

to reassure him than those which Christ used in His invitations? "Come all ye that labour and are heavy laden;" "him that cometh I will in no wise cast out!" The words are all-embracing and universal. They leave no room to doubt Christ's willingness to save. They shatter every plea for distrusting or keeping back from Him.

But very often, when an enquirer is urged to accept Christ's offer and trust Him, he states a difficulty,—“I do not know what coming to Christ is;” or, “I fear I am coming in a wrong way.” This difficulty arises partly from the common but mistaken notion that faith is a very complicated act of the soul, and that, ere it can be performed, its nature must be carefully studied. This notion should be discouraged as much as possible. Faith is not at all complex. It doesn't require to be analyzed. It is one of the simplest acts of the soul, and differs in nothing from trust. It is never excited by the study of its own nature, but by a contemplation of its object. If the soul resists the morbid tendency to watch its own processes and feelings, and persists in looking outwards to the person of Christ, it is likely that soon the question, “what is faith?” will be fully answered.

Texts of the former class, as, ‘He was wounded for our transgressions,’ frequently raise in an inquirer's mind, questions as to the extent of the atonement. He asks, “was He wounded and bruised for me?” “Did He die for me?” It appears to him, that unless these questions can be answered in the affirmative, he has no warrant to appropriate the atone-

ment. But in this he is mistaken. The atonement must be received on the ground of the offer of the gospel, before its particular reference is understood. An inquirer who is met by this difficulty may be directed to some text of the second class. He can be assured that Jesus will accept him. The promise can be quoted, ‘I will in no wise cast out.’ When that is regarded as a sufficient warrant for trusting the person of Christ, then the sinner is made certain that Jesus died for him in particular, and says with confidence, “He loved me and gave Himself for me.”

Perhaps no text has played a more important part in the history of souls than, “him that cometh to me I will in no wise cast out.” It is so simple. It exalts Jesus only as the object of faith. It may be tried with good hope when other representations of the gospel have failed. And when believers doubt their union to Christ, and their past experience seems to be a delusion, it falls on the ear like good news from a far country. On its authority Christ is again trusted, and the peace which passes understanding is renewed. It has often been used as Christ's staff in the Valley of the Shadow of Death. “For all I have preached or written,” says James Durham, “there is but one Scripture I can remember or dare grip to. Tell me if I dare lay the weight of my salvation upon it: “*Him that cometh to me I will in no wise cast out?*” His friend replied, “you may indeed depend upon it, though you had a thousand salvations at hazard.” A gleam of joy lighted up the soul of the dying saint as he passed into eternity. T. C.