

2. And with all its liberality this text is wonderfully definite, distinct and individual. Do you not perceive that it is not addressed so much to man in general as to *you* in particular? Another version of it is: "Whosoever cometh unto me," etc. That was the version used by our dear departed friend. "Whosoever!" Thank God for that word. It means *you*. There can be no doubt about it. That word makes you surer that *you* are included in the invitation of Christ than if you saw your very name there. There might easily be others of your name, and the invitation might be for them. But "whosoever" settles the matter. No reasonable man can maintain that you have no part in the glorious invitation of Christ to salvation through Him. You cannot doubt it yourself unless you allow yourself to be deluded by Satan at his will. If, then, we realize that Christ is inviting us most kindly to the salvation that is in His Gospel, and that we are perishing for that salvation, a salvation which can not be had in any other way, "for there is none other name under Heaven given among men whereby they can be saved," how foolish, oh! how criminal not to seek, not to accept it graciously at His loving hands! Have you accepted, dear hearer? This is God's question to you for this occasion, and it comes to you freighted with memories of her through whom God, in his providence, has brought this text before you to-day. By all the glories of the heaven to be gained, by all the miseries of the hell to be escaped, give this question a prayerful study and a candid answer. Give no rest to your body, nor sleep to your eyelids, until you have accepted this personal invitation to the salvation that is in the Gospel of Jesus Christ.

3. As far as the conditions of salvation are concerned none could be easier, "Cometh unto me." If we love a person how easy it is to "come" to that person. The exercise of coming is delightful. If we are in trouble how natural to go to our best friend. Why should we find it difficult to go to the "friend that sticketh closer than a brother" when we are in the direst straits—in danger of eternal death. In the days of the earthly ministry of our Saviour nothing was easier than to "come" to Him. He was the most accessible of men, all classes and creeds found Him ready to listen and assist. This ease of access to His person is made the figure to represent the spiritual freedom of every believer, of every soul to come and partake of the benefits of His redemption. We cannot now come to Christ in a physical sense. "He is not here, He is risen" but we can come to Him still in the fundamental and spiritual sense. Many came to him in the days of His flesh, many attended his earthly ministry without profit. They