

The Power and Triumph of Faith.

By JOHN NEWTON.

Supported by the Word,
Though in himself a worm,
The servant of the Lord
Can triumph over all forms;
Without dismay he boldly treads
Where'er the path of duty leads.

The haughty king in vain,
With fury on his brow,
Believers would constrain
To golden gods to bow.
The furnace could not make them fear,
Because they knew the Lord was near.

As vain was the decree
Which charged them not to pray;
Daniel still bowed his knee,
And worshipped thrice a day.
Trusting in God, he feared not men,
Though threatened with the lion's den.

Secure they might rest
Complacence with such laws;
For what had they to lose
When God espoused their cause?
He made the hungry lions roar;
Nor durst the fire his children touch.

The Lord is still the same—
A mighty shield and tower;
And they who trust His name
Shall never be brought low.
Are guided by His hand,
He can the rage of lions tame.
And bear them harmless through the flame.

Yet we too often shrink
When trials are in view,
Expecting we must sink
And never can get through;
But we who once believe indeed,
Under these fears we should be freed.

THE FOUR ANCHORS.

BY THEODORE L. CUYLER, D. D.

Paul's voyage to Rome is one of those graphic pictures in the Word of God which never loses its interest. It is not merely through a strong light upon ancient navigation that it affords a strong confirmation of the truthfulness of the Book on the Acts of the Apostles. Modern nautical surveys and soundings establish every detail that Luke has written. But the narrative is also a picture of spiritual instruction. The perils of the voyage are the perils of the Christian's life. The appointed methods of deliverance are strikingly illustrated. Especially is there a wealth of practical teaching in the twenty-ninth verse, which tells us how the mariners in the tempest tossed ship "cast four anchors out of the stern and wished for the day."

Some shallow critics have jeered at the idea of anchoring a vessel from the stern. But an ancient painting on the walls of Hieronopolis depicts a ship anchored in that manner. Modern mariners in the Mediterranean pursue the same practice. It is said that Lord Nelson got the idea of anchoring his fleet from the stern in the chapter of the Acts. Certainly the undaunted crew had a better chance of safety as the dawning of the day found the vessel "headed" toward the shore. What a long night that had been to the drenched and weary sailors, while they listened to the thunder of the waves! But, the prisoner, in the real master of the situation, the captain's head on board. His precious life is insured from every foe by every good man "is immortal until his work is finished." It was reminded of this truth that, when his Brother Moody told me how he had fallen, escaped from fatal injury by a sudden change in the direction of the vessel, I said, "It was a part of the providential plan that those anchors should preserve the most valuable life on the globe until Paul's mighty mission was accomplished."

There were four anchors which we voyagers to eternity must cast overboard. The first and foremost one is *Faith*. This is the soul's surety in an unseen God. Looking at a vessel around whose bows the billows are foaming, we may wonder how the captain could so steadily in the teeth of the gale; for we do not see the anchor which, many fathoms down, is grappling with its flukes into the solid earth. That secure vessel is an "evidence of things not seen" below the surface of an angry sea. And this is the Bible definition of *Faith*. The assent of the believer does not rest on his own good works, but on the support of other men. He takes strong hold on the precious promises of God and the everlasting strength. Other people see and admire his fortitude, his constancy, his composure; but God alone beholds the anchor which is in the soul, and steadfast, which enters into the life, that which is within the veil. With a genuine Christian the sorer the trial the stronger is the trust. When Martin Luther was struck by a bullet in the head, he used to let slip the cable of the forty-sixth psalm. The clearest chapter in the Hebrews is the thrilling record of a whole line of spiritual navigators whose anchor of faith never dragged.

In Great Britain no shipmaster is permitted to use an anchor which has not been tested and stamped with a government mark. If we wish to know whether our faith has the King's mark on it, we must examine His word. A spurious faith, full of flaws, cannot be relied on in a hurricane. The anchor of the Bible must be from God's Scripture; for it must be lowered with entire trust upon God, and not upon ourselves. It must fasten itself to the everlasting verities and power and love of the almighty. Every link in the chain cable is a divine promise. The anchor which we cast must be the anchor which we may wait confidently for the dawning of the day.

(2.) But no faith can avail us if it be not accompanied with godliness of practice. We go to the second anchor of a *godly conscience*. Loyalty to the principles of God's Word, loyalty to the everlasting right must be imbedded in the conscience and control the conduct, or else we drift upon the rocks. Faith without godly works is dead. It has been the lack of loyalty to the principles of God's Word and right which has, in these latter days, strewn the beach with the pitiable wrecks of disgraced church members. It is not strength of intellect that saves a man, or the surrounding of his intellect with a halo of holiness. All these may be proved but cannot save a man. The anchor of a *godly conscience* must be a conscience that is bowed down to God and held of God, or we drift upon the sea. No one is safe in business, or in public life, or safe in public morality when he loses the anchor of a *godly conscience*. God never insures a man, even in the Church, except while his anchor is fastened to the divine principles of right, with the cable of practical obedience.

(3.) The third anchor which carries so many of the rocks of the quicksands is the *love of the brethren*. One person drifts into dishonest practices, sanctioned by "the trade," and then neglect of secret prayer; another feels the temptations on the keel, but takes no alarm, until he is driven to the rocks.

(4.) The fourth anchor is the *love of the brethren*. One person drifts into dishonest practices, sanctioned by "the trade," and then neglect of secret prayer; another feels the temptations on the keel, but takes no alarm, until he is driven to the rocks.

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(26.) The twenty-sixth anchor is the *love of the brethren*. One person drifts into dishonest practices, sanctioned by "the trade," and then neglect of secret prayer; another feels the temptations on the keel, but takes no alarm, until he is driven to the rocks.

(27.) The twenty-seventh anchor is the *love of the brethren*. One person drifts into dishonest practices, sanctioned by "the trade," and then neglect of secret prayer; another feels the temptations on the keel, but takes no alarm, until he is driven to the rocks.

(28.) The twenty-eighth anchor is the *love of the brethren*. One person drifts into dishonest practices, sanctioned by "the trade," and then neglect of secret prayer; another feels the temptations on the keel, but takes no alarm, until he is driven to the rocks.

(29.) The twenty-ninth anchor is the *love of the brethren*. One person drifts into dishonest practices, sanctioned by "the trade," and then neglect of secret prayer; another feels the temptations on the keel, but takes no alarm, until he is driven to the rocks.

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(41.) The forty-first anchor is the *love of the brethren*. One person drifts into dishonest practices, sanctioned by "the trade," and then neglect of secret prayer; another feels the temptations on the keel, but takes no alarm, until he is driven to the rocks.

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