who, by bring not mental faculties maimed and halt, but sound eared himself to and strong, to the high and holy service of God. l from the roof this element of strength will give depth, breadth, ut of the skull, clearness and cogency to your religious views. It will piciously near, impart firmness to your grasp of thought; wisdom to e.” your plans, and direction to your efforts in the career narrowest limits of an active christian life. In a word, it will make The conjunction of you not only more of a *man*, but more of a *Christian* endowments is a man.

ard its work of 3. But the strength you need, some will tell you, is d and polluting already in you. *It is the inherent might of that moral* hand, and *temperament with which God has endowed you*. Cultivate ers. and accumulate that inborn strength, and with *that* am disparaging quit you like men.” We admit that there is By rigid discipline every man an original endowment of moral

energy, larger and more potent in some than in others. There are those whose moral constitution seems to be made of wax; every temptation they encounter melts them. There is in them no *flint*, to dull the point and repel the force of satan's darts; no *firmness*, to stand the shock. The merest whiff whirls them away, as if they were the down of a thistle. They are as impressionable as a sponge, and the impression is as lasting. Like certain worms that take the colour of the foliage on which they creep, their weak moral natures contract the hue of the company in which they mingle. But that easy impressibility to the touch of vice and vicious companionship is not always due to a native deficiency. It has been acquired. Once conscience was quick with its protest against the seductions of the devil. But there was within no **CHRIST** to support conscience, no *religion* to strengthen morality. Passion gained ascendancy, once, twice, thrice; acquiring fresh vigor with each fatal victory. At length the poor victim drifts passively and powerlessly on the downward current. He is the merest, meanest slave to his depraved appetites and his corrupt companions. Is the wine cup in his way? He must drink. Do his comrades utter profane oaths and vulgar jests? He must echo their utterances. Do they encircle and entice him? He must shuffle the cards, rattle the dice, and drive the ball on the roulette table. He is under their power as the steel filings are under the attraction of the magnet. What a pitiable spectacle of moral imbecility!

But not *all* are such, you will say. No, not all are

something in other
 institution seems to be
 they encounter mel
 dull the point an
firmness, to stand
 s them away, as
 they are as impre
 sion is as lasting
 colour of the foliage
 moral natures co
 which they mingl
 touch of vice an
 s due to a nativ
 Once conscience
 the seductions
 CHRIST to suppo
morality. Pat
 thrice; acquirin
 and swallowed the hemlock; he revealed *that* native
 At length the
 verlessly on th
 st, meanest slav
 corrupt companio
 must drink. I
 and vulgar jest
 they encircle an
 eards, rattle th
 te table. He
 s are under th
 itiable spectac
 y. No, not a
 here are those who by a sheer native strength of
 character and of will resist and repel the vices that
 moralize and ruin. But it has in it no *religious*
 principle. It is sometimes reckoned as *piety*, and the
 assessor disdains reliance upon anything deeper or
 higher than the dictates of his own conscience, and
 the unaided force of his own will. What does he
 of CHRISTIANITY and a CHURCH? Conscience is
 christianity. Be loyal to conscience, and that loyalty
 will lift you to the highest summit of moral excel
 lence. The Church is the universal fraternity of noble
 souls, who refuse to go down into the pest houses of
 vice, to hold revel with a debauched herd of poor sim
 mons. We would not underrate *this* kind of moral
 strength. It may be only a heathen virtue, a pagan
 vigor, but it has in it something that excites admi
 ration. When Socrates scorned to escape from prison,
 and swallowed the hemlock; he revealed *that* native
 element of moral power. Under the impulse, and
 with the approval of this native moral instinct, Regu
 lus, sent by the Carthaginians to persuade his coun
 trymen to lay down their arms, advised the Romans
 to fight on, when he knew that his counsel in Rome
 would cost him his life in Carthage. *Manliness* of
 character was the highest virtue known in Roman
 ethics. The main texture of that morality, on which
 some, ay, many, are resting to-day, to conduct them
 selves through life, and to carry them at length through the
 gates into the celestial city, is nothing more than a
 proud self-reliance on a native moral energy. It in
 flates a man with vanity. It will not elevate, it can

not abide. Let us hasten to consider the nature of the strength that does ennoble, and that will endure.

4. *It is the strength of a genuine Christian.* When *this* strength is attained by Divine grace, then we are in a sanctified conjunction with the mental capacities and the innate moral aptitudes of the soul, it exalts for a man into communion with a life of excellence far above the highest plane ever reached by the essential but unassisted energies of our race. It is not a strength evolved from an inherent endowment, but imparted from without, from above. It is entirely and pre-eminently *spiritual* in its nature. It is begotten in the soul's supernatural renewal by the sovereign energy of the Eternal Spirit. It sinks below, and springs up from beneath character and conduct. It is "strengthened with might by his Spirit in the inner man." It moulds character and makes conduct. It has an eye that gazes into a region invisible to the mere moralist. It has a hand that grasps the eternal. It drinks at the "fountain of living waters." It draws its inspiration from the skies. It plants itself on "the Rock of Ages." It tramples earthly honors in the dust, looking upward and onward to the imperishable honor of a heavenly crown. It shuts its ears to the seductive voices of earthly revels, awaiting the enjoyment of those celestial pleasures that forever satisfy and never clog, and never sting.

But take historical illustrations of what I affirm. It is this might in the inner man that masters the tender sensibilities of a father. At Jehovah's bidding Abraham will bind and burn his own son on the altar.

consider the nature of the land of Moriah. Potiphar's infamous wife may
 and that will endure tempt, but cannot debauch the innocent Joseph, and
 the *Christian Farmer* make him sin against his Maker. The heir to the throne
 Divine grace, the wealth of Pharaoh chooses rather to suffer affliction
 mental capacities with the people of God than to enjoy the pleasures of
 the soul, it exalts for a season. Belshazzar will confer upon the young
 of excellence far more than chains of gold and political pre-eminence in
 the empire. But the sottish monarch hears for his
 it is not a strength promised gifts the interpretation of the *Mens* pro-
 nounced upon his guilt. The inexorable decree of
 entirely and pre-emptively Persian Court dooms him to a lion's den, if he
 it is begotten in the prayer to Israel's God. But morning, noon,
 the sovereign end night, he reverently and calmly pours his sup-
 pelow, and spring of communications into the ear of Jehovah. Three Hebrew
 st. It is being sought in Babylon prefer the fire of the king's furnace
 in the inner idolatrous homage demanded for his idol. At
 kes conduct. The cost of his head the herald on the banks of the
 invisible to the Jordan plainly rebukes the crimes of a Herod. Two
 asps the eternal herid and defenceless men, boldly facing the mag-
 istrates." It draws the Jewish Sanhedrim, declare, "We cannot
 its itself on "that speak the things we have seen and heard;" and
 honors in the dying, at another time, to that same Court, "We
 the imperishable right to obey God rather than men;" then having
 its ears to the submitted their backs to the humiliating scourging,
 sitting the enjoyment apart "from the presence of the council, rejoicing
 forever satisfied that they were counted worthy to suffer shame"
 for the sake of Christ. Festus sneers at the fanatic
 what I affirm Paul; but the fanatic Apostle, with a calm dignity,
 at masters the unmask the royal fool." In the days of Rome's
 Jehovah's bidding corrupt and cruel Emperors, thousands were found
 on the altar, willing to surrender their *flesh* to the keenest pangs

RA

252.04

McK

18

STRONG IN CHRIST.

of suffering; but no suffering was severe enough to such force them into a surrender of their *fidelity* to Christ. Chains, and dungeons, and stakes were not able to crush the constancy of those sainted ones, who were strengthened with such might in the inner man, that the song of their triumph rung out loud and clear above the crackling of the flames that wrapped their martyred forms, and the clamorous din of the scoffs that mocked the heroism of the hated saints. Luther would go to the Diet of Worms, and hurl argument at the teeth of arrogance, though there were devils there thicker than tiles on the roofs of the houses. Bunyan would lie in prison, "if God spared frail life so long till," to use his own quaint idea and idiom, "the most should grow upon his eye brows." Henry Martyn, the splendid scholar, disdaining the honors of literary distinction, consecrates his life to humble and hidden toil in a Pagan country.

But time would fail me to recount the illustrious examples of that inward and heroic might, which, along the centuries, has stood siege like a Gibraltar. How weak and mean the world's most renowned characters by the side of those Christian heroes. This heroism has a sort of supremacy about it that enforces the homage of men, who have neither the heart to imitate, nor the taste to appreciate it. But it magnetizes and masters, it fetters and rules, even those who bring against it the protest of their wills.

That is the strength that ennobles and endures. The men strong in their intellect, in their wills, in their moral instincts, have never presented examples

4

severe enough to such successful and sublime resistance to sin. The *fidelity* to Christ, strength that is self-sprung and self-sustained is no were not able to guarantee against the subtle deceptions and potent ones, who were rees of "the world, the flesh, and the devil." It is inner man, that just often have the flatteries of men to foster its at loud and clear miserable mimicry of a contest with evil. Its energy, at wrapped theid its very existence, are imperilled in the crisis of lin of the scoffe temptation. How frequently do the men, who boast l saints. Luther of their moral integrity, and the masculine vigor of arl argument into their moral instincts, prove to be mere shadows of vere devils there that they claim to be, when some mighty force of ouses. Bunyan temptation suddenly overtakes them. But mark the frail life so long strength that is brought in, and inwrought by the re- diom, "the most generating and sanctifying operation of the Spirit,— Henry Martyn the strength that penetrates to the *inner* man with onors of literary is dominating influence,—how it will abide with ble and hidden firm and calm loyalty to Christ and to conscience, without a single human eye to look applause upon the illustrious virtue, or a single human hand to plait a crown for ight, which all its victory. It endures with a modest silence and a ke a Gibraltar neck suffering what crushes the courage and the renowned cha pride of all merely moral resolutions. Thousands n heroes. This who once deemed themselves secure from the vices it that enforces that have tarnished the names, stranded the hopes, er the heart to and destroyed the souls of others, have fallen a help- . But it mag less prey to aroused appetites and passions. Some of es, even those them to-day are fettered with the manacles of an r wills. Subject moral slavery, and many of them are at this and endures moment bound with the chains of an eternal bondage their wills, in the regions of the lost. Oh, would you have a nted examples might that will carry you through all the conflicts of

this life with a peaceful mind; through all its pollutions with a stainless character; through all assaults upon your integrity with an unshaken loyalty to RIGHT and to DUTY, seek for that which is found alone in a GENUINE CHRISTIAN FAITH. This is the nature of the strength that ennobles and endures.

And now—

II. WHAT IS ITS SOURCE? My reply to that question must be, and may be, brief. You will anticipate my answer, and the answer has been more than once suggested in the progress of the discussion.

If the great conflict, in which we need to be re-enforced, in order to win, were simply and solely between Reason and Conscience, on the one side, and Appetite and Passion, on the other, then the source and secret of the strength required would be found in merely giving to the former a more thorough CULTIVATION, and in imposing upon the latter a more rigorous RESTRAINT. In other words, merely endue those instinctive endowments of Reason and Conscience with a larger measure of *repellent* energy. That result to be obtained by reiterated and resolute assertions of the Will in favour of the dictates of Reason and Conscience, and against the usurpations of Appetite and Passion. Now *that, just that*, and nothing *more* than that, many a one is essaying to do, and in making that sort of effort is beguiling himself with the assurance that he is serving God here, and sanctifying himself for a heaven hereafter. But *that* is appealing to the inadequate resources of nature. *That* is relying on one's own strength. The melancholy

ough all its pollutions, though all assaults taken loyalty to which is found. This is the nature which endures. ly to that ques- a will anticipate more than once ssion. need to be re- y and solely be- e one side, and hen the source ould be found thorough CUL- latter a more- merely endue son and Con- ellent energy. and resolute he dictates of e usurpations just that, and assaying to do, nilling himself od here, and er. But *that*. es of nature. e melancholy

act is not remembered, or was never recognized, that the human WILL, on which REASON and CONSCIENCE are made to rely for an enforcement of their dictates, is entirely and obstinately committed to the ravings of APPETITE and PASSION. The ENEMY, through the open gate of an inherited DEPRAVITY, has entered the very citadel of the soul, and holds sway,—a sway disputed with more or less vigor by REASON and CONSCIENCE, but abetted and aided by the WILL.

Hence the strength needed, the strength that goes deepest into the soul, and gives it might equal to the demands laid upon it in the terrible struggle of human existence, must be sought *without*. It is, as already declared in this sermon, the might of a genuine CHRISTIAN FAITH. But *that* might is not self-generated, and self-sustained. That strength is *in* God, and *from* God. Strengthened with might by His SPIRIT—Be strong in the LORD, i. e., CHRIST—For HE is the Power of God, not only a power revealed and incarnated, but crucified, and thereby communicated. By contact and communion with God through a vital faith in Christ and Him crucified, we get possession of a spiritual vigor equal for the battle we must wage with the grim battalions of the world, the flesh, and the devil. *Strong in Christ*—this is the doctrine of the gospel and the want of the soul. It is not mere credence accorded to the statement of a fact, or to a system of truths. It is not belief in an inspired historical record of the life, teachings, and death of Jesus of Nazareth. It is a faith that deeply

and vividly realizes Christ as an indwelling power—a power that brings all the elements of the soul under its own controlling and assimilating influence. As a branch separated from its vine, as a limb severed from its body, so is the soul without that interior, inmost, spiritual, vital UNION WITH CHRIST, denoted by the Pauline use of the preposition “*in*.” He who ventures into the great spiritual warfare, without the might of a faith thus rooted in Christ, is demented, and will be surely defeated. It matters not what *armor* is taken, how finely tempered, how beautifully burnished, how closely fitted, how skilfully used, it may be, if you have not Christ *in* you, as a might to nerve your energy and courage, you cannot win a victory. “Be strong in the *Lord*,” not in your armor. The secret and sole source of your might is Divine. Other sources are tried. The agencies, appliances and helps obtained by membership in a Christian Church, are too often relied on as sufficient. But these bend like a reed shaken in the wind. Connection with an ecclesiastical organization may be, and often is, utterly worthless for the purpose of developing and ennobling a christian life. The organism itself may be only a putrid mass of spiritual death, and membership in it may only help and hasten your own degeneracy. But you cannot derive the strength that you require from *any* Church, however orthodox in doctrine, in experience, and in practice. *It* has in it no might to communicate; and if it had, and you were spiritually dead—an unregenerate soul—*its* might could not make you alive: you must be made a “new creature *in* Christ Jesus.”

dwelling power—
 of the soul under
 influence. As a
 a limb severed
 that interior, in-
 trinsic, denoted by
 “in.” He who
 fare, without the
 ist, is demented,
 ters not what ar-
 how beautifully
 skilfully used, it
 u, as a might to
 cannot win a
 t in your armor.
 ight is Divine.
 cies, appliances
 in a Christian
 ufficient. But
 wind. Connec-
 n may be, and
 ose of develop-
 organism itself
 al death, and
 listen your own
 e strength that
 r orthodox in
 It has in it
 and you were
 al—its might
 t be made a

Young Men's Christian Associations are organized, instructive libraries are provided, reading rooms thrown open, lyceums for literary culture established, social assemblies formed, healthful and innocent amusements introduced, Bible classes taught, prayer meetings conducted—a heavy mass of agencies combined—a huge moral machine constructed. The thousands of young men flocking from country to city for favor and for fortune, and coming into the whirling currents of a very vortex of corruption and crime, must be clasped with this girdle of potent and saving agencies. The energy and zeal of youthful blood are at work, not so much as they ought to be, on the streets, in the shop, at the boarding house, and sometimes penetrating the haunts of vice, to bring imperilled souls within the reach of means provided for their rescue, and that promise the most beneficial results. *Very good*, so far as it goes. But if it goes no further—if it stops short of bringing its recruits to *Christ*, to be renewed by his Spirit and reënforced with his strength, it is a shain as a *Christian* organization. It may create a moral respectability, and may dignify its creation with the name of religion; but neither the name, nor the thing itself, will shield our young men from the more polished darts of satan—darts that are more decorous, but none the less deadly, in their wounding. At a recent Convention of the above organization, one of its leaders noted and deplored the fact, that more zeal was expended in the effort to bring young men within the social influences of the society than in bringing them within reach of

the regenerating power of the Spirit of God. We could wish that Christian Churches were less obnoxious to the same charge.

But see that soul, renewed by the grace of God with faith in Christ, and Christ in him, going away to the foot of the Cross, to gaze, to meditate, and to pray. He takes a firmer grasp of Him who glorified the Roman symbol of disgrace with his sacrificial gore. The child of God went thither burdened with temptation, and a sense of his own weakness. Back from that solitary and sublime communion with his Lord he comes, the burden still pressing, but his soul reinvigorated with more than human strength to bear it. Send such strength out into the world—let the prince of darkness assault it with his hellish arts—it quails not.

Oh, young men, would you have a strength that will ennoble and endure? *Be strong in the Lord Jesus Christ.* The might of muscle, the pre-eminence of mental culture, the masculine force of moral instincts, the firm resolve of the Will, high social position, respectable membership in a Christian Church, zeal in some semi-religious fraternity of youth, must not, cannot be substituted for conjunction and communion with Christ through a Faith begotten in the inmost depths of the soul by the regenerating grace of God. You have—as we all have—a fearful conflict to wage. Would you stand your ground? Would you have the moral pluck to reply to the bribes of fortune and the appeals of friendship, attempting to seduce you from fidelity to Right and Duty, I have no conscience

to let
tion?
huma
fidel
danc
songs
to mi
upon
of idi
life is
stand
like so
sunset
shades
which
you ar
will on
those v
and key
S
E
C
O
I
W
W
TH
H
Sh
He
In

spirit of God. We are to let for self, nor to sacrifice on the altar of affection? then, "Be strong in the *Lord*." Then nothing human or satanic shall tamper with your Christian fidelity. Then while gay society and the midnight dance charm your companions, the society and the songs of glorified saints, with whom you expect soon to mingle, will enchain your heart, and you will look upon the revellings of a worldly society as the vagaries of idiocy, or the hallucinations of insanity. Then, if life is prolonged, in the ripeness of old age you shall stand high above the godless, giddy crowd of earth, like some mountain peak gilded with the glories of a sunset, while the valleys beneath are steeped in the shades of night. Or, if you early fall in the conflict, to which you are summoned by the voice, and for which you are girded with the strength, of the Lord, you will only the sooner wear the crown in reserve for all those who have "fought the fight, finished the course, and kept the faith."

Swift to the close ebbs out life's little day;
 Earth's joys grow dim, its glories pass away;
 Change and decay on all around I see;
 O Thou who changest not, abide with me.
 I need Thy presence every passing hour;
 What but Thy grace can foil the tempter's power?
 Who like Thyself my guide and stay can be?
 Through cloud and sunshine, O Lord, abide with me.
 Hold Thou thy Cross before my closing eyes;
 Shine through the gloom, and point me to the skies;
 Heaven's morning breaks, and earth's vain shadows flee;
 In life, in death, O Lord, abide with me.

LYTHE.



