

Having explained the meaning which we attach to the terms which we employ, let us now look for a little at the subject itself.

It is needless spending time proving that the calls and invitations of the gospel are addressed to all without exception, for both the Old and the New Testament abound with evidence of this. Men all men without exception, are commanded to believe the gospel. There is no restriction, no limitation, no reservation. Every unbelieving man and woman, the moment the gospel is proclaimed in their ears, are warranted to believe that God loves them and that Jesus died for them, and consequently that the blessings of salvation are actually and intentionally within their reach.

We do not mean that any one of the many will comply with the calls of the gospel while they continue in unbelief, but only that these calls and urgent invitations are addressed to them while in that state, and that they are eminently fitted and adapted to lead them to repentance and faith. God says, "Ho every one that thirsteth, come ye to the waters and he that hath no money; come ye, buy, and eat: yea, come buy wine and milk without money and without price." "Doth not wisdom cry? and understanding put forth her voice? she standeth in the top of the high places; by the way in the places of the paths, she crieth at the gates, at the entry of the city, at the coming in at the doors: Unto you, O men, I call; and my voice is to the sons of men." The divine man often invited the wandering and the lost to come to him and be saved: "I came not to call the righteous but sinners to repentance." "Come unto me, all ye who labour and are heavy laden, and I will give you rest." "In the last day, the great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto me and drink." When one who sat at meat with Jesus said to him, "Blessed is he that shall eat bread in the kingdom of God;" our Lord replied in the words of the following significant parable: "A certain man made a great supper and bade many; And sent his servants at supper time to say to them that were bidden, come for all things are now ready." Almost the last utterance in the volume of the Book is to the same effect: "I am the root and the offspring of David and the bright and the morning star: and the Spirit and the bride say, come. And let him that heareth say come; and let him that is athirst come. And whosoever will let, him take the water of life freely.

You see then, dear reader, that the invitations and calls of the