

not the word of God. He may, therefore unfold to them the grand doctrines of the cross, but they do not understand them in their peculiar sense, because the rays of their intelligence do not lie in the high altitudes of the spiritual, but in the low plains of the carnal. Is not, then, spiritual mindedness needed that you may know the truth savingly and to profit? How revelant to you, as well as to the Colossians, is the prayer of Paul: "We do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding.—Second. Spiritual mindedness is necessary to apply the truth. Considered as a bare intellectual proposition, the truth, whenever enunciated, always makes its own impression—is always seen, at first glance, to be true. Afterwards it may be confirmed or neglected, according to the state, the spiritual condition of him who hears the truth. We learn, from biographical sketches given us in Holy Writ and elsewhere, as well as from our own conscious experience, what state of mind is necessary to prepare us for giving serious attention to the Gospel. It was not till the conscience of the jailor was alarmed that he began to inquire what he should do to be saved. We know with what indifference we listen to a discourse which does not interest us. While it excites, perhaps, the liveliest emotions in others, it procures our attention with difficulty. Such is the nature of the Gospel, that without a peculiar train of sentiments and affections, it must be the most insipid of all subjects. What pleasure can a person, whose thoughts are engrossed by the pursuits of the present life, and who is careless of his immortal soul, what pleasure can he derive from hearing of the love of God in giving His only begotten Son, and of Jesus Christ in dying upon the cross for our salvation;

of the riches of divine grace in the justification of the ungodly, and of the sanctifying influences of the spirit? While the awakened sinner grasps at every word of consolation which the Gospel speaks, the secure sinner, who stands in as much need of salvation as he, yawns and sleeps, or regards it merely as a tale of other times and other men. It is the wounded heart which feels the virtue of the balsam of divine grace. They that are whole have no need of the physician, but they that are sick. It is, therefore, the first concern of all to acquire the knowledge of their own character, which is the foundation of spiritual wisdom."

4. EARNEST PRAYER to know the truth as the word of God, for your spiritual good. Prayer is our speech unto God, the hearer and answerer of prayer; when we read His word, God speaks unto us in the truth concerning our salvation; when we pray unto God, we speak to Him in terms of the truth concerning what pertains to our salvation. There is thus a mutual correspondence between the God of truth and the recipient of truth, and that, too, through the truth as it is in Jesus. Well, as the truth is the medium of communication between God and man, the renewed soul rises up unto God in the prayer: "Blessed art thou, O Lord: teach me thy statutes." If you would, therefore, know the truth, pray unto God that He would enable you to understand the truth; and also for him who is placed over you in the Lord to teach you the truth. These two things are united together as means to obtain a knowledge of the truth. Do not neglect them, nor separate them, but practise them together, that you may abound in the knowledge of our Lord and Saviour Jesus Christ. First. Pray unto God that He would enable you to understand the truth. This David often did, as in the language, "Teach me, O Lord, the way