

al he has been born of God, what is sinner to do? It cannot fail to be ficed that the Bible gives itself little ble about this difficulty. It declares t it is the sinner's duty to repent, and t repentance is the gift of God; that sinner must be born again and that generation is the work of God. And eaves these two truths to make their per impression. It would be wise in to follow its example, and avoid pro- unding theories which involve the del- either of the sinner's obligation or his dependance. There are three sses of persons upon whom these ap- rently contradictory truths produce erent impressions. First there are e who resolve to do nothing. If I helpless there is no use to make any ertion. Why should a paralytic at- pt to walk? If repentance and faith e the gifts of God, I must wait until ees fit to bestow them. These are ey who wrest the truth to their own struction. Secondly, there are those o under a sense of duty and danger rcastly, and often strive to change eir own hearts, to turn from sin unto od, to believe on the Lord Jesus rist. They endeavour to awaken ght feelings, hatred to sin and love to od. They strive to delight in religion d wean their hearts from the world. hese efforts are often protracted and onizing and unavailing. The sinner akes them in his own strength. He is old that he is able to repent and to be ve; and he tries, and tries, and tries o do it, until he gives the matter up d sinks down under a sense of his ter helplessness. Then he is at the ate. It is a matter of surprise that thefferer does not sometimes say to his exorable adviser who tells him he can pent and urges him to do it at once, ven before he leaves the room "I have ecisely the same ability in kind and egree, to repent and believe that you ave to be perfectly free from sin: you ave the requisite natural faculties; it is

your duty to be perfectly holy; you are commanded to be perfect. Then why not at once make yourself as pure as the spirits in heaven."

Third there are those upon whom by the grace of God, these two great truths, obligation and dependance produce their legitimate effect. Convinced that they must be born again; that they must repent and believe; and no less firmly convinced that they cannot do all this of themselves; and finding it revealed in the gospel that Christ is able and willing to save all who come to him, they go and fall at his feet under the double conviction of guilt and helplessness and say "Lord save me or I die." They pray with the earnestness and importan- ity with which the mother prayed for her lunatic daughter and the father for his demoniac son. They will take no denial. Those who thus ask, receive; they who thus seek, find; to those who thus knock, it shall be opened. God is more willing to give the Holy Spirit to those who thus ask him than parents are to give bread unto their children.

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### JEWISH MISSION.

We give extracts from the Report to the General Assembly.

#### CONSTANTINOPLE.

The Rev. D. B. Spence relates the following illustrations of the success of our mission:—

"As indicating the influence of the New Testament lessons on the minds of the pupils, and the good that is done through the schools. I will here give an extract from an interesting report handed me by Mr. Segura. 'One of the Jewish girls having learned some of the New Testament histories, repeated them to her father. He was so much pleased with them that he bought a New Testament, and asked me to point out to him the histories which his daughter had learned. I not only complied with his wish, but requested him to read every