

may from time to time, and from generation to generation, be converted in this house of God, this gate of heaven.

But in order that such noble ends may be achieved, such desirable and delightful results accomplished, influences must be put forth, agencies must be employed, and instrumentalities applied which are in their nature adapted to produce the results.

Having made these remarks we are now prepared to enter upon this important and appropriate theme. And *first*, IN ORDER THAT THIS MAY BE THE BIRTH-PLACE OF SOULS, THE DEEP-ROOTED DEPRAVITY OF THE HUMAN HEART, AND THE UTTER INABILITY OF MAN TO SAVE HIMSELF MUST BE PLAINLY, FULLY, FREQUENTLY, AND FEARLESSLY EXHIBITED.

Man is a fallen being. He is a rebel against the moral government of God. In his heart he hates what God loves, and loves what God hates. If the minister of the Gospel would be faithful to his fellow-men, and faithful to his Divine Master, he must often dwell on the self-ruined condition of his fellow-men. He must fearlessly tell the unregenerated, however moral and upright they may be in their own eyes, that they have wicked hearts, hard hearts, impenitent hearts, haughty hearts, covetous hearts, stony hearts, stubborn hearts, hearts that are not right with God, and therefore require to be regenerated. But not only must the doctrine of deep-rooted depravity be proclaimed, man's utter helplessness, and inability to save himself from that fallen state, that fearful condition into which he has wilfully plunged, must be also fearlessly proclaimed. No man can save himself from the curse and condemnation of a broken law. No man can make atonement for his numerous transgressions. No man can by any means redeem his brother or give to God a ransom for him. In addition to his state of condemnation he has a demoralized character. He is covered all over with the leprosy of sin. He is afflicted with heart disease of the worst kind. This moral cancer is deep down in, and is, as it were, interwoven with the very texture of his soul. There is no internal source of deliverance, and eternal death must be his doom unless deliverance come from some other quarter.

But beloved hearers *this deliverance has come*. "O Israel thou hast destroyed thyself, but in me is thine help." The Divine Father has said Deliver from going down to the pit, I have found a ransom; and the Divine man has said, "I am come that they might have life and that they might have it more abundantly." "I came not to condemn the world but to save the world." What