

er protest, calling
to bear witness,
and not His."—
D.D., *New York*.
n the reach of the
he has but heart
J. C. Ryle, A. M.
case.

ness world, who,
nce life with a de-
put forth the re-
ish their purpose.
ly circumstanced,
greater efforts for
same object, but
there is a third
ambition, conse-
quently quite content
Thus, I think, the
divided into three

inguishable into
such as are far
re NOT FAR FROM
e IN CHRIST."—

those who, like
found "Him of
of Nazareth the

ers are enabled
hope of pardon
e conviction of
e the evil of sin
the gospel than
s in the law; but
arassed by fears
rought to a com-
eness."—Rev. J.

those who cry
ight find Him,"
t be able," who
might feel after
ird, those who,
hese things."
evil of our na-
vity of our char-
pised, the invi-
cted."—Rev. C.

essive proofs of
eral indifference
everlasting mo-
e world for the
oted to the Sa-
ples, (J.G. Pike.)

The second class are those to whom I allude, who *desire* to have, but do *not* obtain. *Wishing*, or *desiring* to have, are found by such to be very different things from *possessing*. Spurgeon says, in one of his sermons, "To be *willing* to accept Christ is a very good thing, but it is a very different thing from conversion. 'If wishes were horses beggars would ride.'"

"It is a good sign when there is an appetite; but a mere appetite does not satisfy a man, he *must eat the food provided*."

"To pray, to hear, to desire, to seek, all this is the road ^y and the running, but Christ himself ^{we} laid hold upon, by faith, or we are no ^a. Your seeking Christ will not save ^{except} it lead you in every deed to believe ^a Christ."—Rev. C. H. Spurgeon.

"I believed the truth of religion, for ought I know, as fully as I do now. But my heart was unmoved. I had some wish to be a Christian, but I had no true idea of faith and repentance, and the theological illustrations which I heard seemed to me to involve the subject in deeper darkness."—Rev. J. Wayland, D.D.

The desiring to have an annuity of \$5,000 a year, is as different from having one as the desiring to hate sin and to love God, and yet not hating the one and loving the other. If by a mere volition of the will such sentiments of love and hatred could be implanted in our hearts, we would not hesitate a moment in doing so.

We have a thorough theoretical knowledge of the way of salvation, with a painful consciousness of our inability to "*call Jesus, Lord*," "*by the Holy Ghost*;" to do so being beyond the power of "*flesh and blood*" to "*reveal*."

"I can believe this Bible to be true just as easily as I can believe any other book to be true. So far as believing on Christ is an act of the mind, I am just as able to believe on Christ as I am to believe on any body else. Let his statement be but true, it is idle to tell me I can not believe it. I can believe the statement that Christ makes as well as I can believe the statement of any other person. There is no deficiency of faculty in the mind; it is as capable of appreciating as a mere mental act the guilt of sin, as it is of appreciating the guilt of assassination. It is just as possible for me to exercise the mental idea of seeking God, as it is to exercise the thought of ambition. I have all the mental strength and power that can possibly be needed, so far as mental power is needed in salvation at all. Nay, there is not any man so ignorant that he can plead a lack of intellect as an excuse for

rejecting the gospel. The defect, then, does not lie either in the body, or, what we are bound to call, speaking theologically, the mind. I am not now making mere assertions, but stating doctrines authoritatively taught in the Holy Scriptures, and known in the conscience of every Christian man—that the understanding of man is so dark, that he cannot by any means understand the things of God until his understanding has been opened. Man is by nature blind within. The cross of Christ, so laden with glories, and glittering with attractions, never attracts him, because he is blind and can not see its beauties. Talk to him of the wonders of the creation, show to him the many-colored arch that spans the sky, let him behold the glories of a landscape, he is well able to see all these things; but talk to him of the wonders of the covenant of grace, speak to him of the security of the believer in Christ, tell him of the beauties of the person of the Redeemer, he is quite deaf to all your description; you are as one that playeth a goodly tune, it is true; but he regards not, he is deaf, he has no comprehension. Permit me to show you wherein this inability of man really does lie. It lies deep *in his nature*. Through the fall, and through our own sin, the nature of man has become so debased, and depraved, and corrupt, that it is impossible for him to come to Christ without the assistance of God the Holy Spirit."—Rev. C. H. Spurgeon.

It appears to us as if God's word contained two classes of commands: the one requiring only the *will*, with a determination to act in accordance with it, to obey them; such for instance, as "*Not slothful in business*," "*do good to them that hate you*," "*given to hospitality*," "*distributing to the necessities of the saints*," etc. etc.; and the other class requiring a power altogether *outside* of ourselves, and *beyond* our reach or control to obey; such, for instance, as "*Believe on the Lord Jesus Christ*," "*love God with all your heart*," "*have faith in God*," "*love your enemies*," etc. Even the "*great faith*" of "*faithful Abraham*" was of the former class. The ability to slay his son was *wholly within* himself, and could, by a desperate resolve, be put forth at will, at any time, without any "*drawing*" of the "*Father*," which would be so absolutely necessary for the performance of the latter class, but which *appears* to be as influenced by any power that man can exert as the clouds which over his head. Says one:—

"From the moral importance which the oracles of truth ascribe to man in his fallen