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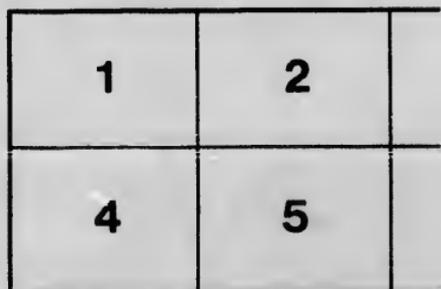
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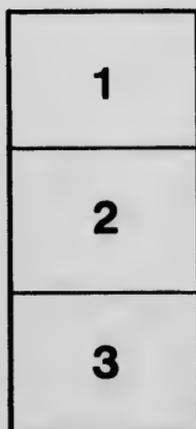
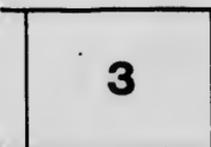
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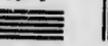
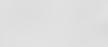
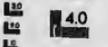
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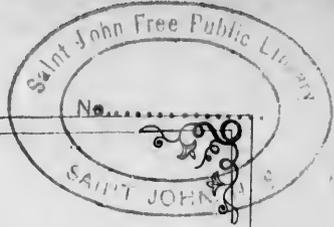
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STRONG IN CHRIST.

A SERMON.

BY

W. S. MCKENZIE,

PASTOR OF THE LEINSTER STREET BAPTIST CHURCH.

ST. JOHN, N. B.

PRINTED BY BARNES AND COMPANY.

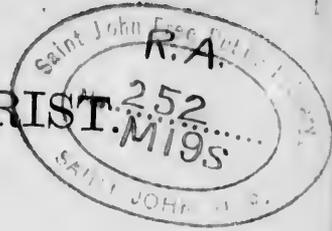
PRINCE WM. STREET.

1870.

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1870.

REV. W. I.

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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,	ROBERT SEARS,
A. W. MASTERS,	J. F. MARSTERS,
JOHN CHALONER,	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.

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SERMON.

"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

November 15, 1870.

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BERT SEARS,
MARSTERS,
PHEN E. GEROW.

November 18, 1870.

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McKENZIE.

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.

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
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 tree 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-
 tricts, if it does not seriously impair, the energy and
 ctivity 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-
 oined in one personality, each to be nurtured and
 rained according to its peculiar claims, and the three
 o be reciprocal in the influence of their culture. But
 he strength that is to qualify and enable you to
 quit you like men" in the grand duties of human
 xistence is not that of the body. You may be
 he applauded champion in athletic games, but the
 eriest pigmy in the struggle that aims for mastery in
 he 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 souls 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-

nus 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 ten thousand lips are sipping the foul waters.

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

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ine, by compact study, enlarge and enrich your
 minds. Redeem yourselves from the contempt which
 the imbecility of ignorance will provoke upon you.
 seek and improve every opportunity to brace your
 intellectual powers. Grasp real knowledge. Shun
 ickly sentimentalities and worthless fictions. The
 press of the day is teeming with new books. Make
 our selection with a view to *invigorating* reading
 nd reflection. Grapple with the products of the best
 thinkers and standard authors, instead of idly feeding
 on the flimsy utterances, and dallying with the dreams
 of diseased imaginations. Tinted paper, gilt edge, and
 morocco binding, may bring you the sheerest platitudes
 of shallow thinking, clothed in the dialect required
 or deep and solid thought. Shun them. By all
 means aim for *intellectual strength*. It is your duty.
 Bring not mental faculties maimed and halt, but sound
 nd strong, to the high and holy service of God.
 This element of strength will give depth, breadth,
 learnness and cogency to your religious views. It will
 impart firmness to your grasp of thought; wisdom to
 our plans, and direction to your efforts in the career
 f an active christian life. In a word, it will make
 ou not only more of a *man*, but more of a *Christian*
 an.

3. But the strength you need, some will tell you, is
 ready in you. *It is the inherent might of that moral*
ature with which God has endowed you. Cultivate
 nd accumulate that inborn strength, and with *that*
 quit you like men.” We admit that there is
 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 meekest, 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

more than in other here are those who by a sheer native strength of
 constitution seems to character and of will resist and repel the vices that
 they encounter meliorate and ruin. But it has in it no *religious*
 dull the point and principle. It is sometimes reckoned as *piety*, and the
firmness, to stand assessor disdains reliance upon anything deeper or
 s them away, as higher than the dictates of his own conscience, and
 they are as impre- the unaided force of his own will. What does *he*
 sion is as lasting ed of CHRISTIANITY and a CHURCH? Conscience is
 colour of the foliage christianity. Be loyal to conscience, and that loyalty
 moral natures con- will lift you to the highest summit of moral excel-
 which they mingl- lence. The Church is the universal fraternity of noble
 touch of vice an- souls, who refuse to go down into the pest houses of
 s due to a native ce, to hold revel with a debauched herd of poor sim-
 Once conscienc- etons. We would not underrate *this* kind of moral
 the seductions strength. It may be only a heathen virtue, a pagan
 CHRIST to suppo- gor, but it has in it something that excites admira-
 in morality. Pa- tion. When Socrates scorned to escape from prison,
 thrice; acquirin- and swallowed the hemlock, he revealed *that* native
 At length the- ment of moral power. Under the impulse, and
 verlessly on the- with the approval of this native moral instinct, Regu-
 st, meanest slav- s, sent by the Carthagenians to persuade his coun-
 rupt companion- ymen to lay down their arms, advised the Romans
 must drink. I- fight on, when he knew that his counsel in Rome
 and vulgar jest- ould cost him his life in Carthage. *Manliness* of
 they encircle an- character was the highest virtue known in Roman
 eards, rattle th- thics. The main texture of that morality, on which
 te table. He- come, ay, many, are resting to-day, to conduct them-
 s are under th- rough life, and to carry them at length through the
 itiable spectac- ates into the celestial city, is nothing more than a
 proud self-reliance on a native moral energy. It in-
 y. No, not a- ates 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* **FARM**ake h
When *this* strength is attained by Divine grace, then d we
in a sanctified conjunction with the mental capacities th
and the innate moral aptitudes of the soul, it exalts for a
man into communion with a life of excellence as aniel
above the highest plane ever reached by the essence emp
but unassisted energies of our race. It is not a strength oinise
evolved from an inherent endowment, but imparted unneed
from without, from above. It is entirely and prete Per
eminently *spiritual* in its nature. It is begotten in re to
the soul's supernatural renewal by the sovereign end nigh
ergy of the Eternal Spirit. It sinks below, and springs out h
from beneath character and conduct. It is being out h
"strengthened with might by his SPIRIT in the *inner* the id
man." It moulds character and makes conduct. Its cost
has an eye that gazes into a region invisible to the ordan p
mere moralist. It has a hand that grasps the eternal erided a
It drinks at the "fountain of living waters." It draws out of
its inspiration from the skies. It plants itself on "the at speal
Rock of Ages." It tramples earthly honors in the ying, a
dust, looking upward and onward to the imperishable ight to
honor of a heavenly crown. It shuts its ears to the bmitted
seductive voices of earthly revels, awaiting the enjoye part "
ment of those celestial pleasures that forever satisfy at they
and never clog, and never sting.

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

sider the nature of the land of Moriah. Potiphar's infamous wife may
 d that will endure tempt, but cannot debauch the innocent Joseph, and
 e *Christian Farm* make him sin against his Maker. The heir to the throne
 Divine grace, the d 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 fa naniel chains of gold and political pre-eminence in
 d by the essential empire. But the sottish monarch hears for his
 It is not a strength promised gifts the interpretation of the *Mens* pro-
 nt, but imparted nounced upon his guilt. The inexorable decree of
 entirely and pre e Persian Court dooms him to a lion's den, if he
 It is begotten in re to pray to Israel's God. But morning, noon,
 he sovereign end night, he reverently and calmly pours his sup-
 elow, and spring ications into the ear of Jehovah. Three Hebrew
 ct. It is being ouths in Babylon prefer the fire of the king's furnace
 rrr in the *inner* the idolatrous homage demanded for his idol. At
 kes conduct. Is e cost of his head the herald on the banks of the
 invisible to the ordan plainly rebukes the crimes of a Herod. Two
 asps the eternal erided and defenceless men, boldly facing the mag-
 ters." It draw es of the Jewish Sanhedrim, declare, "We cannot
 ts itself on "the at speak the things we have seen and heard;" and
 r honors in the ying, at another time, to that same Court, "We
 he imperishable ight to obey God rather than men;" then having
 its ears to the bmitted their backs to the humiliating scourging,
 iting the enjoy e part, "from the presence of the council, rejoicing
 forever satisfy at they were counted worthy to suffer shame";
 or the sake of Christ. Festus sneers at the fanatic
 what I affirm ul; but the fanatic Apostle, with a calm dignity,
 at masters the un masks the royal fool." In the days of Rome's
 ovah's bidding orrupt and cruel Emperors, thousands were found
 on on the altar, illing to surrender their *flesh* to the keenest pangs

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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 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

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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
 the 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 their and its very existence, are imperilled in the crisis of
 lin of the scoffer 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 its 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 char pride of all merely moral resolutions. Thousands
 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
 ee, even those hem to-day are fettered with the manacles of an
 er 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

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.”

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 sham 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

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to let for pelf, 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.

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