

But death was sure to overtake them there in the most horrible form.

3. They might "*fall unto the host of Syrians*" who were besieging Samaria. But that seemed like madness, especially as they were lepers. Nevertheless they decided to enter the enemy's camp. And lo, they found it deserted! The Syrians had fled and left all their treasures and provisions behind.

This brief narrative illustrates the DILEMMA OF THE AWAKENED SINNER.

1. He may not go back to his former state of unconcern and stupidity. Conscience, fear, the Holy Spirit, will not let him.

2. Nor can he remain what and where he is. He is too miserable. He must get relief. He must also go forward or backward by the very laws of his moral being.

3. Nor can he make up his mind to go over to the open enemies of the Cross. Some do it, but it is a terrible step to take. The last end of such an one is worse than the first. The awakened soul that does not flee to Christ as for his life, is more likely to fall into the path of self-deception and take up with a false hope.

REMARKS.

1. How critical the condition of an awakened soul!

2. What madness to seek relief and peace anywhere save at the Cross!

3. What a multitude of suicides will there be at the judgment! All who quenched the Spirit and sinned away their convictions will appear there in the character of self-destroyers.

4. How precious, how glorious the invitations of the Gospel!

5. How dreadful the remorse and misery in eternity of all who were here brought under deep conviction of sin and ruin, and yet fled not to lay hold on the hope set before them in the Gospel!

FAITH OF PHILOSOPHERS.—No doubt, at heart, the philosophers are far better Christians than they make themselves out to be. They have a profound trust in protoxides, and a simple faith in the spectroscope, which promises to keep bright their faith and trust.—*Gail Hamilton.*

A GOSPEL WORTH DYING FOR.

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To testify the Gospel of the grace of God.—
Acts xx: 24.

PAUL did not count his life dear to himself, and yet he highly valued life. He was not weary of life, nor did he count it a vain thing. He did not regard his life as a dear thing in comparison with bearing testimony to the Gospel of the grace of God. All the energies of his spirit were consecrated to the pursuit of one object, viz.: that he might everywhere testify to the Gospel of the grace of God, and the life he here lived was only valued by him as a means to that end. This was his mission. He had been "put in trust with the Gospel," and he resolved to be faithful, though it should cost him his life. All believers occupy a similar place.

Paul was a true hero—a hero of nobler stamp even than those brave Greeks whose stories stir the blood and fire the soul. He was now parting with his weeping friends and going forward to trials of unknown intensity, but he was unmoved by fear, and advanced on his way without a question. Read his words and judge if they have not this heroic ring: "And now, behold I go bound in the Spirit unto Jerusalem," etc.

I. We shall inquire, first, WHAT WAS THIS GOSPEL FOR WHICH PAUL WOULD DIE? We have gospels nowadays which I would not die for, nor have any of you live for. I have lived to see half a dozen new gospels rise, flourish and decay. They told me long ago that my old Calvinistic doctrine was far behind the age, an exploded thing. And next I heard that evangelical teaching in any form was a thing of the past, to be supplanted by "advanced thought." I have heard of one improvement upon the old faith, and then of another; and philosophical divines are still improving their theology. I would not die for any one of the modern systems.

There used to be a Gospel in the