

We observe, fourthly, that it is the duty and privilege of every gospel hearer to be saved at once, because the condition to be fulfilled by the sinner, that he may be saved, is practicable. To be saved is men's duty; for God commands them, "Look unto me and be saved, all the ends of the earth." As it is the sinner's duty to be saved, there must be something for the sinner to do that he may enter into the joy of salvation. He has indeed nothing meritorious to do. All the merit on the ground of which the sinner may be saved is in the work of Jesus. He did the meritorious work. Yet the sinner is commanded to repent and believe the gospel. Now this is what he can do. He cannot repent and believe without the Spirit and without the revelation of God as propitiated towards him in the great atonement. But we have seen that the Spirit's influence and the Redeemer's sacrifice are world-wide. There is therefore a saving truth for the sinner to believe—the truth that God so loved him that he gave Jesus to die for him. Every influence that he needs to constrain him to turn from sin to God and believe the gospel is brought to bear on his mind. If you could not believe, it would not be your duty to be saved. But God does not command men to do impossibilities, and since he commands you to believe in Jesus as your Saviour, you can believe and ought at once to believe and be saved.

We observe, fifthly, that it is the duty of every gospel hearer to be saved at once, because, every moment that a person continues in an unsaved state he lives in sin. God is a holy God. He hates sin. If it were his pleasure that men should wait until some future period of their lives to be saved, it would be his pleasure that they should live in sin. But this it is blasphemy to aver. As God is holy and desires you to be holy, it is your duty to be saved at once.

We observe, sixthly, that all the remonstrances, entreaties, invitations, addressed to sinners, serve to impress on us the idea that it is the duty of every gospel hearer to be saved at once. Can we entertain any other idea when we hear God saying to sinners, Turn ye, turn ye, for why will ye die? Come now let us reason together, though your sins be as scarlet they shall be white as snow, though they be red like crimson, they shall be as wool. The Saviour invites "Come unto me, all ye that labour and are heavy laden, and I will give you rest." So does the loving Spirit, the Spirit and the Bride, say Come. Reader, ponder the remonstrances, entreaties and invitations addressed to you in the Bible, and you