

another he acts as if he were afraid the non-elect goats, whose doom was fixed before the foundations of the everlasting hills were laid, should take the pasture provided exclusively for the sheep.

At one time he opens the door as wide as it is possible for any man to open it, and gives an earnest urgent invitation to the poor perishing sinner to come to Christ and be saved. He paints in colors, as black as the blackness of darkness itself, the base and soul-damning sin of *unbelief*. At another time he shuts the door in the sinner's face by the stern hand of an atonement for the unconditionally elected number alone, and taking good care meanwhile to shut himself inside. He closes the door with the Calvinistic key of special irresistible grace, bolts it with the iron bolt of unconditional election, then bars it with the fearful and fatal bar of unconditional reprobation. Having done this, he then stands and cries through the keyhole to the poor helpless, hopeless, reprobate outside for whom Jesus did not die, and by whom the exercise of saving faith is an utter impossibility. Yes, he cries to such "unbelief, you see has the Cain-mark upon its forehead. God hates it; God has dealt hard blows upon it; and God will ultimately crush it. Unbelief dishonors God. Every other crime touches God's territory; but unbelief aims a blow at his divinity, impeaches his veracity, denies his goodness, blasphemes his attributes, maligns his character; therefore God, of all things, hates first and chiefly, unbelief, wherever it is." Page 61. But Mr. Spurgeon is not satisfied with merely charging his outside reprobated hearers with the awful sin of unbelief, a sin, by the way, they never could commit if Christ did not die for them. He proceeds to speak as if he really was in earnest, and was really anxious that each one of his hearers who were neglecting a salvation, that never was intended for them, or provided for them, should be saved. Indeed he warms up into real earnestness, and eloquence, and he puts forth an effort to move and melt their hardened minds. To hear him, you would actually be disposed to believe that all his hearers might be saved and come to the knowledge of the truth. Listen, he says;