

unless we base it upon the peculiar redemption which Christ made for his elect and chosen people; nor can I comprehend a gospel which lets saints fall away after they are called, and suffers the children of God to be burned in the fires of damnation, after having believed. Such a gospel I abhor. The gospel of the Bible is not such a gospel as that. We preach Christ and him crucified in a different fashion, and to all gainsayers we reply, 'We have not so learned Christ.'

In the sermon on "Behold he prayeth," Mr. Spurgeon takes occasion to offer the following common sense and God-reliant remarks on the much abused and world-hated doctrine of election:—

"I often find people troubling themselves about the doctrine of election. Every now and then I get a letter from somebody or other taking me to task for preaching election. All the answer I can give is 'There it is in the Bible; go and ask my Master why he put it there.' I cannot help it. I am only a serving man, and I tell you the message from above. If I were a footman I would not alter my master's message at the door. I happen to be an ambassador of heaven, and I dare not alter the message I have received. If it is wrong, send up to head-quarters. There it is and I cannot alter it. This much let me say in explanation. Some say, 'How can I discover whether I am God's elect? I am afraid I am not God's elect.' Do you pray? If it can be said, 'Behold he prayeth,' it can also be said, 'Behold he is a chosen vessel.' Have you faith? If so you are elect. Those are the marks of election. If you have none of these, you have no grounds for concluding that you belong to the peculiar people of God. Have you a desire to believe? Have you a wish to love Christ? Have you the millionth part of a desire to come to Christ? And is it a practical desire? Does it lead you to offer earnest, tearful supplication? If so, never be afraid of non-election; for whoever prays with sincerity, is ordained of God before the foundation of the world, that he should be holy and without blame before Christ in love."

To those believers who are in trouble, it may be in darkness and distress of mind, the sermon on "*The Comforter*" will be found peculiarly suitable and savoury. Having mentioned that the world translated "Comforter," sometimes means teacher and advocate, he says:—

"But besides this, (Teacher) the Holy Ghost is the advocate in men's hearts. Ah! I have known men reject a doctrine until the Holy Ghost began to illuminate them. We who are the advocates of the truth, are often very poor pleaders; we spoil our cause by the words we use; but it is a mercy that the brief is in the hand of a special pleader, who will advocate successfully and overcome the sinner's opposition. Did you ever know Him to fail once? Brother I speak to your soul:—Has not God in old times convinced you of sin? Did not the Holy Ghost come and prove that you were guilty, although no minister could get you out of your self-righteousness? Did he not advocate Christ's righteousness? Did he not stand and tell you your works were filthy rags? And when you had well nigh still refused to listen to his voice, did he not fetch hell's drum and make it sound about your ears: bidding you look through the vista of future years, and see the throne set, and the books opened and the sword brandished, and hell burning, and fiends howling, and the damned shrieking for ever? And did he not convince you of the judgment to come? Ho is a mighty advocate when he pleads in the soul, of sin, of righteousness and of the judgment to come. Blessed advocate! plead in my heart; plead with my conscience. When I sin, make my conscience bold to tell me of it; when I err, make conscience speak at once; and when I turn aside to crooked ways, then advocate the cause of righteousness, and bid me sit down in confusion, knowing my guiltiness in the sight of God."

In concluding his sermon "On the Bible," he tells a story of a woman